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VOL. XVIII. APRIL–JUNE, 1905. No. 1.

INSTINCT, REASON AND INTUITION—THE CAREER FROM BEAST-HOOD TO GOD-HOOD.

BY DR. AXEL E. GIBSON.

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe:
There is an inmost center in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear perception—which is truth;

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There is an inmost center in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear perception—which is truth;
A baffling and perverting carnal mesh
Blinds it, and makes all error; and *to know*
Rather consists in opening out a way
When the imprisoned splendor may escape,
Then in effecting entry for a light
Supposed to be without."

—*Browning.*

The various phases or degrees of life, scaling the infinite thermometer of Universal Consciousness, can all be relegated to the one or the other of its three categories: *Instinct, Reason and Intuition.*

Instinct constitutes the consciousness which regulates the movements of the animal—and of still lower kingdoms. Reason, with its flickering torch, lights up the intricate windings of the ordinary human life, while Intuition reveals to us that superior and indemnable quality of consciousness which, when received in the hearts men, makes of them prophets, saints or seers. And as Instinct appears to be the unconditional and unmeditative obedience to the laws of nature, and Intuition the self-conscious surrender to the admonitions of divine wisdom, so Reason is to be considered as individual elaboration, the analyzing and synthesizing of objects physical perception—the process through which the raw mate- of every day's observation and experience is turned into infer-

ences, conceptions and beliefs. Thus, Instinct is spiritual *revelation,* Reason *spiritual composition,* and Intuition *spiritual inspiration.*

While these three categories of consciousness have each their special field, or center, of manifestation, yet the lines of demarcation between these may frequently overlap each other. Thus, the weighing and sifting of probabilities—peculiar to Reason—may often be traceable in the behavior of highly trained dogs, horses and other intelligent animals, while on the other hand many an action of man gives evidence of being impelled by Instinct. Again, we may sometimes, in our ordinary life, catch glimpses of a super-sensuous light shed by Intuition on some intricate problem with which the labors of Reason were inadequate to cope.

Instinct guides the movements of the animal. Its decisions are imperative and unerring. Belonging more to the order of a universal than individual consciousness, Instinct knows no fear or hesitancy in the execution of its impulses. Its marvelous accuracy as a decerning, selecting and qualifying power—far transcending the labors of reason—leads the animal through the numberless pitfalls and dangers, threatening its existence, with a truly miraculous safety.

Instinct, in contradistinction from Reason, is not a compound, but a simple quality—a direct, uncolored, uncorrupted flow of conscious life. Hence its accuracy and unerring vision. To its source and origin Instinct is not *of* the animal, but *through* it. The animal it not its own guide, in the strict meaning of the term, but placed under the guardianship of intelligent forces which execute their mandates in and through the animal consciousness. When, in the case of domesticated animals, the human being transfers this guardianship on himself, so to say, the former guardians partly withdraw, and the work of Instinct is no longer entirely reliable. Moreover, being constantly subjected to the influence of the human mind, the animal consciousness may gradually be able to respond to it and yield growing signs of reason.

However strikingly the animals may display powers of apparent reasoning, which in some cases—as, for instance, in Lord Romaine's famous dogs—almost reaches a point of human intelligence, their intellectual equipment can in no way be regarded as an output of natural evolution, but rather the induction or hypnotic influence received from the dominating kingdom above it. This transmission

of power from entities of a superior to those of an inferior sphere of existence, has its correspondence on the mineral plane where a non-magnetic, soft piece of iron can be rendered magnetic by the mere contact of a natural magnet. And, as in the latter case, the induced magnet, after a longer or shorter time of isolation, will lose its borrowed qualities, so, in the case of the animal, a removal from the source of its intelligence by turning it loose into unrestrained wilderness, will gradually blot out its intellectual qualities and restore it to the sphere of natural Instinct.

Reason is superior to Instinct only because of its self-conscious movements. In point of keenness of perception and power of discernment, Instinct is as yet superior to human Reason. Thus, "the birch-weevil *(Rhynchites betulæ)*, towards the end of May, cuts strips of the leaves of the birch, rolling them into funnel-shaped chambers, and marking out suitable cradles for its eggs. Debay has copied these leaf-sections with the greatest exactitude, and Heis found, after careful investigation, that for their particular purposes they agree perfectly even in the smallest technical details, with results of calculation only to be arrived at by help of certain parts of higher mathematics, which had remained unknown up to a recent date in that science."

The capacity of the beaver as designer and builder has rightly puzzled the man of science; but perhaps of all instinctive intelligence none has attained a higher point than that of the bee. An example may be cited. In the beginning of the last century Professor Reamur invited the scientific world to solve the problem involved in the relations of form to measurements. As, for instance, in the case of a parallelogram, what interrelations would be required of its angles that the space inscribed by them should obtain the largest possible capacity?

To this, Dr. Konig, in Heidelberg, furnished a solution in the formula: 109° 26′x70° 34′ as measurements of the angles in the ensuing figure. Satisfied with the statement, Professor Reamur declared the problem solved.

Some time later, however, a new solution came in, this time not from a scientist, but from the proprietor of a large apiary in Scotland. His measure of that ideal parallelogram differed from Dr. Konig by 1′—his formula being 109° 25′x70° 33′, and after a scrutinous examination Professor Reamur felt himself constrained

to award the honor of the ultimate solution to the Scotchman. The latter, however, declared that the honor was not due to him, but to the bees in his apiary, whose honey-cells he had copied! The impression of this wonderful mathematical feat is accentuated by the circumstance that a ship some time afterward stranded on the banks of the Bay of Biscay on account of a misstatement in the logarithms of the nautical almanac, on which the captain of the vessel had based his calculations.

Now, it happened that this very logarithm was used by Dr. Konig in working out the problem of the parallelogram. Hence his failure to find a proper solution. The editor of the almanac lost no time in changing the logarithm in accordance with the instructions furnished by the bees. Notwithstanding the complex mental apparatus at the disposal of man, he found his ingenuity eclipsed by an insect, the brain of which is almost too minute for measuring.

In one of his works, Charles Darwin tells of a chimpanzee ape who, unable to crack a nut with his teeth, did it with a stone. Who taught him? Being hungry and unable to crack the nut, he brooded over his necessity, he so desired and yearned for success that at last he drew unspeakable enlightenment from the all-knowledge with which his animal consciousness was in correspondence. Another example as to the wonderful intelligence exhibited in instinct may be cited in the Texas hog, who, by eating a certain plant, cures the effect of the bite of a rattlesnake.

From this it follows, as an irrefutable fact, that Instinct as an expression of consciousness is *sui generis,* and employs a method all its own. Instinct is a ready-made statement of law worked out and revealed to the animal by invisible intelligences in whose charge the lower kingdoms of nature are placed. For the same unerring statement of law obtains also in the forms and structures of the vegetable and mineral kingdoms. They all stand under guardianship of specialized spiritual forces and depend for their safety and growth on preconceived and predetermined issue.

But the organisms, which, under incalculable ages of time serve as channels for these issues, became gradually more and more plastic and responsive to the intelligence transmitted through them, and began when the evolutionary ascent reached an altitude, touching the kingdom of man to take cognizance of themselves as distinct

entities—individual centers of consciousness. From this stage of evolution dates the rise of individual self-consciousness, *i. e.*, the kingdom of man.

The feeling of self-consciousness in the entity gives birth to reason, for reason is the result of the individual discovering himself as a being, separate from others, with desires, wants and methods of adaptation peculiar to himself. The introduction of reason and self-consciousness on the scene of natural evolution generated in the individual a quality of determination and independent choice, resulting in personal *will*. Here Instinct gives the field to reason; the individual discards his guardians, grasps the reins of self-government in his own hand, and commences to "question the stars for himself."

This move establishes the kingdom of man and the autocratic rule of Reason. Regarded as the arbiter of every problem of life, Reason alone is qualified to determine as to the value, or non-value, the reality, or non-reality, of nature's prestations. Depending upon the five senses for intelligence, he who is solely ruled by reason makes them the sole counsellors in the administrations of his sensuous commonwealth, there whatever the eye does not see, the ear hear or the hand feel, etc., may in vain plead for citizenship.

Though depending for its reliability upon the more or less imperfect condition of the sense-organs by and through which it operates—the entrance, however, of Reason in the field of the evolution of consciousness denotes that the soul has reached a point of development when its inherent creative functions have begun to assert themselves. For all reasoning is creative—creative of either truth or falsehood, according to the condition of the material with which it deals and the advantages under which it operates. Thus, while animal instinct is vastly more reliable than human reasoning, yet, by being a mere passive yielding to the promptings of the intelligent creative forces in the lower kingdoms of nature, it is, as we have seen, not productive of independent and self-conscious effort.

With reason is introduced free-will in evolution, as it is first through reason that spiritual intelligence takes issue in volition. The animals and plants follow blindly their impulses, as the latter always prompt in conformity with the laws of health and progress. First in man begins the friction; his desires and passions urge toward one line of action—his physical, mental and spiritual health

demands another. While in the lower kingdom appetites run in parallel lines with constitutional wants, in man the tumultuous cravings of his senses frequently clash most violently with his personal welfare. In these convulsive struggles between nature and artifice, between pleasure and duty, between the animal and the divine, reason at some point or other in the evolution of man must be the sole arbiter and executioner.

By virtue of his reason the individual may go onward or backward; may speed on with Titan-strides toward his goal if he so choose, or rush down into ignoble depths of despair in a corresponding ratio. Thus reason endows man with God-properties and equips him with creative powers. The labors of reason are original and, taken in their nobler aspects, raise the individual toward the dignity of God-hood. The animal, propelled by instinct, remains under guardianship; under the auspices of reason the individual throws off the guardianship and becomes his own guardian, his own judge, his own witness and his own stern accuser. This transition from instinct to self-conscious judgment is freighted with gravest importance, as it constitutes the critical moment of individualized existence, the moment when the hour has struck for either promotion or degradation in the great college of universal existence. From this moment on begins the real manhood of universal life.

Thus reason furnishes the training school for the soul upon its journey toward self-consciousness. It is in the realm of reason that the advancing entity has to fight his most daring battles, has to win his most hard-won mental and moral conquests. But how many Pyrrhus-like victories! What avalanches of mistakes reason precipitates upon us! What abysses of errors and failures we are plunged into over and over again before the untried charioteer has acquired skill and experience in the management of his fiery Helios! A constant sifting of evidences, a weighing and measuring of facts, rejection and acceptance of theories, forming and breaking up of beliefs, "with noble wrecks of ruinous perfection."

The unceasing struggles of the soul in man to wrench the truth of life from its hiding-place in the phenomenal world must gradually exhaust the treasures of knowledge which that world is capable of yielding. But the thirst of the soul for knowledge and wisdom is unquenchable. For the soul, being an emanation of the Absolute and subjected to the laws of Ever-Being, must rise in consciousness

from plane to plane till it reaches its spiritual level—the source "from which all proceed and to which all must return."

As in the course of the evolution of physical forms, the one sense after another is called into action to meet the requirements of ever-new and more complex environments, so in the evolution of the soul—spiritual evolution—new channels of consciousness open up to connect the entity with ever-new and grander conditions of being.

Unselfish love, sympathy, universal brotherhood, ideal beauty, holiness, etc., belong to a sphere of consciousness of which Reason, through its attending agency of sense-perception, can tell us nothing. Finer and infinitely more delicately wrought media than the physical senses are required for a cognition of the transfigured presences dwelling on these exalted planes.

The effulgent radiance of this purer world can be endured only by a purified inner vision, and the harmonies of the spheres remain silent to all who have not evolved an inner sense of hearing. For what is sympathy, but the *feeling* of the soul through a cuticle, before the anatomy of which the keenest microscope falls powerless; or love, if not the inner, the spiritual aspect of attraction, which, in the heart of hearts, has its center of gravity.

Every phase or conception of consciousness which transcends the cognizance of sense-perception—the purely reasoning and intellectualizing mind—pertains to the sphere of intuition. What to the mind whose intuitional properties are latent or merely brooding appears as an impenetrable mystery, becomes to the purified vision forms and essences of transcending beauty and sacredness.

The account Mozart gives in his daybook of the process through which his inspired mind received the divine outpourings of his musical genius clearly set forth the world-wide difference in character between intellection and intuition: "When I am all right and in good spirits, either in a carriage or walking, or at night when I cannot sleep, thoughts come streaming in at their best. Whence and how I know not—cannot make out. The things which occur to me I keep in my head, and hum them also to myself—at least so others have told me. If I stick to it, there soon come one after another useful crumbs for the pie, according to counterpoint, harmony of the different instruments, etc. This now inflames my soul—that is, if I am not disturbed. Then it keeps on growing, and

I keep on expanding it and making it more distinct, and the thing, however long it be, becomes, indeed, almost finished in my head, so that I can afterwards survey it in spirit like a beautiful picture or a fine person, and also hear it in imagination—not, indeed, successively, as by and by it must come out, but as altogether. That is a delight! All the invention and construction go on in me as in a strong, fine dream. But the overhearing it all at once is still the best."

The same principle applies equally to the true painter, sculptor and poet. Notwithstanding their seeming originality of conception, the greatest geniuses which have ever embellished this world with the masterpieces of their divine art, have, in reality, been the elect copyists of images and presences revealing themselves to the purified vision of the soul. Through the awakening of his intuitional faculties, the true artist enters a sphere of consciousness where new worlds and systems swing into existence—worlds peopled with beings and objects of transcending beauty and loveliness.

The question might be raised where these worlds spoken of are supposed to be located. We answer: anywhere, above, below, about us. There is all space to choose in. Light and sound, to use an illustration, become objective to us through their vibratory relations to our sense-organs. A few more or a few less vibrations, and they escape our sensation. Sound ceases to be appreciable by the auditory nerve after its undulations reach a swiftness of 40,000 vibrations per second, and light becomes objective only after its vibrations commence to strike the retina of our eye at the rate of 400,000,000,000,000 per second. What undreamed-of creations occupy the immense territory bordering, on the one side, to audible side (40,000 vibrations per second), and on the other to visible light (400,000,000,000,000 vibrations per second), our sensation does not reveal. But intuition does.

It is from this celestial gallery of living pictures the artist selects his models. It has been said of Raphael's "Madonnas" that their loveliness and sacred beauty are not of earth, as the exalted purity of their animation is nowhere to be found among women of this world. When Guido Reni was ordered to execute a sacred painting in the Church of the Capuchins at Rome, representing the angel Saint Michael, he is quoted by Dryden to have wished himself "to have the wings of an angel, to have ascended unto Paradise and there to have beheld the form of those beautiful spirits, from which

I might have copied my archangel. But not being able to mount so high it was in vain for me to seek for a resemblance here below; so that I was forced to look into my own mind and into that idea of beauty which I have formed in my own imagination."

Yet, though intuition belongs to this higher and purer sphere of life, its inspired messages are in no way to be considered as impracticable or dealing with the issues of our everyday existence. There is no vocation, however simple, in which intuition cannot be utilized. Its dazzling truths will light up every condition in life and improve on all methods. Every step of advance in trades, sciences, arts and religions is due directly or indirectly to the conscious or unconscious workings of intuition.

This superior faculty of knowledge—by Emanuel Kant called "Direct Knowing"—has been exercised to more or less extent by the world's greatest minds of all ages, giving color, tone and form to their creative labors. The artist, limited in his work to motives introduced into his mind by the agency of his reason and sense-perception, shall never succeed in stirring our heart. His prestations address only the senses and the intellect, and fail to fill the mission expected by all true art—the moral and spiritual elevation of man.

Overlapping the borders of Reason as the latter overlaps instinct, intuition often directs the labors of Reason. The sphere of Reason extends horizontally, so to say; the sphere of Intuition, vertically. Reason leads onward; Intuition upward. Reason is of Earth, Intuition of Heaven.

Every grand discovery was ever foreshadowed by Intuition. Standing on the vantage-ground of eternal truth, those Great Ones, touched by the forked tongues of Intuition, emit sparks of holy fire into the minds of men, lighting up the obscure labyrinths of materialistic researches. The revelations made by a soul thus illumined serve as working-material for whole eras of investigators and constitute epochs in the history of human culture.

Intuition discovers, Reason examines and classifies. Carlyle, Napoleon, Humboldt, Bruno, Mohammed, Christ and Buddha have created enduring commonwealths of thought; have enunciated truths, the elaboration and assimilation of which have employed vast hordes of men during long ages, changed the destinies of nations and inaugurated new eras.

Fired by intuition, the genius blazes out highways through unknown continents, throws open impassable regions, while Reason, with its vast machinery of scientific data, proceeds to follow in the wake, exploring and appropriating the new-won ideal territories.

Belief in a supersensual and pure world has in no way been limited to minds susceptible to hallucinations and religious fanaticisms. Lord Lytton, in one of his most eloquent passages, touches on the inconsistency of science, which, while acknowledging the myriads of invisible lives present in a drop of water, discountenances the idea of a universe peopled with intelligent entities.

"Admitting, as science does, that even man himself is a world to other lives, and millions of myriads dwell in the rivers of his blood and inhabit man's frame as man inhabits earth, common sense would suffice to teach that circumfluent, infinite, what you call space—the boundless—incalculable which divides earth from the moon and stars—is filled also with its appropriate life."

In a similar strain talks Locke: "That there should be more species of intelligent creatures above us than there is of sensible and material below us, is probable to me from hence, that in all the visible and corporeal worlds we see no chasms or gaps, * * * and when we consider the infinite power and wisdom of the Maker, we have reason to think that it is suitable to the magnificent harmony of the universe, and the great design and infinite goodness of the Architect that the species of creatures should also by gentle degrees ascend upward from us toward his infinite perfection as we see they gradually descend from us downward; which, if it be probable, we have reason then to be persuaded that there are far more creatures above us than there are beneath; we being in degrees of perfection much more remote from the infinite being of God than we are from the lowest state of being, and that which approaches next to nothing."

The same thought has inspired Tennyson in his poem, "The Two Voices":

> "This truth within thy mind rehearse
> That in a boundless universe
> Is boundless better, boundless worse.
> Think you this mould of hopes and fears
> Could find no statelier than his peers
> In yonder hundred million spheres?"

If the *sphere* of Intuition has thus received able support from

some of the foremost thinkers and students of our time, the *faculty* of intuition has gained no less prominent recognition. M. Taine, the renowned French historian and art critic, calls intuition "that dangerous and superior faculty by which man imagines or discerns in an isolated fact all the probabilities of which it is capable; a kind of second sight proper to prophets and somnambulists."

Furthermore, Max Müller, in "Chips from a German Workshop," makes the statement that "there is in man a faculty for correspondence with the Infinite of which the outcome is religion."

"Our highest degree of knowledge," writes Locke, "is intuitive, without reasoning. Its statements are certain beyond all doubt and need no probation nor can have any, this being the highest of all human certainty."

Having ascertained the fact of intuition, the next thing to ascertain is how this marvelous faculty can be developed. It can be done by establishing connection with inner powers of life and consciousness. Every human being possesses an inner, a spiritual, set of perceptive functions—ever ready to serve when called upon. But the prerequisite for all interior attainment lies in the mental attitude of certainty as to the possibility of the attainment. This means that faith must be called into action. For faith is the coin by which the soul buys its spiritual powers. Faith is an act of willing capable of shaking the life-structure to its very foundations. Faith will cure sickness, restore life, remove mountains and pile Helicons upon Ossas.

Having the required faith, its practical application lies in our manner of living and acting. As we all know, a man's sense-consciousness consists in the life-current taking its course through the plane to which his ordinary senses are related. The self-consciousness thus arising has in Reason its co-ordinating and synthesizing power. If, however, the life-current could be induced to discharge its vitalizing flow of energy into some interior set of sense-manifestation—a sense of life of which we sometimes are reminded in exalted dreams when the ordinary senses are at rest—the soul would become self-conscious on that truer and purer plane. The soul-force, like other forces, follows the lines of least resistance. Thus, to effect a change in its course it is necessary to lessen the resistance on lines where we are desirous to lead the current, while increasing the resistance on the old familiar lines from which we wish to have it

removed. At present the physical sensation, in the great majority of cases, offers the least resistance. It has, in consequence, the entire exhausture of the life-current on the physical plane.

To invoke the power of intuition, means to transfer our interests from sensuous to spiritual concerns, and to employ the mind with the contemplation of supersensuous concepts in place of pondering upon objects of the senses and on their gratifications. To contemplate on the nature of the soul, on the destiny of humanity and on the inter-dependence in which all beings stand to each other, necessitates the mediation of sense-functions sufficiently refined and spiritualized to permit of such exalted transports. The transfer of vital interests from the plane of ordinary sensation will act obstructively to the flow of the life-current and force it into other channels. The new channels will form in the wake of the new interests, and if these be of spiritual nature, the life-current will well up on that exalted plane and quicken hitherto slumbering sense-functions into activity. The establishment of self-consciousness on that plane of life equips man with intuitional powers. This intuition, or what might be termed sense-activity on the spiritual plane, is only to be attained through the renunciation of all lower, selfish interests and the subsequent creation of new and nobler ones, embracing the needs and hopes of humanity.

To live for *the whole* is in the truest sense to live for one's self, as the self, being a part of the whole, receives, through reaction, the multiplied results of the unselfish effort. To aspire toward intuition means to forget self with its earth-bound concerns and to try to melt the individual consciousness into the universal. The individual must surround himself with ideals of highest purity and in his daily life try to realize himself as a cosmic citizen, constantly actuated by principles and motives of universal bearing.

To gain entrance into the realm of intuition or the kingdom of angels, the aspirant must shun no trials, fear no failures. Again, he must place his mind on the spirit and try to fasten his soul-energies on the unseen and the unheard. He shall try to live himself into the actual presence of an inner world and to adjust his sense-functions to the requirements of that world. An arduous, unceasing endeavor to live up to the ideal by purifying every center of action and every movement of thought shall sooner or later unlock the door to the sanctuary. "Ask and it shall be given you;

seek and ye shall find; knock and it shall be opened unto you." To the purified vision the spirit shall reveal its riches.

The development aimed at is of the heart, not of the head. Any other training than a moral and an ethical, any other discipline than in the service of God and humanity, shall lead the aspirant not to the light-spheres of spiritual vision, but to spheres darkened by the twilights of his self-love, self-satisfaction and egotism. Exclusive interest in self means isolation, contraction and final death; while inter-human or universal interests, connecting man with all the mighty force-centers of being, mean expansion, growth and boundless life.

The man of the future will be guided in his mental labors not by the unstable light of reason, but by the calm, unerring illumination of intuition. Already the advance-guard of humanity is approaching the borders of that sacred land of promise. The sympathy which sways some hearts with a power enabling the individual to "take on conditions," *i. e.*, to feel the joys or sorrows, hopes and fears, as these shades of consciousness arise in the minds of his fellow men, is the budding of the plant, the fruit of which will be the full attainment of that divine gift. For intuition enables its owner to follow the fluidic movement of the soul with the same certainty as physical vision permits the eye to watch the movement of the body. The sunrise of intuition in the soul of a purified humanity must have foreshadowed the grand English poet when he wrote:

"Oh! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft across the land
And like a lane of beams athwart the sea
Through all the circle of the golden year?"

AXEL E. GIBSON.

THE UNDYING SOUL.

BY ALEXANDER WILDER, M.D., F. A. S.

Death does not differ at all from Life, says Thalês, the Ionian sage. Instead of extinction of being it is only another phase in the career, a changing of the scenery in the theater of activity, the opening of a new chapter in the book of life. We have no good cause to think of it with dread, or to regard it as a calamity entailed upon us by an unpropitious destiny. We should contemplate it instead as an entering upon another stage in our progress, like adult life supervening upon the period of adolescence. Children, led by admiration of the superior strength and freedom, often personate grown-up men and women, and represent in their play what they desire to become and accomplish when they themselves shall have attained to mature years. In like manner it is natural and proper for us to think upon what may be possible for ourselves when we shall pass beyond the present conditions of corporeal existence and perceive that we are still in full possession of life. We may, peradventure, gain perception of the true purpose of our career and experience as superior to that of the beasts that perish. Immortality, let us bear in mind, is more than a mere continuing of external circumstances and consciousness; it is rather an awaking as out of sleep into the possessing of life in its nobler and more genuine quality.

Hence the poet Euripides pertinently asks: Who knows whether in reality our living here is not actually itself death and our dying an advent into life? The philosopher Herakleitos, however, affirms more distinctly that we live the life here which is as death to the celestial beings, and that what to our view of things is death is, to their apprehension, the genuine living. Another sage illustrates this concept by an ingenious handling of certain words in his native Greek language. He remarks that the *soma* or body is the *sema* or receptacle in which the soul is entombed. Sokrates is represented as discoursing with Theodoros upon the conditions of our life here in this wise:

"Evil can never cease to exist; for there must always be something which is antagonistic to good. It can by no means, however, have a place in the Divine Nature, but must of necessity move and operate around this mortal nature and region.

We ought, therefore, to endeavor to fly away hence as rapidly as we are able. This flying is the becoming like God so far as this is possible; and to become like a God is to become holy and just through wisdom."

In the estimation of those who knew him best Sokrates was himself such a man—the best, the widest and most just of all that lived in his time. He is described to us as so regardful of what was due the Divinity as never to undertake anything without asking for guidance; so just as never to do even the very slightest injury to any one, while he conferred many and great benefits on all with whom he had any dealings, so temperate and chaste as not to indulge in any appetite or inclination at the expense of whatever was modest or becoming; so intuitive as never to err in judging of good or evil, or ever to need the help of others in order to discriminate aright. Thus he was able to discourse upon all manner of subjects and explain them with the greatest accuracy and to penetrate the minds of men so as to perceive the right moment for reproving wrong and for stimulating the love of virtue.* His discourse was sometimes serious and at other times gay and apparently frivolous, but he always had something in it which was improving. When he prayed he made the petition that the Divinity would give him those things which were good. In his association with others he strove constantly to promote their happiness.†

The last of his Conversations will always be memorable. The day had been set by the Eleven for the last in which he should live. The gravity of the event was exceeded by the sublimity of the topics embodied in the discourse. He was setting forth the great facts of human existence as they were contemplated by himself and what had been told by professed eye-witnesses. Hence, to the intelligent, the *Phaidon* will always be a sacred classic, the repertory of the profoundest knowledge, unfolding the scope, the aim and essential quality of life.

It is hardly worth our while to be over-nice in regard to the

*"Virtue" is defined by Aristotle as "the highest activity of the soul that is living for the highest object in a perfect life." The Greek term ARETE means moral excellence.

†XENOPHON: *Memoirs of Sokrates*, IV., viii. PLATO: *Phædros*, 147.

entire genuineness of these or other utterances which have been imputed to Sokrates. There was a practice among teachers in former times to ascribe their works to some honored individual or ideal personage, and many often interpolated their own glosses and sentiments into the discourses of others. The analects, parables and maxims of the Buddha, Zoroaster, Lao-tse and Kon-fu-tse have, doubtless, been subjected to such a process, and innumerable compilers wrought upon the Tablets of the Egyptian Hermes.*

If, therefore, a similar course has been taken in the matter before us, it will not be remarkable. For Sokrates was the seer and utterer of oracles to whom Plato imputed the sublime lessons which he embodied in suitable form to be preserved and transmitted through subsequent ages.

On the day that Sokrates was condemned the Sacred Ship had sailed to Delos with the solemn embassy to Apollo on board. It was an observance in commemoration of the deliverance by Thêseus from the deplorable tribute to the Minotaur, and during its absence no condemned person might be put to death. Accordingly he remained thirty days in prison awaiting its return. The fatal period had come, and the ten Doomsmen of Athens with their notary promptly notified him of the event. His friends also hastened earlier than usual to be with him. They found him liberated from his fetters and sitting beside his wife. He was contemplating the agreeable sensation produced by the removing of the chain. Pleasure and pain succeeded to each other like day and night or the fabled brothers, the Dioskuri. They are wonderfully related, he remarked; they will not be present to a person at the same time, yet if he should pursue and attain the one he is always obliged to receive the other.

On being asked in relation to his purpose in the composing of a hymn to Apollo and the versifying of several of Æsop's Fables he answered that he had only sought to obey perfectly the voice of his divine monitor. A dream had often visited him

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*IAMBLICHOS: *Reply of Abammon to Porphyry,* I., i. "Hermes [Thoth], the patron of literature, was rightly considered of old to be a god common to all the priests; and as he presides over the genuine superior knowledge pertaining to divine subjects, our predecessors were wont to ascribe to him their discourses of wisdom, and to name their works *the Books of Hermes.*"

during his life in different forms, but always telling him to apply himself to the art of the Muses. He had understood it as encouraging him to the pursuit of philosophy, of which the Muses were the patrons; but since his imprisonment he had thought that popular music might be what was signified and that it would be safer for him not to go before he had made some poems. "I am to go to-day," he added; "tell these things to Evenos, and bid him follow me as soon as he can."

"He will not be at all willing to comply with your advice," replied Simmias, who had understood the message in its most literal terms.

"Every one who engages in this study will be willing," said Sokrates; "only he will not commit violence upon himself, for this may not be done."

This apparent paradox led to further discourse. Sokrates admitted that it was not easy to understand the doctrine of the Mysteries which represented the corporeal life as a kind of prison from which it is not lawful to break out. "It is well said," he added, "that the Divine beings take care of us and that we belong to them; hence an individual ought not to take his own life before it is made necessary."

The questioners then demanded why a wise man should desire to die and leave these best of masters.

For this Sokrates replied that if he did not expect to go among other divine beings who are both wise and good and among departed men who are better than any here, it would be wrong for him not to be grieved at dying. "I can positively assert, however, if I can assert anything," said he, "that I am about to go among gods who are good masters, and I hope also, though I am not so certain of it, that I shall be with good men. There is something, I am sure, awaiting those who die, and it will be far better for the good than for the evil."

He presently explained the nature of the death which the philosopher contemplates and desires. Every one understands that dying is the separating of soul and body; the philosopher is not anxious about the various pleasures as, for example, of eating and drinking, sex or the other corporeal delights. He will hold them as subordinate and inferior, and will endeavor in such matters to separate the soul from communion with the

body. This to the generality of human beings will appear to be a life not worth the living, and he who is thus indifferent to such pleasures will be accounted as good as dead.

In the acquiring of the genuine knowledge the body is an obstacle. It is virtually agnostic and its senses do not help us learn anything with accuracy. Even in these modern times the highest attainment of sensuous perception only indicates a great unknown, unthinkable Force which is neither cognized as intelligent nor even as intrinsically good. Evil, by its closer relations to the body, more or less contaminates the soul, and so holds us back from the full attaining of that truth to which we aspire. The necessary support of the body subjects us to innumerable hindrances; its disorders impede our progress; and it loads us down with longings, desires, fears, fancies and other absurdities.

The body and its desires occasion to the country wars, seditions and angry controversies; for all wars arise from the greed for wealth and advantage and we are obliged to acquire riches because we are enslaved to its service. If it leaves us any leisure and opportunity which we apply to the consideration of any subject of high importance it obtrudes itself all the time into the midst of our researches and speculations, disturbing and confusing us so that we become more or less unable to apperceive the ulterior truth. It is plain, therefore, that if we are to know anything distinctly we must contemplate it by the soul apart by itself. If, accordingly, we hold back from intercourse or partnership with the body except what necessity requires, thus keeping free from its contamination, we shall then come nearest to actual knowing of the truth. The real purification* consists in the withdrawing of the soul as much as possible from the body, and in the accustoming of it to dwell, so far as it can, here and hereafter, alone by itself free from the enthralling of the external and sensuous life. Being thus purified we shall in all probability, when we are set free, be with others like ourselves, and shall of ourselves cognize in its entirety that which

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*The philosopher took this figure of speech from the preliminary rite at the Eleusinian Initiation. The candidates were required to undergo purification by a bath or baptism before being admitted to the Mystic Chamber to behold the Sacred Vision.

really is.* This is doubtless the fact, for they who are not pure do not attain perception of that which is pure.

The true student of philosophy is conscious that this real knowing pertains to the eternal world, and to those only who live as citizens of that world. Such are not afraid or sorrowful at the coming of death, but are glad to go where they may hope for the fruition of what they had longed for throughout life, and for freedom from what was repugnant to them. The person who is grieved because he is about to die is not a lover of wisdom,† but only a lover of his own body, of riches, of honors or other sensuous delights. If such a person is brave he endures death when he must, but he regards it nevertheless as a calamity by means of which he may escape something which he regards as a greater evil. If he keeps his passions in subjection, or denies himself of various pleasures, it is for the sake of delight or advantage which he esteems more highly. Such virtue, the philosopher declared, is a mere shadow, which possesses neither substance nor genuineness. It is a mere trading of pleasures which are less esteemed for others that are more desired or a bartering of one kind of pain for another. On the other hand, true virtue subsists through wisdom. Indeed, it is disregardful whether pleasure or pain or some matter of fear or apprehension is included in the issue. Indeed, it is itself the real purification and initiation into the Sacred Rites.‡

Many individuals entertain the belief or apprehension that

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*PLATO: *Phædros*, 58. "Essence—that which really is, without form, and intangible—is visible only to intelligence which guides the soul, and around it the family of the true higher knowledge have this [the superior region] for their abode. As then, the mind of a deity is nourished by intelligence and pure knowledge, so the mind of the pure soul that is about to receive what properly belongs to it, is delighted when, after a long time, it sees that which is, and is nourished and thrives by the contemplation of the truth, till the revolution of the celestial world brings it round again to the same point."

†Wisdom is here to be understood in its philosophic meaning, as the knowledge which includes things divine and human—of things which the mind perceives intuitively, which have being as absolute reality without change or tendency to change.

‡Reference was here made to the Mysteries. "In the Sacred Rites," says Olympiodoros, "public purifications came first, and afterward the oaths of secrecy and the initiations." In these occult observances the candidates began with a bath or baptism. The participants were supposed to obtain knowledge of the whole mystery of human life, its origin and purpose.

the soul, their selfhood, upon being separated from the body, may itself become disintegrated and vanish like smoke or vapor. Sokrates replied to this by calling up the world-wide notion that the souls of the dead continue to exist in the invisible world and are again born among us here. Waiving this, however, in his discourse, he cites the fact that in the world of nature all things and conditions come from their contraries, from one to the other and back again. As waking and sleeping each comes after the other, so may living and dying. Indeed, unless this should be the case, unless one class of things shall be given back into the place of another, thus making the circle complete, all things would eventually become in the same form and condition and cease to be produced. If all living things die and do not revive again, then death will finally absorb them all.

Another argument hard for many to accept is that of Recollection. It is repeatedly affirmed in the Platonic Dialogues that what we really know of profound truth is not imparted to us from others, but is a possession of the Soul from its anterior state of being. It may be dormant and so not present in the consciousness, but it is the province of discipline and experience to bring it out into activity. Our perception of beauty, goodness, justice, holiness, was innate in us before we were born. Either we retain it through life or, having forgotten it, are obliged to learn it again. This, however, is but a recalling of it in the memory. We existed, therefore, in one form of being or another before our present term of life on earth.

This, perhaps, may not be considered as quite a positive proof that we shall always continue to live. Sokrates accordingly points out the distinction between essence itself and compounded bodies—that the simple, unmingled essence is always the same, while the others are incessantly undergoing change. These last are perceived by the bodily senses, whereas essence can be apprehended only by the exercising of thought. To essence, therefore, the Soul is plainly allied and similar.* It is accord-

*XENOPHON: *Memoirs of Sokrates*, IV, iii, "If there be anything in man, my Euthydêmos, partaking of the Divine Nature, it must surely be the Soul which governs and directs him; yet no one considers this an object of sight. Learn, therefore, not to despise those things which you cannot see. Judge of the greatness of the power by the effects which are produced, and reverence the Deity."

ingly itself indissoluble, and being so, will not be, as many assert, immediately dispersed and destroyed. If the person has pursued philosophy aright, and the Soul has become perfectly pure, it will go to that which resembles itself—the invisible, divine, immortal and wise, and spend the rest of its existence with divine beings.

If, however, a soul has been constantly in communion with the body through desires and pleasures, thinking that there is nothing real except what is corporeal, which one can touch and see, drink and eat, and employ sensuously, but hating what is invisible and intellectible, then that soul must be contaminated and weighed down. Such souls dread the life of the invisible world, and wander among the tombs† till the corporeal desire that inheres with them brings about again their union to a body such as their habits shall adapt for them.

On the contrary the soul of the student of wisdom brings the passions into a calm, follows the guidance of reason, is not subjected or sustained by mere opinion, but contemplates intently what is true and divine. It is confident, therefore, that at its separation from the body it will be set free from human evils and always remain with a kindred essence—one like itself. It has no occasion to apprehend that it will cease to exist.

Simmias the Theban dissents from what Sokrates has now declared. He insists that the soul is like the harmony of a lyre, the outcome and result of the bodily organism. When the instrument is broken or out of order the harmony becomes extinct. It is evident, likewise, he remarks, that when the body is diseased the soul, although it is most divine, yet being itself a kind of harmony, must of necessity immediately perish.

It does not take Sokrates long to show this analogy to be at fault. We see the soul in numberless instances opposing the desires of the body; whereas, if it was simply a harmony it would never do anything except as subject to them. It rules over the body in every particular, exercising absolute dominion as though it was itself superior and of a different nature. Hence the statement that it is simply a kind of harmony is not correct.

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†In certain of the ancient occult observances individuals were wont to live for seasons among the tombs in hope of obtaining oracular communications from the spirit of the dead. See *Isaiah* lxv: 4 and *Gospel According to Mark*, v: 3.

Even then, however, it is not easy for the understanding to grasp the concept of never-ending existence. We may admit the proposition that the soul is of longer duration than the body. Nevertheless the objection raised by Kêbes is a plausible one, that this by no means renders it certain that it will not eventually cease to exist. It may perhaps become exhausted in its career, and its union with the body may prove the beginning of its final destruction.

This problem Sokrates acknowledges to be not an easy one, involving as it does the whole question of phenomenal existence. He had himself in earlier life been curious to gain knowledge in respect to this very matter and also to learn the causes of everything: why it came into existence and why it perished. He presently perceived that the generality of men were fumbling in the dark in respect to this matter, and became himself afraid lest he too should become utterly blinded in soul by endeavoring to grasp the subject by means of the several senses. Accordingly he next resolved to consider the reasons for which all things exist. He began with the hypothesis that there is an abstract principle of Beauty, Goodness, Magnitude and other qualities. Everything beautiful owes that excellence to the presence of the pervading principle of beauty, and everything large to its partaking of magnitude. Two qualities, however, that are opposite to each other, like greatness and littleness, heat and cold, cannot be present in the same thing at the same time. One will go when the other comes. The soul brings life to the body, and while present with it will not admit the contrary principle of death. Being thus itself the opposite of death, it is accordingly imperishable and will never cease to exist. When death seizes upon the body the soul withdraws from it into the invisible world.*

*Professor Cocker presents the following summary of reasoning in the *Phædo:*

"1. *The Soul is immortal because it is incorporeal.*—There are two kinds of existences: one compounded, the other simple; the former subject to change, the latter unchangeable; the one perceptible to sense, the other comprehended by mind alone. The one is visible, the other invisible. When the Soul employs the bodily senses it wanders and is confused; but when it abstracts itself from the body it attains to knowledge which is stable, unchangeable and immortal. The Soul, therefore, being

The Soul alone, therefore, is the selfhood, the individuality. Its separation from the body leaves it in its entireness, divested of no quality or character that pertained to it during its career upon the earth. It possesses nothing from the present life but its discipline and development, which may be of very great advantage or detriment at its entrance upon new scenes of existence. Death leaves it free to follow its own controlling genius. There can be no refuge from evil, no safety except by becoming as good and wise as God himself. "We shall use every endeavor to acquire virtue and wisdom in this life," is the concluding remark of Sokrates, "for the reward is noble and the hope great."

Perhaps the solution of the problem is suggested by these words of Nathaniel Hawthorne: "We sometimes congratulate ourselves at the moment of waking from a terrible dream; it may be so after death."

ALEXANDER WILDER, M. D.

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uncompounded, incorporeal, invisible, must be indissoluble—that is to say, immortal.

"2. *The Soul is immortal because it has an independent power of self-motion*—that is, it has self-activity and self-determination. No arrangement of matter, no configuration of body, can be conceived as the originator of free and voluntary movement. Now that which cannot move itself, but derives its motion from something else, may cease to move or perish. 'But that which is self-moved,' never ceases to be active, and is also the cause of motion to other things that are moved.' And 'whatever is continually active is immortal.' 'This self-activity is,' says Plato, 'the very essence and true notion of the soul.' Being thus essentially *causative,* it therefore partakes of the nature of a 'principle,' and it is the nature of a principle to exclude its *contrary.* That which is essentially self-active can never cease to be active; that which is the cause of motion and of change cannot be extinguished by the change called death.

"3. *The Soul is immortal because it possesses universal, necessary and absolute ideas* which transcend all natural conditions, and bespeak an origin immeasurably above the body. No modification of matter, however refined, however elaborated, can give the Absolute, the Necessary, the Eternal. But the soul has the ideas of absolute beauty, goodness, perfection, identity and duration, and it possesses these ideas in virtue of its having a nature which is one, simple, identical, and in some sense eternal. If the soul can conceive an immortality it cannot be less than immortal. If by its very nature 'it has hopes that will not be bounded by the grave, and desires and longings that grasp eternity,' its nature and destiny must correspond."

INHERENT POTENTIALITIES AND THEIR RELATION TO NATURE.

BY C. G. OYSTEN.

No one will dispute that ideas can become materialized in external life, when we see the representations of ideals assume positive, tangible, objective expression in our surroundings. The artist touches the canvas with such graceful harmony that his thoughts seem to live, breathe, unfold, inspire and charm; each an embodied joy; drawing the soul nearer and nearer to great nature's heart with sympathy divine.

The sculpture of ancient Greece is to-day a world-treasure, transcending all material worth; a refining blessing, which the cultured spirit would not sacrifice for all the wealth of India.

The musician, wishing to flood the world with sweet, symphonious sounds that are surging in his happy soul, appealing to be free; with the magician's wand of inspiration indicates externally the internal emblems of his melodious being, and man is better, happier and more spiritual because of the marvelous creation.

The architect portrays degrees of perception of the beautiful in unison with his sense of adaptation and uniformity of design. As a schoolmaster in the academy of thought, he is eminently a technical instructor in the art of perspicuous relationship of parts to the exact rhythm and symmetry of the whole. His materialized dreams of the majestic and sublime are an ever-present pleasure of indescribable power; and man becomes more susceptible to grander conceptions by the contemplation. It is thought-embodiment that leads us on into "Fresh fields and pastures new."

The poet, with "Eye in a fine frenzy rolling," introduces us into worlds of light and beauty of which we had no conception until he unveiled the transcendent loveliness of the external; then the scales fell from our eyes, and we saw with unobscured vision what had always existed, yet to us was unseen.

He tells us "There is a pleasure in the pathless woods," and we insensibly cling closer to nature in tacit admission, breathing

fragrance, and sensing sweetness that previously passed us heedless by.

He sings of "Rapture on the lonely shore"; of "Society where none intrudes"; and the music of the sea; and we become apprised of a relationship and kinship which was ignored in other days; but when he says that his interviews with nature enable him to "Steal from all I may be, or have been before"; to "Mingle with the universe," he speaks "Wiser than he knows."

He voices a truism so profoundly significant that we can but faintly realize its applicability; for he, recognizing the intimate association existing between man and his surroundings, awakens us to the stupendous fact that we are all one—that man cannot become dissociated from nature, for she is dependent on his will.

Familiar objects in our daily life only receive casual recognition. How necessary it is to cultivate the faculty of observation. On every side the essential provisions of spiritual philosophy are manifested to the student, alive to the practical lessons involved.

For instance: see that individual reading a book. He concentrates his gaze upon certain symbols, and he immediately enters worlds real and imaginative, that are substantial spiritual conditions. The materials at his disposal are simply the twenty-six alphabetical characters, and their concomitant illustrators; yet those emblems, or objective representations of ideas people the mind with the world-formations of other souls. He retraverses the fields of activity which characterized his early experiences, and embodies the incidents, emotions and creations of the writer of the book; and they become part and parcel of his own environment.

If he be a traveler, who has explored the wilderness of the world, he will place the characters and personalities described with all their particular idiosyncrasies in that region, and forthwith the desert is made to "blossom as the rose."

Should he be a warrior, who "has done the State some service," he again peoples the scenes of carnage with the horrible "pomp and circumstance" of desolating war; and the terrible suffering, misery and ruin is amplified by the additional substance imparted by another.

The scientific philosopher rehabilitates the fossil remains of

untold ages with other garments, and he invests primitive man with attributes and peculiarities in obedience to his matured conception and the assisting suggestion of his favorite instructor.

The love-sick swain transforms the ideal heroine into the semblance of his "heaven's last best gift, his ever-new delight." With her, in thought, he insensibly drifts on the author's pinions of imagination. There is to him no mind-creation apart from his own, for the living entity becomes merged and lost in the phantasm created. Such is the power of thought.

Thus embodiment of ideas in spirit-life is clearly comprehensible, and, instead of being a visionary assertion, this phenomenon becomes an unquestionable verity.

But it may be urged that the animal has the same involuntary functions in operation, and it is not controlled by intelligence—that it does not think; yet it does.

As a consolidation, materialization, or objective embodiment of man's concentrated thought, associated with substance primarily adaptable for subserving his progress, it necessarily partakes of qualities similar in essentials; and thus we have a display of that marvelous phenomenon called instinct.

We know that by the law of correspondence animal life voices the condition of progress of the human. There are individuals on earth to-day who manifest characteristics of certain animals. Even in personal appearance they indicate their true relationship to these various forms of life, which become refined, beautified, modulated and transformed, gradually in obedience to the progressive impulse imparted by the master—man.

The dog and the horse, by intimate association with man, become more docile and intelligent than animals roaming the wild and comparatively unexplored regions of the earth.

There are men, not only like the dog in personal appearance, but their characteristics are strikingly similar. With no aspiration beyond the groveling, sordid desires of instinctive impulse, these human beings become servile to a greater power, which they recognize as their master; they cringe in humble, abject simplicity before "the powers that be," either spiritual, political, social or intellectual. Their noble dignity and sterling

manhood are made subservient to ulterior considerations, and their individuality is sunk in the psychological predominance of others.

Sometimes they will turn and rend the passerby, but immediately the whip of will is raised they cower beneath the lash and lick the hand that smites them.

Some individuals, like the horse, stolidly pursue "the even tenor of their way," with features bearing a strong resemblance to that animal form. They possess "good horse sense," but are indifferent to everything but the immediate present, and their physical requirements describe the ultimate of their desire.

There are those of the gentler sex, who, like the cat or tiger, purr, fondle and display much affection, but they will cause their claws to protrude in no uncertain way and emit ebullitions of fury when scorned or despised. The face is suggestive of the physical traits of the feline, and when imbued with absorbing jealousy she will steal silently and effectually upon the unsuspecting victim, and woe be to that hated rival who becomes subjected to such merciless and unrelenting rage.

The happy, contented, lazy, selfish, perverse, stupid, indifference to all external things, but supplies of daily food, make the pig anything but a lovable animal; yet they are living prototypes of the human who voice all these qualities, exemplified by this brute that wallows in the mire. The sheep is represented in personal appearance and qualities among our fellows, who herd together, think in battalions, act as a mob and are blindly led in a path they know not, by some blatant demagogue, who is daring enough to step forward in the vanguard. Unstable as water, they are only amenable to the strongest magnetic association, and when left alone are like a ship without compass, chart or rudder, unable to determine whither they are bound. The fox finds his representative analogy in him who, by subterfuge, cunning, finesse and affability, insinuates himself into the good graces of his fellow, then retaliates with a genius of subtlety that is overwhelming to the unsuspecting friend.

The lion, with majestic dignity and noble fortitude of demeanor, is forcibly illustrated by the powerful orator, the self-poised statesman and the benefactor of the race, who despises mean things and admires the firm, courageous, posi-

tive, determined, straightforward elements in the well-balanced man. Although certain catlike features may be displayed, in degree, in the struggle for existence, he towers mightily above his contemporaries as a king among the subjects and vassals of his will.

The reptile kingdom is also typified in the human. Some people, when they enter your thought-sphere, transfix your gaze with their piercing, beady eyes, and you feel as though you were in a den of creeping, crawling, slimy, hideous, venomous serpents, who are about to strike their poison fangs into your sensitive being.

Thus we might go on *ad infinitum*, but let these illustrations suffice for our purpose, which is to show man's true association with nature.

The very substance that expresses animal life is synonymous with human power, vitality and instinct.

Man, we boldly maintain, is the progenitor of all these various forms of life; and they reflect his peculiarities because they are part of his own being.

To demonstrate logically, scientifically and spiritually that human soul unfoldment determines the development of this material world, we must get down to fundamental principles and establish a philosophical basis for our position.

Intelligence is behind all phenomena; superior to, above and beyond all external operations. Even will is obedient to this subtle, undefinable something called thought. The material body is propelled, controlled, guided and operated not by will as a primary impulse, but the living, vitalizing, perpetually awakening substance, working in conjunction with its vassal, will, enables the manifestations of the objective or external to be displayed.

If we would move the physical organism, bone, sinew, tissue, muscle, flesh, blood, nerve, or nerve-aura, or magnetism, will all be ineffectual until we *think;* when immediately we do so, will expands the nerve, the nerve contracts the muscle, the muscle manipulates the bone, or basic part of the organism, and motion is inaugurated.

Of course, the involuntary, or subjective, impulses, are ever maintained as long as intelligence sits enthroned, and with

rhythmic uniformity regulates operations, by a law obeying the systematic vibrations of the primary cause. Yet all this life and various forms of activity derive their original propulsion from intelligence.

That thought can become embodied and rendered visible to the subjective as well as the objective vision is a spiritually scientific fact. C. G. OYSTEN.

TWENTIETH-CENTURY IDEALS.

BY MRS. EVA BEST.

The word first—Ideals. As we speak it there arises within our consciousness a something indefinite, elusive, intangible, unsubstantial. Our imagination tries in vain to give substance, solidity to the beautiful thing—for beautiful we feel it to be, supernally beautiful, since it exists in its recognized perfection above the plane of materiality, and is, in all of its attributes, essentially spiritual.

For the origin of this word we go to the Greeks, from whose language we gather the root-word, "eideo," which, with them, means "to see." It is the idea perceived by the mind that forms the "ideal." We feel its glorious presence—evanescent, fugitive, ephemeral though we realize it to be, and cling steadfastly to a central something, a celestial nucleus, about which the wavering, beautiful reality gathers itself.

Should our ideal lose its mutable, variable quality, its use—its very life—as an ideal—must cease. Could we crystallize into flawless form, into absolute perfection, the ideals our most heavenly dreams create for us to-day; could we set these upon altars as worthy of such enshrining, we should, by such crystallization, put a stop to the soul-growth of the world. Because no true ideal is ever reached. Were we to succeed in reaching it, we should find it no longer an ideal; for, when we grow to a full realization of all that the embodied idea has signified to us, we have attained to heights sufficiently above and beyond the shrine of that which so lately held all that was satisfying to our souls, to see, with wondering eyes, faults where once we saw perfection.

The sculptor's child, upon the studio floor, pats and pinches and rolls and fashions the little lump of clay into the semblance of something almost too weird to suggest aught human; a something out of proportion, big-headed, stumpy-limbed, squat and uncouth; yet, to that little one, it stands for a mortal being, and, in his baby eyes, holds as truly an ideal as does the almost sentient marble wherein has been caught and given expression, the sign and symbol of some grand and glorious motive born in the artist's soul.

It is not the clay; it is not the marble; it is the ideal of the child, the ideal of the man, that fills and satisfies the soul of each. Time was when the mature master had no higher ideal than that of his little son; to-day he sees beyond even the seeing of his fellows, who, feeling his thought, do homage to the ideal. They sing the artist's praises, crown him with laurel, and, with proud and loving appreciation, pronounce him a genius of the age.

The centuries that lie behind us are the little children who have made their ideals out of grosser material—out of commoner clay—than we, who, profiting and benefiting by their thought, care to use. And yet, to these past centuries we owe all that we now are, all that we may become, as creators in the world's studio of Ideals. Patiently they toiled, these youthful sculptors, striving after higher and higher ideals. The crude, plastic lump of the earliest modeler attained a grace by the second child's touch; this grace of line lived for the third; his consciousness realized it, and to it the little sculptor added a new and fairer thought. The fourth and fifth and sixth and seventh, preserving whatsoever was of value to the world, successively modeled the clay to the ever-finer forms demanded by their evolving consciousness.

On and on through the epochs, each ideal an epitome and an expansion—a jealous cherishing of all that was most excellent and an addition of what, through the lessons learned of experience in the studio of life, the sculptors felt to be the loftiest ideals of their truth-loving, aspiring souls—wrought the growing centuries.

And this rich heritage is ours. To all that is gone before we may now add our more highly evolved thought. We have fallen heir to the ideals of the ages, and among us are workers who are wise and whose tools are too fine for mortal eyes to see.

We of the twentieth century, as we accept the ideals of the yesterdays, discover that already, even in the hour of our acceptance, they are becoming unsatisfying; that already their elusive outlines are changing; that already the soul of even the most familiar and beautiful and cherished ideal plays in and out of its former tenement, a wavering, unstable, illuminated something, that, like a butterfly which has left its chrysalis, spreads swiftly-growing wings which soon become too ample to

ever allow themselves to be folded again into their former dimensions.

Thoughts are things; thoughts are ideas, and these ideas create ideals. If thoughts are things they are realities; therefore, the creations of thought—our ideals—are realities also. In all the universe nothing exists that has not its ideal. It is the real, spiritual essence of the object. It is that which lives in our memories after the object itself has perished.

In the book of life Mother Nature spreads before the eyes of her children is to be found all that there is for us to learn. She calls us to her and, as she slowly turns the wonderfully illustrated pages, she, with the wisdom of the true mother, points out to us that even she, as yet, must strive *with* her children towards perfection. She shows us that, for all her efforts to produce a perfect crystal (let us say, by way of illustration), a crystal whose figure is mathematically correct, she, in the billion billions of her endeavors to produce this one, beautiful perfection, has failed. And yet we recognize the ideal she has attempted to reach; and, although realizing that in our imitation of our great mother, we, her children, must be prepared to never quite reach perfection, we are comforted and cheered in our labors of love.

As, however, there is no cessation in Nature's striving to manifest the perfect crystal, so is there no halt for us, her children, in our creation of our more nearly perfect ideals. It pleases us to think that, as Mother Nature must, we, too, joy in the evolving ideal that lures us on and on, its evolution ever keeping pace with, yet ever in advance of, our own. When the flawless crystal shall have found form, when the highest type of truth shall have found objective manifestation, then will the death-knell of evolution toll for us.

The finite mind can not grasp infinity, nor the slave of little hours, days and years comprehend eternity; yet, finite slaves though we be, the increasingly beautiful ideals we build into the future for our own eager following can not fail to at least suggest to us that Progression must be a something infinite and eternal.

The poets, artists, dreamers and thinkers of the world have ever been our foremost builders of ideals. They have lived in

ideal worlds of their own, peopled by ideal beings created by their imaginations from the finest materials obtainable from the finest individual forms about them. These composites of the beautiful expressed to their fancy what was most nearly perfect to sense and soul.

Through the ages the poets, artists, dreamers and thinkers have, by reason of their powers of idealization, been leaders of mankind, furnishing the multitudes that followed where they led the most excellent examples possible to their day and epoch. Gradually, as the long years passed, that which had not yet been recognized as purely spiritual began, in the eyes of men, to put on spirituality—the immortal to put on immortality. The clumsy artifice of material raiment with which they had clothed the bright thought dropped off fold by fold from the radiant reality, until to-day, no longer hidden, no longer made mysterious, but unveiled and clearly revealed to the self-conscious gazer, stands the glorious ideal of poet, painter, dreamer and thinker.

Where once the artist kept painstakingly to line and substance; where once his idea wrought itself minutely out, even in the minutiæ of distant details; where once the canvas was crowded to its edges with form portrayed in hard, uncompromising lines; where once no slightest chance was left for surmise in the gazer's soul, now more than half is left to him who looks. A sketchy blotch at best, sometimes; high lights, low shadows; but out of this there comes a thought to meet the soul of him who looks, and the gazer gains the artist's proud estate as he, in this twentieth century, is allowed to thus aid in the building of its grand ideals.

To-day the souls of these two creators of ideals meet in the picture—meet and blend together in one divine aspiration. Thus is the face upon the canvas doubly endowed with life. It lives and breathes, and its life and breath are the gifts of these two who, for the first time, have become one in sympathy.

About and beyond the central thought, the pure ideal, no hard lines trouble us, nor do finished details shut us out of the canvas; rather do its suggestive, aërial perspectives lead us on and ever on, until, in imagination, we reach the portals of the celestial realm of perfection the creator of the

ideal meant, by means of its portrayal, we should reach.

Like the steel, which, when once touched in all its particles by electricity, becomes an active magnet, so the less evolved members of the race, receiving the current of living truth from this contact with true, heaven-inspired genius, become creators in turn, and form ideals for themselves upon the splendid model genius has furnished them.

As the artist paints so the poet sings. We of the twentieth century meet him with a sympathetic beating of the universal poet-heart, and for ourselves interpret his music in his own language of love. And we sing with him, lifting our voices even to that high key—a key vibrant with love, compassion, faith and joy—in which he has pitched his matchless melody.

Within the productive field of human endeavor, a meeting strange and significant has taken place. Science and the dreamer—the mechanic and the prophet—have met with outstretched hands and recognizing eyes. The ideal of the one clothed in fancy, the ideal of the other clothed in fact, blend to form an almost perfect conception of the majesty of united power and love. Bathed in "the light that never was on land or sea" it stands, a symbol of sublime promise against this early dawn of the twentieth century.

In all the walks of life that lead through the pleasant fields of endeavor our fair ideals meet and greet us. In the family, by the fireside, in the great commercial marts, among the workers of the world, these higher thoughts are manifesting. The ideals of home, of father, of mother, of sister, of brother, are all that was fairest in the past spiritualized and refined and made more beautiful in the present age of love's awakening. The ideal parent demands less of perfunctory obedience, of conventional deference, of the outward showing—the formal letter—of respect, and more—a thousandfold more—of genuine affection. He no longer plays the autocrat, but, wisely leaning to the level of his children's hearts, he shares his responsibilities with the little men and women who gladden his home. And close and closer to the lives of her children comes the ideal mother of the twentieth century. In all the ages past never has she so blended her heart and soul with theirs; never so kept herself young with their youth, alive with their living, glad

with their joy. Never before has she been so approachable, sweet and so filled to the brim of her happy heart with perfect, comprehending, ideal sympathy. She keeps her youth that she may dance and sing with her adoring grandchildren; and—well, we declare our twentieth century children "ideals"—every blessed one of them; brighter, we aver; better, we maintain; fairer, we affirm; and dearer, *we know*, than ever gladdened the earth in all the ages gone by.

The ideal childhood accounts for this superiority. It is no longer an epoch of helplessness nor is fear a factor in the training of youth in this century's problem. The Bogie Man of the past generations has been relegated to the lumber room devoted to other such outlived horrors; and should the baby, by chance, wander into this tabooed domain and flee shrieking to its natural protectors, the wise guidance of loving hands leads it once more into the awful presence; and not until the little one is convinced that the staring eyes of the hobgoblin are glass, the pointed teeth bits of painted wood, is the reassured child allowed to leave the frightful presence. The earthly parent who has awakened from the "fear thought" to the "love thought" of the heavenly parent, no longer allows such monstrosities in the nursery.

The ideal home is being realized. It is no longer a miniature feudal castle ruled over by a stern lord and master, but a temple of freedom wherein an unfailing observance of Love's unwritten law keeps alight the altar fires of domestic harmony. In this ideal home, this sun-lighted temple of liberty, at the foot of those altars whereon burns the sacred fire, are made the daily sacrifices demanded by Love. Here little differences lose their lives; here disputations die; and envy, jealousy, malice, cruelty and revenge yield up their ugly ghosts; for in this fair ideal home, built by mutual human effort upon true celestial plans, Self is loved last. Here abideth faith, hope and charity, these three; and the greatest of these is a golden skein uniting in its shining strands the threads of a sympathy tender and strong; of a tolerance loving and compassionate; of a justice merciful and true.

So long ago the numbers of the years are lost, there grew in the garden of souls a wonderful Tree of Knowledge. It stood

in the midst of the garden, bathed in the eternal light that shone from the Sun of suns. Upon it, in orderly design, grew the fruits of wisdom. Two by two they hung from the boughs and were known as the "pairs of opposites," with the great Tree itself to form a trinity, without which "mysterious three" nothing may exist. From these "pairs of opposites" man learned his lessons, not only comprehending one by means of the other, but realizing that, without its opposite, no conception of the one, whichsoever it might chance to be, could be possible. Thus he learned well from ill; darkness from light; heat from cold; sour from sweet; high from low; joy from sorrow; good from evil; and love from hate.

As he sat in the shade of the Tree of the Book of Life, pondering the lessons learned and meditating upon the sum of these wonders, the branches overhead themselves found voice and spoke to him. A marvelous truth they told him. He learned that not only was he a fruit, and the most glorious fruit of this Tree of Knowledge, but that, side by side with him throughout the eternities had ever grown his opposite, she whom he called "woman." As he had learned of all things by their opposites, so now must his own nature be learned from hers. He must discover through her lack and possession that which he himself possessed and lacked. By her weakness he must learn his strength; by her timidity, his valor; by her need, his generosity; by her gentleness, his vigor; by her compliance, his will; by her mercy, his exaction; and by her docility, his power.

All this he learned, and more; and, as the ages built their fair ideals, this "pair of opposites" have ever held first place in the ideal world; the more noble, more splendid, more manly he; the more beautiful, more spiritual, more womanly she; each one a complement of the other, until a conscious recognition of a perfect duality has been reached; and the twentieth century, perceiving with eyes illumined by the rays of a dawning intuition, discovers that this pair of opposites must be incorporated as one glorious entity to form the "ideal citizen" of the world. At last the Hebraic line in the old book of Torah has been correctly translated: "Man and woman created He *him*."

In this "ideal citizen" it is the woman's wish that mus

actuate man's will; her word must be his law; her wisdom—heaven-bestowed intuition—must guide his path through life. The question of the equality of the sexes no longer obtains. Where in past ages the ideal woman was denied the possession of a soul, the twentieth century creator of ideals sees Soul itself, with man as energy, force and will to perform that Soul's bidding.

There is hope for the race in this creation of the ideal citizen—this blending of the pairs of opposites—this glorious two in one that shall lift its strong yet tender voice in irresistible appeal for justice, mercy and love. In the "ideal citizen" we perceive the worker of the world, for his life of inaction dies with the world's obedience to its newest ideal, *a legal distribution of its wealth.* The pendulum that ticked the hour of amassing fortunes swings to the opposite end of the arc, and the ideal citizen owns only so much as he needs of that which he has come to realize is intended by the loving Creator for the wants of, not this one nor that one, nor the other one of His creatures, but for all mankind.

Idleness may no longer be his choice. He must be up and doing the great world's work, shoulder to shoulder with his fellows. As his brain and hands busy themselves worthily, his faculties, no longer inert, are seized by inspirations which impel him to new activities. He looks beyond the creation of his hands and begins to grasp the meanings of life, the "whys" of things, the spirit of the active, living, immutable law that governs all things, from the simplest to the most intricate manifestation in existence. The soul of the object once grasped, he follows it to the first great cause—the Source of its being; and, discovering this, he, the man of mighty intellect, puts off his pride of personality and becomes as a little child. For the Source he seeks and finds is Love—the mysterious, underlying, active principle of that one and only force that moves the universe, from the clinging atoms of the tiny pebble on the beach to the swinging orbs of stupendous solar systems whirling through space.

And thus his human heart, making the divine truth his own, dethrones the false idols he himself has fashioned, and worships the one Supernal God of Love. His ideals change. As the

barriers that so long have hedged him into paths dark and dismal and discouraging are finally burned away, and he, the enlightened, freed spirit, again walks with his Maker in the fields of life and light, he comprehends that the centuries have built according to their understanding. The ideal of the Heavenly Father he adores and trusts and loves differs widely from the awful Maker in whose dread name the mistaken Torquemada tortured to horrible death the very beings who owed their creation to this Divine Love which man, unilluminated of soul, untouched of heart, slave of the senses and inspired by selfish greed and thirst for temporal power, made to assume the image of Divine Wrath.

This overthrow of false idols has been a natural sequence of man's evolution. He may be likened to a mirror in which all the ideals he fashions have their reflection. As we know that the more or less tinted particles of the crystal substances of which the mirror is composed must infallibly darken, in some degree, that which is reflected upon its surface, so it is made clear to us that man, because of the lower planes of being he yet inhabits, tones to his own reflecting soul the most radiant ideals possible to him. When his soul particles reach the highest purity the dweller on earth may attain, man will no longer seem to be an obscure reflection; but the stain of mortal misbeliefs being removed, he will appear a splendid, glorious and perfect reflection of his purest and brightest ideals.

Upon the broad screen of history the lenses of time have ever been throwing images of events fair and foul. Dissolving views are there, and that one upon which the eye rests to-day, although turgid as yet with the crimson of bloody slaughter, bears a promise of golden light. But a greater change is here than even the blessed change of hue. We, who, in the infancy of the century, have fixed anxious eyes upon it, may not live to see the clearing of the now confused mass, since the blurred outlines of past ideals prevent the fair ideals of the present from becoming distinct to our vision. But when the transformation shall have been completed, the most stupendous moral change ever cast upon the screen will gladden the eyes of the beholders. Long ages has it already taken this one dissolving view to arrive at even its present state of confusion;

but the dissolution of the old ideals must ensue; the old "ideal Might" that made "ideal Right," and the new Right, formed of liberty and love, prove itself the "ideal Might."

Liberty and Love! When man learned wisdom from the Tree of Knowledge he found among the "pairs of opposites" growing thereon freedom and bondage. The taste of bondage was bitter in his mouth; the flavor of freedom, sweet; yet the false ideals of men lusting for empire kept him from the enjoyment of that which was Heaven's most glorious gift to man. Despising and disdaining the fruits of wisdom which hung within his reach, the self-elected ruler of men drove the lover of freedom from his feast, and, crushing the beautiful fruit beneath the heel of despotism, robbed and starved the soul of his brother man of that which to him was the very bread of life.

The word "freedom" presupposes its opposite. The state of slavery in which man has been bound by the old ideals of Might and Right will end with the clearing of the now dissolving view; and the fairest and finest of all man's ideating will be the "ideal liberty" of the twentieth century.

Not quite yet is man sufficiently master of himself to be able to form the *perfect ideal;* but he is learning to work the plastic clay, and what he must soon fashion will, compared with the old models, be a transcendently beautiful conception. And freedom (as fine a freedom as he, as yet, is enabled to ideate) being, at last, his undisputed possession, he will set it upon the most exalted pedestal in his ideal realm, grouping about its base all that will aid him to put into the hands of his son tools finer than he himself ever hoped to use: ideal art; ideal science; ideal education; ideal morals; these four at the corners of the white pedestal supporting ideal Liberty!

The ideal education will offer its learners a newer mathematics. The terrestrial will serve merely as a foundation for the celestial numbers. Addition will mean the increasing of mutual stores of earthly and spiritual treasure by his own adding to the common cause of those he has come to recognize as brothers—the children of "Our Father which art in Heaven." He will add his touch to the old ideals, lifting those of his own age to a loftier standard of excellence; and the sum total of his problem in addition—Brain (his known quantity) plus Heart (his,

as yet, unknown quantity) will be worked out for the betterment of the race.

Subtraction will signify to him the taking from his suffering fellowmen such of their burdens as may be carried by him. It will mean the decreasing of his own selfishness, the doing without that others may have.

Division will mean sharing, with justice as the great common divisor and the dividend the wealth of the world. The apostle has said, "Grace and peace be multiplied to you through the knowledge of God," and that knowledge he lives to impart; while a multiplication of blessings (which he knows must show itself the divine product of charity and love) will manifest itself in that ideal brotherhood he has already come to acknowledge must soon obtain in the awakening world.

The moods of his ideal grammar will be five factors in his higher curriculum. Loving his kind, his indicative mood will declare he so loves, his service proving that truth; infinitive, his activity in a righteous cause will be infinite; potential, his power for good will know no bounds. In his subjunctive mood the dependence he places upon his and his fellows' endeavors to right wrongs, relieve distress and bring light into dark places finds full scope; while imperative, he commands in the name of all that is pure and holy that sin and selfishness be banished from the world.

In the ideal geography he studies and finds old landmarks blotted out, old boundary lines disestablished. "The earth is the Lord's and the fullness thereof" and the nations, His beloved children, are as one. For the slender, golden shaft of Love has leveled what the battering ram and stone-charged catapult of hate could not move, and in one little hour Love has taken more prisoners than enmity has cast into its dungeons of doubt in all the dread days of past darkness and despair.

Where life was once sacrificed it will come to be saved; menacing hands will become ministering ones; and the weary and heavy-laden will find help in the builders of ideals formed upon the teachings of Him of Nazareth—that one, eternal, abiding perfection known to the world of men since ever the white star shone over Bethlehem. We have had that Divine Ideal ever before our eyes; but our vision has always been that of

little children who naturally see but the outer husk of things.

But the beautiful new ideals are being fashioned. There is promise of a heavenly dawn in our glowing East; there is a sweeter thought in the hearts of men and we feel the coming of a tremendous power for good whose force will be of sufficient greatness to raise the race to an as yet undreamed-of plane of human achievement. This power is the "ideal religion"—the simple, sweet and glorious religion of the true Christ, who, when we, His professed followers, dared to condemn, has, through all the centuries, bestowed the holy blessing of His pitying love.

The imperative, divine command, "Judge not," shall, through love and wisdom, come to be obeyed; and from our own lips the words, "Neither do I condemn thee," will, as did the words of Him who first uttered them, sink like balm into the hearts of the erring; fetch peace to the sorrowing; comfort to the suffering; and help, as compassion alone *can* help, to make His "kingdom come on earth as it is in heaven."

EVA BEST.

THE ORIGIN AND NATURE OF CONSCIOUSNESS.*

BY HEREWARD CARRINGTON.

Nothing, in psychical research, can either help or hinder our progress so much as the attitude of mind assumed, at the commencement of our studies, toward these subjects, and how clearly formed are our conceptions of what is believable, and what is not. Broadly speaking, however, it may fairly be said that he who begins his investigations with the least prepossession; the least clearly formed opinions—either for or against—and with that willingness to accept any new fact, upon sufficient evidence, even if that fact should upset his previous convictions and beliefs; in short, that person who possesses an abundance of what Professor Sidgwick so happily termed the "higher common sense," he it is from whom we may rightly expect the greatest results; an impartial representation of the evidence at hand; without either dogmatic positive assertion, or of a relapse into that weak and effeminate position of assuming off-hand that it is "unknowable." And, most assuredly, no other point in our evidence will hinder us more than setting a limit upon our own powers, mentally, and of the view we take of our own personality. If we are to accept the fact (now taught by most psychologists) that our mental life depends simply and solely upon certain physical processes within our brains, and without these processes there can consequently be no mental life, we are indeed crippled and confined, in our outlook, to a certain narrow field, *viz.,* how far can our senses be sharpened and our nervous system trained to receive more fully certain fine—but obviously physical—indications as to what is occurring around us?

Now, one great blow which this "narrow" outlook upon the universe has received is the large, and constantly increasing acceptance of telepathy—of the fact, that is, that certain impressions can and do reach another mind quite independent of the ordinary and recognized avenues of sense. "But this fact," as Mr. Myers has admitted, "does not in itself carry obvious proof of anything in man which the materialistic hypothesis might not cover. 'Brain

*Paper read before the Minneapolis Society for Psychical Research, June 6, 1902. A portion of this paper has previously appeared in print, but was never completed; see *Psychic and Occult Views and Reviews,* May, 1903. —H. C.

waves' might be a form of ether waves, or in some way analogous thereto,"—though it has repeatedly been shown how improbable such a theory is. But, apart from this, there are, indeed, very few facts incapable of being classified (I will not say explained) in some way, under the materialistic hypothesis, and so wide an acceptance is this latter theory receiving, in fact, that the majority of Continental scientists have given up all thought of mind existing apart from matter, and consequently have come to the conclusion that "a future life, of any sort, is hardly worthy of serious consideration."

Now, such a position as this can only be met upon its own ground, and answered by facts as strong as those advanced by the materialistic school. This subject, of such vast importance to man, can no longer be argued from the same standpoint as formerly; the subject of a future life can no longer be based upon emotional craving or theological dogma; it must withstand the test of *evidence*. Here, then, is a point which can definitely be decided either one way or the other. Are there, or are there not, among these problems of psychical research, such evidential *data* as will decide, more or less definitely, the question, by producing such undeniable facts and evidence as will tend to show that man's survival of bodily death is indeed a great reality, and no mere figment of the imagination? Such evidence, the strongest ever yet advanced, may be found in full in the *Proceedings* of the Society for Psychical Research (S. P. R.), and repugnant as the idea of an *experimentally proved* future life may be to some, it is, nevertheless, the only evidence forthcoming. It is upon such evidence as apparitions and haunted houses; upon the hidden depths of man's consciousness, as evoked under certain abnormal conditions; but above all, upon the trance utterances of the famous Boston medium, Mrs. Piper, that those scientific men who have become convinced of a future state of being, base their conclusions and arguments, and I cannot too strongly advise my readers to read and to study that evidence in its complete and cumulative form.

But my paper is not to be devoted to the evidence itself, on this occasion, but rather to a consideration of certain *à priori* objections which have been raised against this subject, and particularly to a discussion of the materialistic standpoint, in its relation to the phenomena of mind. For it must be admitted that if science

can show that such a thing as a future life is an utter impossibility, then, no matter what our previous opinions or convictions may have been, we are bound, as lovers and followers of truth, to reject this long-coveted treasure, however much our instincts or desires may be to the contrary. And it is such a proof as this which experimental psychology claims to have brought forward! Its arguments are chiefly these: That the brain and nervous system are those parts of our being which form and compose our mental life, and upon which the latter is wholly dependent for its existence. For every thought there is an accompanying physical change in the brain substance,—from which the obvious inference to be drawn is that when there is no more brain there can be no more thought or consciousness. Again, should you strike a man upon the head with a bar of steel, consciousness ceases for the time being; owing, apparently, to the derangement of the brain's functions; and should the blow be dealt with more severity and greater structural damage take place, the man ceases to exhibit thought or consciousness—not only for the present, but for all time; he is, in fact, what we term "dead." Again, should you mix poison with the blood of any individual, and this be carried to the brain through that medium, the corresponding mental "states" or conditions invariably show themselves; the organ of mind has been tampered with, and consequently the mind itself is deranged. But more than all this, it has been shown that injury to, or removal of, certain portions of the brain affect certain portions (if I may so express it) of consciousness and thought. Piece by piece, section by section, as the physical and obviously material brain is removed; so bit by bit, and little by little, the mental life disappears, until not a vestige of it remains.

Now, all this most certainly tends to show that our conscious existence is absolutely dependent upon our very material brain, and consequently the formula—"thought is a function of the brain" is so widely accepted and believed that almost any psychologist "will tell you," as James humorously puts it, "that only a few bloated scholastics, or possibly some crack-brained theosophist or psychical researcher can be found holding back, and still talking as if mental phenomena might exist as independent variables in the world." Now, all this is strictly common-sense and to the point, and the fact is certainly there that for any form of a future life we may

postulate, we must of necessity take into account this undoubted brain action, and subscribe, in one sense or another, to the old psycho-physiological formula, "thought is a function of the brain." The question is, does this undoubted fact of neurosis or nervous change, accompanying all thought, deter us finally from accepting any such condition as a future life, for the reason that thought and consciousness cannot exist apart from matter? I venture to think that it does *not,* and I shall now endeavor to justify this statement and make good my position.

In the first place, then, "it would appear that the supposed impossibility of its continuing comes from too superficial a look at the admitted fact of functional dependence. The moment we inquire more closely into the notion of functional dependence, and ask ourselves, for example, how many kinds of functional dependence there may be, we immediately perceive that there is one kind at least, that does not exclude a life hereafter at all. The fatal conclusion of the physiologist flows from his assuming off-hand *another* kind of functional dependence, and treating it as the only imaginary kind." I shall here briefly recapitulate these theories for the sake of clearness, using the terse language of Professor William James in so doing:

" . . . . . One cannot see more than two really different sorts of dependence of our mind on our brain; either (*i*) the brain brings into being the very stuff of consciousness of which our mind consists; or else (*ii*) consciousness pre-exists as an entity, and the various brains give to it its various specific forms.

If supposition (*ii*) be the true one, and the stuff of mind pre-exists, there are, again, only two ways of conceiving that our brain confers upon it the specifically human form. It may exist:

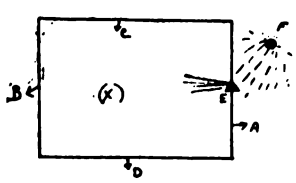
(*a*) In disseminated particles, and then our brains are organs of concentration; organs for combining and massing these into resultant minds of personal form, or it may exist:

(*b*) In vaster units (absolute 'world soul' or something less), and then our brains are organs for separating it into parts and giving them finite form. . . . . There are, thus, three possible theories of the brain's function, and no more. We may name them severally: (*i*) The theory of production; (*ii*) the theory of combination, and (*iii*) the theory of separation."*

**Human Immortality.* By Prof. Wm. James, Boston and New York.

Now, it is to the first of these theories that the majority (but by no means all) of the psychologists cling; and it is upon this theory that their arguments are based; but in the absence of all definite proof either for or against, we are surely entitled to consider the two latter theories as possibilities not to be summarily rejected. Indeed, apart from the fact that one theory involves some such hypothesis as "spirit" and the other does not, the two theories are exactly on a par, neither being exactly proved, explained, nor apparently provable or explainable with our present knowledge and *data.* And, apart from the above-mentioned difficulty, the latter theories—involving some sort of transcendental world—lend themselves very naturally to the explanation and elucidation of those psychical phenomena,—so-called "miraculous cures," telepathy, premonitions, and the like,—which are exceedingly difficult, if not impossible, to explain and classify on the "production theory."

And now let us see how—in the various theories advanced—consciousness is to be conceived as operating upon and through us; or rather our brains, which are the "seats" of consciousness—whatever view we take of our mental life. First of all, then, I shall assume, for the sake of argument, that consciousness may really exist apart from our physical organism, but is only manifest to us—to our senses—while operating *through* that organism *: and this I shall endeavor to illustrate by a simple analogy. In the accompanying illustration we will suppose that the vertical dividing line, *A,* represents an opaque wall; forming, in this case, with the walls, *B, C, D,* a perfectly air-tight chamber, into which no light can possibly enter. In this wall, *A,* a small opening has been made, and a glass prism, *E,* inserted—as shown—upon which falls the light of the distant sun, *F;* and it is through this prism that light is refracted into the enclosed chamber—that being the only light obtainable. Now, it will be observed that in this case, anyone living within that chamber can have no idea or conception of the sun's actual, unimpeded light: would have no knowledge, in fact, of any light at all not obtained through our prism; and, had he always lived within that chamber, would dis-



*Save in telepathy, etc.—H. C.

believe in any other light whatever. Further, if this prism should become cracked or marred in any way, a corresponding defect would be noticed in its refracting qualities; and, with every additional crack or chip, its utility will be still further impaired; in short, *its function will be deranged.*

And now suppose that this *sun* should represent consciousness—free and unimpeded from all its material limitations; that *we* should be the inhabitants of that chamber; and that *our brains* should represent this prism, by which and through which consciousness manifests itself! Many things fall into place on this analogy. Firstly, here is a full and complete answer to the materialist, that—as the brain is injured, a corresponding mental derangement takes place. This, as we have seen, would be the case on the "transmission theory," just outlined above. If a man loses consciousness as soon as his brain is injured, it is clearly as good an explanation to say that the injury to the brain destroyed the mechanism by which the manifestation of consciousness was rendered possible, as to say that it destroyed the "seat" of consciousness. On the other hand, there are facts which the transmission theory suits the better. If, for example, as sometimes happens, a man, after a time, more or less recovers faculties of which the injury to his brain deprived him, and *that*—not in consequence of a renewal of the injured part, but in consequence of the inhibited functions being performed by the action of *other* parts, the easiest explanation certainly is that, after a time, consciousness constitutes the remaining parts into a mechanism capable of acting as a substitute for the lost parts. Again, this analogy would explain and answer the difficulties raised, and the objections brought forward against this theory on the ground that the mental faculties apparently grow with the brain, and decline with the brain's decay. (Haeckel. *The Riddle of the Universe.* P. 147.) For, in this case, our prism would be but small in childhood, and consequently admit less light—in actual volume, but *that* light would be clearer and purer than that refracted in later life, when the glass or prism had become dulled and blurred with constant use and exposure; and, indeed, this proves to be the case—for childhood's imagination and impressionability are with difficulty stamped out, and replaced by the more prosaic and so-called "rational" view of things necessary in our modern civilization.

And, again, as to the effects of drugs upon the brain, and

arguments of this nature. The reply is much the same for all these objections; if you destroy the organ through which, or by which, consciousness manifests itself, then certainly that consciousness cannot manifest properly; just as—in the above case—if we injure or destroy our prism, then its refracting properties are impaired; but we do not injure the *mind*—the actual consciousness—any more than we should, in the above case, destroy yon sun.

And yet again: it is hard to see, on the materialistic theory, how the mind can effect those wonderful mental cures, which have now become so numerous; for, from their point of view, the mind is but a function of the brain, just as secreting bile is a function of the liver! But if we can conceive ourselves—our real selves—acting upon our material body, through the brain, and directing the other functions of that body, more or less, thereby, by means of our *will*—a part of our mental life—then we begin to see how these cures are effected; to have some faint inkling of the hidden processes at work within ourselves which bring these results to pass. And, finally, the above theory is perfectly compatible with the general trend of Evolution, for the reason that as the material brain advances in development, so it admits a correspondingly greater influx of mental life. "If the material encasement be coarse and simple, as in the lower organisms, it permits only a little intelligence to permeate through it; if it is delicate and complex, it leaves more pores and exits, as it were, for the manifestations of consciousness."* The above theory, then, contains nothing which is absolutely *opposed* either to common-sense, philosophy or science.

Having now shown, as I trust I have, that these other theories of consciousness—though purely theoretical and speculative—still contain nothing which absolutely *contradicts* what is already known of physiology or the physical sciences, I shall endeavor to combat, in the remaining portion of this paper, the materialistic or "production" theory of consciousness, and to point out the many difficulties to be taken into account in an acceptance of that theory. For if it is hard for us to conceive how the "combination" or "separation" theories—spoken of above—actually operate, the production theory presents just as great and insurmountable barriers. As before stated, then, the materialistic standpoint is simply this: that

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**Riddles of the Sphinx.* By F. C. S. Schiller. p. 293.

certain physical changes take place in the brain. These changes give rise—in some unknown way—to definite thought. What these changes actually are, and all the experiments made and inferences drawn therefrom, may be found in the standard works on physiological psychology,* and this is not the time or the place to discuss them. To place, briefly, a few of the difficulties of the production theory before you, I shall, in the first place, quote the opinions of some of the world's greatest scientists upon this very subject. Professor Tyndall, *e. g.*, says:

"The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiment of the organ, which will enable us to pass, by a process of reasoning, from the one to the other. Were our minds and senses so expanded, strengthened and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electrical discharges, if there be such, and were we intimately acquainted with the corresponding changes of thought and feeling, we should probably be as far as ever from the solution of the problem: How are these physical processes connected with the facts of consciousness? The chasm between the two classes of phenomena would still remain intellectually impassable."†

Here also the words of Professor Huxley upon this subject—a man who has frequently been charged with being a materialist, by the way. He says:

"I understand the main tenet of materialism to be that there is nothing in the Universe but matter and force, and that all the phenomena of Nature are explicable by deduction from the properties assignable to these two primitive factors. . . . . But all this I heartily disbelieve. In the first place, it seems to me pretty plain that there is a *third* thing in the Universe—to wit, consciousness—which, in the hardness of my heart or head, I cannot see to be either matter or force, or any conceivable modification of either, however intimately the manifestation of the phenomena of con-

*See, *e. g.*, Ferrier, *Functions of the Brain;* Bastian, *The Brain as an Organ of Mind;* Ladd, *Psychology,* etc.

†*Fragments of Science,* 5th Ed., p. 420.

sciousness may be connected with the phenomena known as matter or force."*

Finally, I give here a brief résumé of an article by Dr. Romanes on "The Fallacy of Materialism," which appeared in the *Contemporary Review,* many years ago. In doing so, however, I shall quote, at times, quite freely from Dr. Thompson's excellent summary of this question—including a review of the above-mentioned article—in his clever booklet entitled *Materialism and Modern Physiology of the Nervous System.* To return to Dr. Romanes, however, I may state his argument as follows:

"Premising that when once the invariable association between material changes and mental changes is recognized, there arises the question as to the *nature* of this constant association, Dr. Romanes proceeds to discuss the question: Can the material changes in the brain cause the mental changes? The affirmation to this he assumes to be the contention of materialism, and he begins by summarily ruling it out of court as having no case to argue. For he says that where the question becomes one, not as to the *fact* of the association, but as to its *nature,* 'Philosophy . . . . . must pronounce that the hypothesis is untenable, for the hypothesis of its association being one of causality, acting from neurosis to psychosis—that is, from nervous structure to mental processes—cannot be accepted without doing violence not merely to our faculty of reason, but to our very idea of causation itself. For our *idea* of causation is not derived from without, but from within, and what we call the evidence of physical causation is really only certain mental modifications following one another in definite sequence. Hence we can have no evidence of causation proceeding from object to subject. The mind, therefore, cannot prove its own causation from matter or motion, because all evidence of that must itself be mental evidence, and nothing but mental; and hence it is impossible for the mind thus to prove its own causation as it is for water to rise above its source.' "

Having thus opened the argument, as is the lawyer's custom, by showing that the materialists really have no case at all, Dr. Romanes agrees, however, to allow them a chance to say something, by remarking that they are fond of asserting that the evidence of

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causation from neurosis to psychosis is as good as such evidence can be proved in any other case. But, without considering the above-mentioned difficulty that there can be no such real evidence at all, he says the statement can be proved to be untrue by treating the problem on the lower ground of the supposed analogy itself. For the only resemblance between this supposed case of causation and all other cases of causation consists in the invariability of the correlation between cerebral processes and mental processes. In all other points the analogy fails. For in all cases of recognized causation there is a perceived connection between the cause and the effect; the antecedents are physical and the consequents are physical. But in the case before us there is no perceived or even conceivable connection between cause and effect, for the causes are supposed to be physical and the effects mental. And this alone is enough to separate this case from all other known cases of supposed causation: the difficulties being pointed out in the above extracts from Tyndall and Huxley.

The next objection to materialism which Dr. Romanes finds is that in all other known cases there is an equivalency between cause and effect. But, as between matter and motion on the one side, and feeling and thought on the other, no such equivalency is conceivable. Some few materialists, he says, have sought to meet the difficulty in the only way it can be met, by "boldly asserting that thought and energy are more or less transmutable. . . . . On this view thought becomes a mode of motion, and takes its rank among the forces as identical in nature with heat, light, electricity and the rest." But this view he regards as also inherently impossible. Mind presents absolutely no point of real analogy with motion, because involved with the essential idea of motion, is the idea of extension, for motion only means translation in space of something itself extended. But thought, so far as we possibly can know it, is known and distinguished by the very peculiarity of not having extension, and therefore, for motion to become thought, it must cease to be motion, and thus cease to be energy. Thought, consequently, instead of being equivalent to so much energy, destroys energy, and would thus constitute a unique exception to the otherwise universal law of the Conservation of Energy. And, therefore, for these and other considerations of a more metaphysical kind, which we have no time at present to quote, Dr. Romanes finally concludes

that, at the bar of Philosophy, Materialism must be pronounced conspicuously inadequate to account for the facts.

But if matter cannot cause mind, or physical changes cause mental changes, how then are brain and thought associated? In answer to this question, Dr. Romanes first discusses what he calls the theory of Spiritualism. By this term he means that view which conceives the mind as having an independent existence, or substance apart from the brain, and capable of acting upon it, and so using the brain as the mechanism of its thought,—for he uses the term "spirit" as interchangeable with mind. This theory he also summarily rejects, because it seems to him to be merely the theory of materialism inverted; and, therefore, that most of the arguments adduced in his analysis of materialism are just as available against "spiritualism." For, he claims that in whatever measure it is inconceivable that neurosis should cause psychosis, in the same measure must it be inconceivable that psychosis should cause neurosis; seeing that it is as impossible to imagine mind affecting energy as it is to imagine energy affecting mind.

This is a favorite way among this class of writers of disposing of mind; and it is obvious that such a dictum leaves us in mid-air as to what anything mental is,—for, if physical changes cannot cause mental changes, nor mental changes cause physical changes, what are mental changes anyway?

One answer to this question is—that mental and physical phenomena, though apparently diverse, are really identical! The apparent dissimilarity arises only because we *perceive* these things in a different light, as it were; and that they are double only in relation to our modes of apprehension. Just as the tremors of a violin string are phenomenally very different, according to our mode of apprehending them, with the eye or with the ear; so the tremors of a nerve are, both physical and mental, apparently dual, the event may be really singular, as, *e. g.*, an air on the violin is *one* with the vibrations of catgut, yet are perceived by us as varying absolutely. "But," continues Dr. Romanes, "if the physical and the mental are thus supposed to be identical in the brain, the physical and the mental must be identical universally, for there is no reason to suppose the physics of the brain differs from physics in general. *All* physical processes, therefore, are likewise mental! We have not, indeed, to suppose that our physical processes (motions) think

or feel—we have only to suppose that all physical motions present the "raw material" of mind, which has not, as yet, been wrought into feeling or thought, just as the physics of crystallization has not proceeded so far in complexity or refinement as the physics of life." In support of this view, namely, that we cannot draw anywhere a line between physics and psychics, Dr. Romanes quotes a passage from what he terms "the most closely reasoned and profound of Professor Clifford's philosophical writings," which reads:

"Mind-stuff is the reality which we perceive as matter. A moving molecule of inorganic matter does not possess mind or consciousness, but it possesses a small piece of mind-stuff. When the molecules are so combined together as to form the film on the under side of a jelly-fish, the elements of mind-stuff which go along with them are so combined as to form the faint beginnings of sentience. When the molecules are so combined as to form the brain and nervous system of a vertebrate, the corresponding elements of mind-stuff are so combined as to form some kind of consciousness. When matter takes the complex form of a living, human brain, the corresponding mind-stuff takes the form of a human consciousness, having intelligence and volition."* Dr. Romanes, however, decides that a fatal objection to this theory is that it is unable to explain the fundamental antithesis between subject and object—the perceiver and the perceived—and concludes, as he began, by stating that the relation between matter and mind is inexplicable."

Thus, just as Herbert Spencer leaves us in the great "Unknowable," and Huxley in the "Inconceivable," so Dr. Romanes lets us find our final intellectual rest in the "Inexplicable"! Surely when such diverse opinions and admitted ignorance upon this subject, as here shown, are held by some of the leading scientific minds of the day, no one can dogmatize very much upon the subject either one way or the other. And, whereas it must be admitted that thought is, in one sense or another, a "function" of the brain; a very different statement of the case, from that generally held, may be made as follows: Instead of consciousness or thought being a function

*For an extremely brilliant defense of this theory (in a less crude form) see Prof. Strong's recent work, *Why the Mind Has a Body* (Macmillan, 1903), which has appeared since the above was first written. See also Prof. Wm. James's attack on the theory in his *Principles of Psychology*, Vol. I., Chapter—"The Mind-Stuff Theory," and references therein given.

of the nervous tissue, the perception of a sensation *through nervous tissue* is a function of consciousness; that is to say, consciousness is independent of nervous tissue, and uses nervous tissue to perceive with. In this sense our two brains—for we have two—would be the *instruments* of consciousness, but are not conscious themselves; just as our eyes are the instruments of sight, but do not themselves see; in the same way that a microscope is the instrument for magnifying minute atoms of matter, but cannot itself see and appreciate the magnification: why?—because it has no consciousness of its own.

And thus, out of a multitude of opinions, we arrive, very nearly, at our starting-point, and have merely found, in our circuitous route, that nothing definite has been decided upon this point, either for or against any particular theory;* and it is, very largely, merely a matter of personal opinion which theory *is* accepted; and this will vary with each individual according to his knowledge, environment, and outlook upon the Universe in general, and upon these subjects in particular. Therefore, in this state of uncertainty, let us investigate those facts which tend either to prove or to disprove this or that theory upon experimental and scientific grounds. For it must be admitted that if a man's so-called "spirit" can be isolated, and got into communication with, after death—and many of the world's greatest scientists say that it can, and that they have actually done so—if this, I say, is a fact, then it follows as a matter of course that man *has* a "spirit" or "soul" *to* return; which would be positive, decisive evidence. But this can only be decided, as before emphasized, by actual experimental evidence. Let us, therefore, press our investigations in this direction with as much energy and zeal as in any other; fearlessly tracing to its fountain-head any evidence, any facts, seeming to throw light upon these subjects, and following up that evidence wherever it may lead us. If we encounter difficulties and disappointments on the road—these are only to be expected in investigations such as these; but they should only goad us on to further efforts!—for surely the subject is interesting and important, from any point of view whatever. And if, finally, there is, amidst all the fraud, delusion and reeking superstition in which psychical research is unhappily steeped, some grain, however small, of a transcendental faculty in man, which our science of to-day does

*James, *Psychology*, Vol. I., pp. 134, 138, 154-8, 216, etc.

not recognize, but of which, occasionally, faint glimpses may be caught in investigations such as ours,—then, most assuredly, we should pursue these investigations—this science—with a mind as free from prepossession as it may be our fortune to possess. We live in the hopes of a great discovery, far-reaching and of vast import, and, in such a cause as this—worthy should be that effort, and great should be that hope!

HEREWARD CARRINGTON.

NOTE.

Since the above paper was written, several books and magazine articles have appeared (some of them highly suggestive and exceedingly ingenious), having an important bearing on the subject-matter here under discussion. I should have liked to refer more fully to some of these—somewhat altering the form of the paper for the purpose—but, by special request, I publish it without alteration, and in the form in which it was originally read. H. C.

THE RELATION OF LOVE TO LIFE.

BY LEANDER EDMUND WHIPPLE.

Of all the qualities of the human soul, perhaps the emotions of love have received the most attention from all classes in all climes and among all the various sects and peoples. Yet how many can say that they actually experience the fulness of genuine love for others, or receive an adequate measure of it from them in return for that which they really mean to give?

Everybody wishes to receive love from others; and it is fair to presume that in some way or to some degree all are glad of the opportunity to give it in full measure to some other who needs and will appreciate it. Still, from some common observations, it would seem that few realize what genuine love is or know how either to receive or to give it. Not understanding these points, it would be easy to pass the most honest demonstrations of the emotion without recognition.

As all individuals have listened to the teachings of the world almost continuously from earliest recollections, this result should not be possible. The preacher has always expounded at least the doctrine of love; the poet has sung its sentiments, and the philosopher has stated its importance in life from the standpoint of the higher reason. The ordinary member of society always recognizes its grave importance in social life; and even the calm and calculating scientist declares its physiological importance, considering it, in some form, essential to the continuous integrity of the physical system. All classes continue to sing its praises, yet more people are in trouble about it or about some supposed-to-be essential demonstration of it, than from almost any other cause of trouble.

What is the matter here? Has love gone wrong or neglected any of her duties? Or has man himself gone astray in the matter and coupled love, in his mind, with some phases of personality that are actually foreign to its nature? The first of these suggestions seems quite impossible, while in some respects the other appears to fit the case.

In our inquiry it may be well to first examine the nature of the element itself, for although each of us may at first suppose that he thoroughly understands it, yet experience has shown

that widely differing opinions prevail about its nature, its character, and the ways in which it should be tested and applied in life's experience. In fact, some may deny that it is an element at all, considering it a mere sentiment.

While some persons appear to consider love as a mere sentiment of the mind, and others view it as an emotion of the heart alone, still there seem to be good reasons for the comprehension of higher qualities than either of these and for considering them as indissoluble factors in a true spirit of love. And, indeed, some of these higher features link love so inseparably to life as to give it a nature of its own, almost compelling the mind that understands to think of it as an element of human life without which the divine manifestation would be impossible with mankind. The mere thought of a loveless life is a nightmare to every human being.

With this as with all subjects the world has a superficial meaning for the word, which, if it be the only interpretation given by the mind, causes us to lose sight of its best features. Its common definition as "the act of loving" tells us nothing. It is characterless. The next technical description, "an affection of the heart excited by that which delights or commands admiration," does not go beyond the dictates of the sense-nature, and is clearly based upon personal desire. While it is allowable and right to exercise love for these purposes while functioning in this phase of life, still, unless we see beyond these external features of it we shall miss the "spirit" of love and so fail to recognize anything which constitutes its real nature or element. There is a fulness and richness to the spirit itself that the sensuous emotion wots not.

A further definition of the word as "moral good will, benevolence, kindness, charity," sinks deeper in the comprehension and suggests objects beyond self-wishes and desire. In fact, the real nature of love is all to be found back of the plane of desire. It cannot exist in self-wishes or their emotions. The spirit knows no emotional sentiment; albeit the entire life and the true force of love are both purely spiritual.

The desires of the personal selfhood burn as with an unquenchable fire and are accompanied by destruction of all the higher emotions as well as the finer sentiments. They are

always the means of loss to the individual. On the contrary, however, love itself always glows within the comprehensive soul with a soft and beautiful effulgence of light which discloses the inmost nature of the subject and calls forth that animating spirit of realization of its fundamental goodness which revivifies the heart and generates life in every act. Love is the soul of life.

While the human being is considered as a sensuous personality there can be no clear comprehension of love as an element of his being. He would have no use for it. It would be so foreign to all his comprehensions and thoughts that it would meet with no response in his sentiments or even in his emotions. These being fixed upon personal limitations, his interpretations of love would necessarily be given in those lines, and the level of a sensuous affection based upon his own wishes would be as high as the tide could rise. But little indulgence of thought in this direction is necessary to sink all comprehension of love to the bottomless pit of sensualism, where self-desire holds sway and overrules every suggestion of wholeness or universal good in the life-current of the emotional nature. It is scarcely a step from here to the ground of the bestial nature where humans of either sex grovel lower than any known beast would ever attempt to do.

This, however, is not man's nature. It is the result of a misinterpretation of his real nature which even this deceived one would find vastly better for all of his purposes, if only he understood himself better. It is not man's nature to grovel or to belittle himself, but sense has so beguiled him into the regions of darkness that he can no longer see or understand even himself. This renders it quite impossible that he should rightly conceive of love for others. A higher and purer teaching of love and explanation of its actual bearings upon human life will help more in his regeneration in these lines than any doctrinal teachings or chastisements. Love seeks no punishment. It attracts, revivifies and regenerates every loveless element.

Love is the law of individual life. On the plane of pure and unadulterated spiritual intelligence it is unnecessary as a special concept, because the pure spirit sees in the ultimate of understanding and fully realizes the wholeness of reality. No one is

in need of special favor, for all are the whole. There is no want or desire, because no absence is suspected, consequently no thought arises of either giving or receiving. The satisfaction of spiritual consciousness is complete and all-sufficing.

This, however, is a state seeming to be so far ahead for the many weary pilgrims here that it scarcely receives a thought. On the plane of the soul the individual characteristics come in play and are factors in every problem of life. All things have thus begun to take on the limited features of the appearances of independent existence, and new requirements of thought arise in order that life may be understood on the independent plane. The individual soul is the man, here, and he has brought with him, from the home of the Father, a sense of his pure spirituality which he cannot leave entirely behind, and which he strives to weave into each new life-problem presented.

This, also, enforces the necessity of love in every dealing with others. The inner sense of the wholeness of spirit infuses into every soul-comprehension the responsive feeling of unity and consequent brotherhood in the whole; and although now each is considered as a soul, in the sense of independence, full separation has not yet taken root in his thought, and his heart goes out to each and every soul regardless of distinction. Then the feeling of mutual responsiveness draws all together in a combined realization of the innate goodness of all reality.

The responsive feeling is love. It is the child of the soul-life. It is the offspring of the necessity for retaining a full comprehension of the wholeness of universal reality which is the substance of the being of every soul. Without it the soul would quickly sink to the level of the grossest sense and lose all consciousness of spirit or truth. Love, therefore, is the necessary law of life on the soul-plane. On its perpetually quickening influence depends man's power to retain comprehension of his soul-qualities. Consequently, love is absolutely essential to the existence of the soul, as such, or as a conscious spiritual individual.

The idea, God, is the result in the processes of the soul-mind, of bringing forward with it onto the individual soul-plane its former comprehension of the absolutely whole spiritual Intelligence—the Deity of spirit, life and being. On the outer plane

of soul this ideal must have a name commensurable to its character and its universal nature. The name of the idea becomes a necessity to the mind in external life, the same as love becomes a necessity to the changed state of consciousness from the original pure spirituality to the reflected independent soul-life.

The Apostle says: "God is Love." And so he is. The idea, God, is of the same origin as the idea, Love. They were conceived in the comprehension of the soul, under the same influences and of the same necessities. Both are necessary that man may retain his footing on the spiritual plane while functioning as soul—the independent individual. Both God and Love are essential to the saving of his soul. "He that loveth not knoweth not God, for God *is* love," are the words of John, the disciple of love. The "making whole in love" is a common idea in the teachings of John and of Jesus.

Love, then, is more than a sentiment or an emotion. It is a fervor of the soul; but in a spiritual, never in a physical, sense. It partakes of none of the features of passion. True love does not relate to the body or to bodily conditions. He who loves bodies, knows neither love nor God. It has no affinity with sense and cannot be reproduced in physical sensations, for the action of these is the antipodes of the activity of love. (Love based upon sense is only selfishness and soon turns to hate, because of the innate limitation of all the action involved, both in the faculty and the sentiment.) It is reversed at every sensuous turn.

Real love, however, is equally as important to the mind on the more outward plane as to the soul on its own more spiritual plane. The Ego having taken one more step outward in comprehension, and become the mind, is still more separate than when on the plane of soul. Its faculties have become more illusionized and the apparently independent individuality there, now seems to be a separate personal being. As before stated, however, it cannot withdraw entirely from soul-life or abandon all of its qualities. It is still conscious of relations and has inner feelings which are of the activity of the soul and are spiritual. The intelligence of the spiritual soul shines in the higher intelligence of the mind, and reason through logic still adheres to oneness, which is mental unity. The sense of wholeness that thus remains with the mind enables it to retain its comprehen-

sion of goodness, and it continues to appreciate the value of truth. These things cause the mind to turn appreciatively toward others, and in the midst of its greatest confidence in separate existence it yearns most for companionship; for others to share both its sorrows and its seeming joys. Man cannot recognize unity without experiencing love.

This is the same consciousness of being in the one grand whole that impelled the soul to establish love as the binding quality of its independent state of being. It necessitates love here just as much as there. Indeed, the necessity is intensified here, because there is less influence to sustain the consciousness of spirituality. Man, therefore, must love on the plane of mind in order to keep his soul-nature rightly active during his separate life. Without love he is both Godless and lifeless, for he fails to realize either God or himself.

The quality of man's love changes from plane to plane, in exact ratio to the state of his thought. On the outer plane of this life he is apt to think separately and establish mental conditions that exclude all save the particular object of his limited thought. Then his exhibition of love may unintentionally take on a color of limitation and become self-centered. To just the extent of his error in this line will his love prove uncertain, perhaps untrue. But as the intensity of his desires are in full force, he probably will be unconscious of error or limitations and so may suppose that he exercises the highest degree of real love.

The test here is the measure of real soul-quality that discloses itself in the emotion or sentiment indulged. The qualities of the soul are real, as they belong to and are always closely associated with the plane of pure spirit. They can be relied upon always as a sure guide to truthful action. To the same extent that the real and pure qualities of the soul-life can be found in the love that we manifest may it be depended upon as real.

When the mind descends to the plane of sense-action, the gravest danger to the love-nature presents itself; because, the sense of separateness is so prominent that the thought of love is almost certain to be withdrawn from the idea of wholeness, while the sense-mind seeks separate objects of its affection, which is based upon selfish desire.

But man is spirit; and through all the vicissitudes of his outward career he must carry with him, in his inner nature, from each plane to the next lower one, the essence of the elements enjoyed upon the last plane on which he functioned. He cannot withdraw from his own nature except in the seeming of the illusion into which he has fallen. Therefore, even on the sense-plane, where he is determined to be separate in every way, he still is impelled to the exercise of love, as an inner feeling of united oneness, and he seeks companions who are of his own way of thinking. If he follows the propensities of the sense-nature in this seeking, he holds himself as separate, considers his love as a separate affection, and looks for a separate object on which to bestow, *in separateness,* his now thoroughly self-centered sentiment. Here he is on hopeless ground and doomed to the bitterest of disappointment, because the very "separateness" with which he selects the object and bestows his would-be love, limits both its action and its endurance, and at the termination the sentiment dies the natural death of its nothingness. Then, as action must continue for a while, at least, the extreme of the sentiment comes forward and hatred takes possession where love was honestly intended to reign. This is the "reversal" of action, which inevitably follows when thought is not centered in reality.

The salvation of the sense-nature, as regards its power to love, rests entirely upon its willingness to look higher and be guided by the modes of intelligence prevalent on the higher and real planes. The sense-mind must turn to reason and there getting its first lesson learn to direct its thoughts of love into channels of thoughtful appreciation of others. Then, trusting the guidance of the higher intelligence of the mind, instead of the love-propensities of its sensuous nature, it will, in a measure, set itself aside and gauge its power to love by the ability of others to receive. This will elevate its purpose, temper its ardor and regulate its action to an appreciable degree.

Then, when the mind, following the same course, turns upward through its higher and finer faculties and forces and draws inspiration from the soul, and the soul likewise refreshes all its powers from the source of the spirit—then the nectar of the gods will be poured out for the loving individual, and its life-

giving qualities will permeate through all planes on which he functions while learning the intricacies of infinite life. Then the soul-man will love as God loves; his object being the undefiled good of the whole. The mind-man will love as the soul loves—its particular object being but an ideal representation of the whole and exemplifying to him the purity and blessedness of the whole. And the sense-man, mindful of the fact that the senses are not himself nor yet his real or best instruments, will love more as his master of sense-life, the mind-man, loves; and his especially selected partner, helper and encourager in life, will be dearer to him in proportion as he sees in her a representation of a growing, developing expression of mind, soul and spirit in human nature—a being to appreciate and for him to help and encourage rather than some one upon whom he may draw for purposes of self-life.

Then God may reign upon earth, not by means of man's sensuousness, but by means of the inviolate spirit still active in man during this life, and which stills the sensuous nature and attunes it to its best work. Pure love always stills the passions of the animal nature, quiets the tempestuous ardor of the intellect, guides the sweet affections of the soul and leads the spirit again to God, its maker.

Love is the savior of the soul; the regenerator of the mind; the guide, guard and protector of the sense-man. She pleads for wholeness, not separateness in living; for universality, not exclusiveness, both in giving and in receiving. This alone will enable man to appreciate rightly the object of his love, and so render him capable of loving earnestly and in purity of purpose. All heaven rejoices in a lover such as this.

This does not imply that in this life of separate things, acts and purposes one need not or must not love his own, neither does it give him license to neglect his own. Not that he should love his own less, but that he should love others more, is the injunction. It is simply that he should not bury his love in the soil of separate personality; but, loving his own to the full capacity of his thought as centered at home and to the full extent of their worthy responsiveness, he should still hold himself open to all or to any other of God's children who may need his supporting help or encouragement. And those of

his own who are worthy to receive such holy love will rejoice in its universal extension in the spirit. The unfettered love holds power for all as the unbounded sun shines everywhere at once and loses none of its power for shining toward the north because it shines toward the south also. The love which centers upon one *exclusively* is fettered; and its fetters will soon become shackles doubly welded to the stake of hopeless selfhood.

When the mind learns to love in the completeness of the soul's affection it will not miss the seeming features of self-centered affection, but will find itself capable of giving more and greater love and more lasting benefits to each and all of its own. Every heart-throb of universal love extends to all alike, and this makes it a WHOLENESS OF LOVE which goes forth and is received by each member of one's circle the same as by others who are needing its influence.

The individual need not leave undone any duty devolving upon him as a member of society. Action may be directed as required in separate channels, while thought and feeling remain true and universal. Spirit is whole, and no one can rightly be left out of its influence.

These rules and sayings are equally incumbent upon the would-be recipient of love and benefit as upon the giver. Upon one sex as upon the other. All are equal recipients and all share the beneficence of the law. Love itself is universal and knows no exceptions. It is only those who are ignorantly devoted to the illusions of sense that consider love solely or chiefly a matter of sex. Spirit is a united whole and to it sex is unknown; yet love, every one admits, is of the spirit.

The soul is spiritual. It also is universal and it partly realizes that fact. It is individualized being, but not yet dual in comprehension, and it is sexless; yet every one attributes the highest qualities of the love-nature to the soul. Indeed, there are no features of love whatever exhibited on either the plane of the mind or the plane of sense that are worthy of or that receive any commendation from even the worldly reasoner, except those which are understood as belonging to the soul. So love is spiritual and necessarily sexless; and it can only have a spiritual object.

Love, so-called, that requires an object of opposite sex is not love at all, neither indeed can it be; it is lust and is based entirely upon self-desire that is bred from want, which in turn is based upon a sense of absence and realization of emptiness. It is the natural outcome of the opinion that separate being is real. The sense of want develops from the illusion. The selfish desire develops while seeking the gratification of separateness. Lust is not love, neither can it ever become such. Encourage the spirit of universal brotherhood and love will come with it as a messenger of peace to your heart. Affection for those commonly considered to be your own will be better and more lasting, because of its right extension to all. One who truly loves his own is also ready to extend hand, thought or feeling to any one or anything in need at any time, and "his own" are invariably the gainers, because of that helpful thought and act. It is the law of life. It cannot be otherwise.

Love expresses itself in life, and true living is the expression of love. The two are inseparable in the being of each member of the human family. To live is to *be* and to love is to *do.* These constitute the activity of reality. All else is mere detail of the outward operation of these two real qualities of being. This law rightly understood establishes real love between the sexes, in which the soul leads, the mind responds and the sex-nature fulfills the law on its own plane. Such love is sexless, even between the sexes. In such instances sex does not rule, but fulfills the requirements of union which symbolizes the idea of wholeness. Even the sex-act is holy under such circumstances as these.

The pure element of love rests upon purity of heart—i. e., unselfish devotion to whatever is true and real. The pure heart knows no other desire and has no favorites. It does not seek expression through sex; it is too whole and universal for that limited thought. It always extends good will without measure to each and to all, and in this it proves its possession and exercise of genuine love; for universal good-will is love's best expression.

The next inherent tendency of the pure heart in its expression of love, is the extending of universal charity; and this, almost more than any other quality, proves its character as pure, unalloyed love. Charity always goes with the love that one

freely bestows; but when withheld from the many and bestowed upon one only it does not demonstrate love but only favor, which is partial. It is not Godlike. There is no genuine love in it. It will not stand the test of the fire of daily life. The true love that generates in purity of heart prompts always to honorable actions, noble deeds and to a genuine appreciation of such on the part of others. This tends toward enlightenment on all subjects concerning the actions of members of the human family toward each other and conduces to a spirit of freedom that shall be universal with all. Enlightenment and freedom are completed only in love.

These are some of the really practical features of love. They come directly from heaven, through the soul-nature of man. The exchange of thoughts of this order helps to bring together the seemingly many minds of this plane into one mind possessing universal life; therefore, love unifies the mental faculties and helps to concentrate the forces of the mind as well as of the soul.

The longing of the soul which has wandered away from its home in pure spirit, for union with all *here* as it is, was and ever shall be *there,* is one of the chief impelling influences of the action of love. To complete its comprehension of wholeness it evolves its idea, love. Hence, love is a longing for the realization of completeness. This longing is more a determination to be that which is good and to do that which is right than it is a desire for gain. In this it exhibits the highest of Wisdom; and wisdom is the chief loveliness of the soul.

If we comprehend these things we shall realize that love is the most holy impulse of the divine nature of man. It is also the sheet-anchor of the intellectual mind which, without it, would drift helplessly among the rocks of personal illusion. To the sense-nature it is the one promise of regeneration from the mistaken course that has been pursued and to the sex-nature it contains the only hope of continued life.

On all planes of experience love is the chief delight of man. Everything that he does in life is planned according to the amount and kind of love that he can put into it. Each achievement is estimated by the amount of love that it brings to him. He is pleased or not accordingly as he has succeeded in loving that of which his experience is made up. He finds encourage-

ment in an undertaking exactly in proportion to the amount of love aroused within him by the doing; and people interest or bore him in everyday life according to their power to arouse a measure of love within his mind and heart. One never wearies of the activity of genuine love.

Do all these commonplace affairs of life come under the category of love? Certainly! They are the loves of daily life. The actions comprise the so-called life of the day's experience, and the various loves aroused and experienced constitute the spirit of the day's living. Without them or any of the sentiments aroused by them the day would be dull indeed.

It is for such reasons as these that so many people become tired of life. Love has been killed out of all the little acts of life until it will not appear in any; and then the disappointed pessimist destroys his life that he may go where he can love. It may be done here just as well if we go about it in the right way. We need not die in order to realize the qualities of soul-life. Begin now and love something, some one, some feature of life's action. Study out its qualities and insist upon seeing its beauties. They are there no matter how forbidding the appearance at first sight. Set pessimism aside and allow the soul to prompt the mind until it finds the reality that is present. "Deep down in the mud and scum of things, alway, alway, something sings," writes Emerson, the most optimistic thinker of modern times. And Emerson is right. Love prevails always, everywhere, and it only needs the joyous tones of the singing soul to demonstrate its holy beneficence in every field of life, in every pleasure, and in each duty that falls upon our shoulders.

The soul always knows love, and by its demonstration of love we may always measure its growth. Let us not lower our love to the base plane of sensuous desires, but let us by every thought and feeling elevate our sense-thoughts to the real plane of true love. Then sense itself may become a pikestaff to aid us in climbing the mountain of attainment.

Is this too philosophic or abstruse for understanding or for use in daily life? Not at all! It relates to everything that we do and to every one whom we know or with whom we deal. It involves our own special loves—of our wives, husbands, children, relatives, friends, neighbors, conferees or supposed enemies.

And more than all the others combined, of our *enemies,* for it is the only solvent of their crystallized errors. All the others may take care of themselves, but our enemies need to be loved.

Difficult! do you say? No, not for love. It is easy for love to rule, for that is its nature. It is only "difficult" for Sense, your own sense of self-will, to yield a point to love, which can and will do the work so easily as to put self-will to shame.

Enemies cannot stand in the presence of love when rightly exercised. The steady look of her calm, soulful eyes will cause the face of the sturdiest enemy to right-living to blanche, then cause it to flush with shame that so base a thought had entered the mind; and the victory is won without a blow or a word.

The easiest conquest known in the world is the conquest of love; for love is the true, responsive feeling of the heart of man to the spirit of God; the divine realization of Wholeness in human intercourse.

Love, abundantly, everything real or true, everywhere, all the time, and live forever; for Love is life, and life is God. And the *idea of God* is man's realization of the Whole. Thus "God is Love"; and "He that loveth not knoweth not God." Peace dwells forever in the bosom of perfect Love.

LEANDER EDMUND WHIPPLE.

STONES FOR BREAD.

One of the most potent factors in the evolution of mankind is the desire, on the part of parents, to establish such conditions as will enable their children to enjoy a larger measure of comfort, happiness and intellectual development than has fallen to their own lot.

They spare no effort to remove from the path that their loved ones must tread the stones of ignorance over which the parents have stumbled and been bruised, the briars of superstition and prejudice in which they have been entangled, and to cast the light of the hardly-won experiences of the present generation forward to illumine the way for those who must take up the burdens of life and carry forward the world's work during another generation.

With this end in view, every important discovery in the field of science is recorded in the educational text-books, the wonderful improvements in mechanical appliances and their application to the needs, convenience and well-being of the race are explained to the youth and held up as incentives to further invention. In effect, the parents say to the children, "Your forefathers have carried forward and upward the torch of evolution since it was but a twinkling taper in the night of utter barbarism. Through the darkness of ignorance—the storms of persecution—over rough and strange paths. They fended it with their bodies from the effort of king and priest to extinguish it; their strength, their breath, their lives have been freely expended to brighten its flame.

"We pass it to your young hands, burning clear and bright. If you and yours do but bear it forward with like care and effort its light will increase to a lambent flame that shall banish from earth the shadows of that ignorance which is the prime cause of sin and sorrow, and in its effulgence the race shall bask in peace and happiness."

Yes, parents are willing and glad to hand to their children all the fruits of evolution—all the results of their own experience, EXCEPT ONE, and that one, in its bearing upon the present and future of the race, the most important of all—Religious

Instruction. In every other field of knowledge the parent provides for the child, to the best of his ability, the means of learning the latest discovered truths, the wisest conclusions and best experimental results reached by best minds of his age; but when the child seeks knowledge on the paramount subject of his own being, the parent relegates him to the darkness in which he himself, his parents, aye, his ancestors of a thousand years ago, were immured —darkness out of which he has perchance struggled, with pain and vast effort, to the light—darkness in which the child must either abide—break forth through like tribulation, or, weary of the effort of seeking the light, fall into the blind gulf of materialism.

Let me illustrate by a personal experience:

I have two friends, a man and woman, persons of education and intelligence. This man and wife were raised under the strictest forms of orthodox, dogmatic religion. Their early lives were darkened by its shadow. It is impossible to draw a strict boundary between light and darkness, and the bright light of truth and reason which was cast upon all other matters which they studied sent its rays into the darkness of their religious teaching, revealing its inconsistencies with all other truths they learned, and, worst of all, its utter inadequacy to fill their spiritual needs.

Little by little, one mesh at a time, they broke through the entangling net of dogmatic error and emerged into freedom and light. Their anthropomorphic, Semitic God faded into the mists of mythology, with Jupiter, Zeus, Odin and Asshur, and his place was taken by the IS of Law and Love that fills the universe, and they no longer recognized themselves as "worms of the dust," but as immortal entities, "one with the Father," and ready to absorb for themselves every ray of that "New Thought" that is flashed from the Universal Mind to the souls that are ready to receive it.

This couple has children, bright, intelligent boys and girls, of ages at which the young mind absorbs ideas as the flower absorbs the dewdrops. Their friend gave these children, for their instruction, a work which he considered the best, purest, most simple and most truly Christian that had ever come to his observation, "The Wise-Man and the Sea Urchins," by Eva Best. To his intense astonishment, the parents brought it back and said that they did not wish the children to read it. He asked, "Did you find in this work anything objectionable or inconsistent with your own belief?"

"Oh, no," they replied, "we read it, and considered it to be most beautiful and its teachings to be *holy truth.*" "Then why object to the children reading it?" "Because we never talk to or before the children about such matters. We send them to the ———— Sunday-School, and desire to let them have the same teaching as we had, and think these things out for themselves, *as we did.*"

This incident (and it is no uncommon one) illustrates fully the point desired to be made. While every other branch of human knowledge has evolved—is evolving daily—that knowledge of true religion which is, in effect, social science; the science of cause and effect; the science of man's relations and duties to his brother man; that science, the knowledge or ignorance of which involves the happiness or misery of the whole race—must know no evolution.

The text-book of last year in history or geography is thrown out of our schools because a newer one containing later discovered truths—more accurate definitions—must take its place. But for religious instruction the traditions of a barbarous and ignorant people, as one text-book, and the ethical doctrines of a great teacher, which have undergone the interpolation and elimination of centuries of unscrupulous priestcraft, for the other text-book, are considered amply sufficient. The fact that the spirit, and frequently the letter, of the two books are directly in opposition one to the other, and also must either nullify or be nullified by the weekday teaching in the public schools, is wholly disregarded.

There are thousands of people such as those described above pursuing a similar course with their children, and, all unthinkingly, hindering the evolution of the race.

The lady who sits working her improved sewing machine by the light of the electric lamp, perhaps in her youth wearily stitched with needle and thread by the dim light of a tallow candle; but she would not insist that her daughter should be condemned to use needle and candle until she should "think out" an electric light and a sewing machine "for herself." The man who drove an ox cart to mill in his boyhood, does not desire his son to move the grain in the same manner instead of shipping it by rail, yet these are but parallel cases to that of those who desire their children to "begin as they did."

The mind of mankind is a crystal which evolution is slowly polishing, and which, with each passing generation becomes clearer

and more capable of reflecting the thoughts of the Eternal Mind in which all things are, have been and will be contained, and these reflections are the "New Thought." The universal fatherhood of God—the universal brotherhood of man, the law of love, the immutable sequence of effect to cause, the influence of mind (spirit) over material conditions, reincarnation, the result of each act and thought of the individual upon the condition and welfare of all—all these, and many more that now are, and many, very many more that are to come, as the mirror is brightened to reflect them, are thoughts which, if thought out to their results and manifested in action, would lift the race to a plane of power, happiness, knowledge, compared to which its present condition would be such mere barbarism and folly that men, looking back upon its records, would wonder how sane people could have endured such conditions.

No, these thoughts are not wholly "New Thoughts." The roughest crystal has some salient points that will reflect in miniature, and in all ages there have been men and women who have been reflecting points for some of these ideas, and have tried to make them known to their fellow-men; but the crash of contending armies led on to slaughter by kings, and the howls of priests who feared the loss of their power over men, have drowned their voices —but the thoughts live on.

Now, evolution has polished so wide a surface of the mirror of mind that the enemies of progress, and those who hope to profit by the ignorance or errors of mankind, must direct their efforts to marring the brightness of the surface by smearing it with old dogmas, superstitions, prejudices and fears.

Brothers—sisters, who love the race, who believe in its final redemption from ignorance and its consequent sin and sorrow—it is against the efforts of these we must guard. Not only must you let your own light shine before men, but you must unite your efforts by banding together and supporting each other in strenuous efforts to keep bright the face of the mirror of truth. Whenever a smear of falsehood or superstition is cast upon it, hasten to wipe it off with brave words of truth.

Remember that whenever you, knowing better, acquiesce in or countenance a false dogma or a slander upon the Infinite, you are aiding to smear the mirror, and when you put the children back into the dark you are arranging to waste their lives in doing over

again what you have accomplished—in building a new stair instead of using the one you have painfully built, when they should be climbing to heights above that on which you now stand, and that in doing so you are blocking the wheels of evolution.

C. E. CUMMING.

PERSONAL IMMORTALITY—A LETTER.

Editor METAPHYSICAL MAGAZINE, 500 Fifth Ave., New York.

DEAR SIR:—In the April-June number of THE METAPHYSICAL MAGAZINE the article on "Personal Immortality" attracts my attention because of its erroneous deductions.

In the first place, as I understand the question, it is not one of Personal Immortality, but of Individual Immortality. The *personality* of the *individual man* is constantly changing as he advances from stage to stage in the progress of his development and unfoldment, but through all this his individuality remains the same and unchanged.

What is MAN?

Most simply stated: Man is an individualized partial expression of the Infinite Self-existence as it manifests Itself on Its human plane of being.

How is this manifestation effected?

By the Infinite Self-existence attaining to expression in and through a HUMAN FORM.

And how is this accomplished?

By differentiation through the process of evolution.

Has the soul of man, the individualized I of man's self-conscious being, existed from all eternity?

No, not as an individualized entity, but simply as a potential quality of the Infinite Self-existence that awaits the evolution of a Human Form through which it may attain to manifestation as a self-conscious individualized existence, a personalized ego of self-conscious being that, self-contained, self-centered, looks out upon all other expressions of the Infinite Self-existence as something not of itself; the I, and the not I.

When, then, did the first human soul begin to exist?

When the first *human form* was evolved, and it will persist just as long as that *form* is maintained, and no longer.

Is there any evidence of the persistence of the Human Form?

Yes. It is found in this: that under normal conditions no form enters upon the process of disintegration until its animating soul or ego has attained to its fullest expression of its individualized existence; just as soon as it attains to that condition, deterioration, and later disintegration, begins. This is true of both vegetable and animal forms, and must also be true of the human form.

In the evolution of the *human form,* Self-existence has attained to a condition of unfoldment whereby in Its individualized expression, as Man, it can reason abstractly, and perceive and acquire a knowledge of things as existing outside of Its expression as an Individual, and it follows as a logical sequence that the sufficient unfoldment of this quality and characteristic of the human form would permit and enable the Infinite in Its finited expression, as man, to gain a conscious knowledge of Its own inherent qualities.

It therefore follows, as there is no known limit to the unfoldment and growth of man's intellectual and moral powers, that there can be no limit assigned to his advancement, unfoldment and growth, and, therefore, as the Human Form furnishes the needed conditions to enable the Individualized I of the man to ever continue to unfold and attain to fuller and higher perceptions, it never reaches the condition of absolute perfection of expression, and, therefore, never reaches that point where disintegration of a form must begin.

Our author is exceedingly unfortunate in his illustration of the house. He makes the grave error of stating that the material of which a house is constructed constitutes the house. Nothing could well be further from the truth. A house is something entirely separate and apart from the material that enters into its construction.

A house is purely a conception, and the material is only used to give that conception an objective existence. What particular material is used for that purpose is of no consequence, in so far as the construction of the house is concerned.

Let us bring together all the material of which a house is to be constructed and pile it on the site selected for our house, but as yet we have no house.

Now let the builders put it all together as the architect

has directed in the plan, and then we shall have a house.

Take away all the material, pull it apart and again pile it up, and no house remains. Now, instead of taking it all away at one time, take away a door and put in its place another door; then take a window and put in another, and you have the same house remaining. Continue the process until not one single particle of the material first used remains, but piece by piece other material has been substituted, and you have the same house still.

It is the same with the human body and the human form. The particles of the body change continually, but the same individualized body remains.

So the animating soul, by its growth and unfoldment, develops and perfects the human form, but it ever remains the same individual form, and thereby preserves the individuality of its finited expression of the Infinite Soul.

There is no manifestation of Mind except in conjunction with Matter. Mind and Matter are the two poles of Self-existent Being, and Consciousness Its Soul.

We know but little of the several states and conditions of Matter on the various planes of the expression of the Infinite Self-existence, but it is a safe deduction that matter constitutes the objective form on all planes of being.

All manifestations of the Infinite Self-existence, or of God, if that term is preferred to designate the ALL OF BEING, are, Man included, but so many individualized expressions of Itself, and the character and quality of each of these partial expressions of the Infinite is determined and compelled by the FORM in and through which the manifestation takes place.

This is the Law; and in its operation it is absolute and permits no exceptions.

A beautiful illustration of this Law on the Organic Plane is observed in the horticulturist's art, when he inserts a graft from a pear-tree into a limb of an appletree. When this graft has grown and has become a limb of the tree, in the time of fruitage it produces pears, the same as grow upon the parent tree from which it was cut as a little twig, but all the other branches of the tree produce apples.

The tree has but one trunk, and the same Life Force flows

up from its roots through this trunk, but when it enters the limb that was cut from the pear-tree it is *forced* to ultimate itself as a pear.

Why?

Because it is attaining to its ultimate expression in fruit and seed in and through the *form* of the pear. There is no other reason, no other cause.

This phenomenon also demonstrates that there is but ONE LIFE FORCE, but that its expressions vary as do the *forms* through which it manifests.

On the Inorganic Plane we have also a beautiful and convincing illustration of this same universal Law operating as FORCE.

From the great electric power-plants of our cities there goes forth a current of electricity, carried upon a single conductor. From this conductor other smaller currents are drawn for service, and each is made to pass through a motor and manifest as power, to pass through a lamp and manifest as light, or through a bath and do plating, and so on, doing all the various work and producing all the varied results that are obtained from its use, and each of these results is obtained by making this one electric force flow through differing constructions, thus demonstrating beyond the power of refutation that *form* ever and always determines the character of the manifestation.

All manifestations of the Self-existence that have been, are or will be, must of necessity be contained potentially within it, otherwise they could not come forth from it, and through the process of evolution it is ever active in giving individualized expression to its inherent potentialities, each earlier and lower expression serving as a basis for the next higher form.

So far in Its unfoldment the Human Form is the highest in and through which It has attained to individualization.

If we knew that the human form was the highest and most perfect form inhering potentially in the Self-existence, then we would know that the Individual Man is immortal.

But that we do not know; there may be a still more perfect Form potentially inherent in the Self-existence, waiting to manifest when the conditions are prepared.

If such be the case, then man is but a means to the perfecting of those conditions, and his immortality but a dream.

Man has just one chance for immortality, and that is that the Human Form is the ultimate of all Forms.

JOHN FRANKLIN CLARK.

THE SONG OF REINCARNATION.

O spaceless void! Inchoate void!
  Epoch long closed ere birth of Time!
Abyss, of sound and speech devoid,
  How shall I grasp thy tale in rhyme?
Thou ocean of unmoving gas!
  Sea of silent potential fires!
What thought shall bid a spirit pass
  To waken thee to world's desires?

Sweet Atom of earth's later life,
  Incarnate soul of Nature's smile,
How shall I show that thou wert rife,
  Though sleeping in that moveless pile?
How could I tell myself was there,
  Inchoate yet, as souls of dream,
Had not I lived that mystic air,
  And rode myself that plastic stream?

Once more I see you Mystic Flash—
  Breath of ne'er-born Omnipotence—
Among those sleep-stilled atoms dash
  Desire, their swift deliverance.
I see those sleep-thralled gases rise,
  Each seeking each its swift desire,
And mold themselves in earths and skies,
  As mountains rise from volcan fire.
Once more I feel the mighty swirls
  Bearing me on, a helpless flash
Of strong desire, through ceaseless whirls
  Until we each with other clash
And sink united there as one,
Desire at rest, in speechless stone.

What ages passed, Oh! who may tell?
  Time yet unbound of fettering day.
Yet Desire was not dead, it fell
  Asleep enwrapped in senseless clay.

How oft, lost heart, the ages past
  We broke the silent seals of Death,
Oft-sundered, yet ever at last
  Together wafted, on thy breath,
Potent Desire, Creative Love!
  Fulfilling in life's slender span
The yearnings that through æons rove
  And blossom in the heart of man.

Art thou still sleeping uncreate?
  Hath not thy soul found earthly frame
Wherein thy Fate might mediate
  With Death to give thee life again?
Within the endless halls of dreams
  I catch a presence, and a smile
Floats softly round me as the streams
  Of godlike Dawn float o'er the pile
Of night-drear clouds, unthrilled of sense
  Of aught but vague, unformed desires,
Till, bathed in that bright immanence
They flush o'er earth Morn's quick'ning fires.

I sense thee on far-echoing hills,
  Where, lone, I seek thy wandering heart,
And wanton in the voice that thrills
  The soul of silence. See thee start
From hidden halls of memory
  And fix thy face on fleeting flower,
And I thy honey haunting bee.
  Or, list beside some woodland bower
A mate-lorn robin's plaintive cry;
  And, through the mists of ages, see
Me beating air on pinions high,
  To ward some precious nest and thee.

Yea, thou art living, for I hear
  On smiling lips of Morn, a song;
The breezes of the night waft near
  Strange time-old memories that throng

With Love's eternal melodies,
  Sweet as the rose-breathed hymn of June,
And long age-cycling memories
  Hold none but thee might wake such tune.

Sweet one, awake! Dost thou ne'er feel
  Soft whispers on thy heart-chords thrill?
Bethink thee does there never steal
  A longing that ye may not still
Upon thy soul? Some memory,
  Sweet ghost of joys since long time flown,
So haunting, if ye cast it by
  It e'er reclaims thee as its own?

F. H. WILLIAMS in *"The Anvil."*

MY CREED.*

I count myself the faithful friend
  Of every child of earth,
I dare not say of one who lives,
  He has ignoble birth.

For on the brow of every one,
  Though dark that brow may be,
I trace the light of life divine,
  In low or high degree.

Christ said, "Abide ye all in love,"
  That mandate I revere,
And trust that it may be my guide
  Through all my wanderings here.

"All lovely things of good report"
  I seek, as flowers, the sun,
But more I love the peace of mind
  That comes with duty done.

* By permission of the author.

And when earth's children seek my aid,
I hear love's high command,
And if within my power to bless,
I dare not stay my hand.

As wandering birds, storm-stayed at night,
Oft in my home find rest,
So would I greet each weary soul
As some dear angel-guest.

And though in deeds but ill expressed,
This purpose meets your view,
Know this, oh, friends, in humble trust
That duty I pursue.

By rules the unthinking world holds good,
I pray you, judge me not,
For, reading oft love's higher law,
Those rules I soon forgot.

But ne'er by following base desires
Do we that law fulfil;
Pure motives wedded to pure deeds
Bespeak th'obedient will.

I'd grant no armistice to wrong,
I'd parley not with sin;
I say to every youthful heart
Let not the tempters in.

But, oh! I judge not men by rank,
I see the balanced scale
Of Justice in the hands of God,
And know truth will prevail.

And looking back o'er æons past,
As through a long dark night,
I read that what was once called wrong,
Stands now revealed as right.

The symboled birth of Truth and Love
Was given when Christ was born;
The whitest flowers spring from the mire,
Night brings the radiant morn.

BELLE BUSH.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

PROGRESSING UNDER DIFFICULTIES

THE METAPHYSICAL MAGAZINE still maintains its position as the leader of all liberal publications. It has run the gantlet of adverse influences, and, in a literary sense, at least, has come out ahead, easily distancing would-be competitors and demolishing obstructions.

In the worldly features of existence that are necessary for its continued life, its work has been hindered somewhat, in ways that could not at once be overcome.

This has not been a fault of any one now associated with either its production or its management. Each of these has always done his full duty under all circumstances. To all concerned the munificent law of RIGHT WITHIN THE PRINCIPLES OF REALITY is eternally good, and each receives his just and even deserts.

Through all delays THE METAPHYSICAL MAGAZINE has retained its character and to-day stands as firmly as ever on the ground of its original purpose, which is clear and strong in the mind of its founder and is adhered to by all concerned. Its good work will continue, we believe, unimpeded. There is still much to do.

It will return to its original status as a "monthly" as soon as conditions will allow.

Unlimited power to extend the work rests within our knowledge and facilities, but the physical features constantly demand the financial support of its appreciative adherents.

No other periodical attempts to do the work of this one. Its purpose is clear and always uppermost, and will continue to develop

through increased understanding. In this manner the work will perpetually improve in character and usefulness for the good of future generations.

A full faith worketh much; and he who *works with* the hidden law always possesses a powerful ally. We work for principles, and these, we believe, always receive support.

The kind of raiment and coin which we may realize still in our possession after the Stygian shores are reached, may be measured *least of all* as dollars are counted. How many dollars are required to cover the nakedness of a soul; or to provide shelter for a conscience pursued; or ease for a heart ravished and distressed?

God pity the mistaken one who enters the coming state possessing *only* dollars, guineas or their equivalent! These may buy oars to speed the boat upon its way, but never sandals for weary feet that walk upon the shore, when the soul finds itself void of real understanding.

Let us measure the soul and learn of its qualities sublime, while still we may exercise our powers of learning through experience. This gives greater joy *here,* and lays up treasure which no chance can take from us *there.* The resources of the spirit are ONE in reality—not *"millions"* in illusion. That which the soul possesses remains permanent through the ages; but the illusions of the sensuous mind pass in a night.

DELUSION OF LIFE STATISTICS.

The statistics produced at the recent session of the International College of Actuaries, despite all that is boasted, actually shows both a general decay of vitality and a progressive increase in our knowledge of the way to ward off things that menace life. For children the conditions are bettering, but for the old they seem to be worse. "The most marked improvement is shown in the early periods of life," remarks the *Scientific American.* "In the latter epochs of life there is an evidence of retrogression."

In short, there should be a change in the motives which impel active life. The incessant worry and unrest which business men

undergo, as well as the enforced idleness of others, and the useless career of the tramp and loafer, are so many precursors of mental failure, moral aberration and premature decay.

There are states of hysteria and insanity in which there is a discontinuance with the nerves of pain; and the same is common during the excitement of battle. Nature, "red in tooth and cloth," may be more merciful than she seems. Indeed, it will be found, upon closer acquaintance, that she is never cruel.

THE "NEW MYSTICISM."

A distinct reaction has been noted against the materialistic trend of the last century. It is described by a writer in the London Quarterly Review as having been to a large extent suggested by Science and developed out of it, but with a correspondence with Neo-Platonism and former Christian mysticisms. Edmond Schuré, the poet, Maurice Maeterlinck and Alfred Tennyson are enumerated among the exponents. "What is said by them to-day may be said by multitudes to-morrow."

TURKS EDITING THE NEW TESTAMENT.

The government of Turkey is giving trouble to the American Bible Society. The censor of the New Testament in Turkish objects to the naming of Macedonia, and insists on the substituting of another name. The encouragement which Paul says the disciples in Thessalonika gave to believers in Macedonia and Achaia (1 Thess. 1:7-8) is especially offensive to him. More objectionable still, as may be presumed, is the account of Paul's vision in Acts, xvi, 9, in which a man prays the apostle to "come over into Macedonia and help." Turkish exegesis can not make out any other meaning than an appeal to help the Macedonians in revolt against the Sultan's government. The censor accordingly proposes to amend the text by striking out the name of Macedonia and substituting the phrase: "The vilayets of Salonika and Monaster."

Another exception was to the expression that "Christ came to save sinners." He proposed to amend it so as to read: "Christ came to save Christian sinners." This difficulty has been compromised, we do not know how.

TRIBUTE TO DOCTOR HIRAM K. JONES, THE REPRESENTATIVE PLATONIST OF AMERICA.

There are those who seek eagerly for notoriety and those who shrink from it. The wise are not conscious of the wisdom of their utterances, but are astonished when they hear these praised. It is well that both these classes exist. They are essential to the work of the world, the one influence in the doing of it properly. Doctor Jones was of this latter number. Though too diffident to cherish ambition for leadership, he was always ready to further whatever would instruct or benefit others. Not satisfied with scientific and professional attainments, though excelling in them, he pushed enquiry beyond that he might learn of the reasons and causes of what he saw; and so, when he could have achieved fame as a scientist he was content with the modest pursuits of the philosopher. He took his place as a worker in his profession, as a neighbor and a citizen, everywhere doing faithfully everything that he undertook. He cared to be good rather than great.

Doctor Jones was born in Virginia, July 2, 1818. The family, however, removed to Missouri not long afterward, where a farm had been purchased, and there he spent his boyhood. He early developed a taste and aptitude for scientific learning. Laying aside the hoe and scythe he became a student in Illinois College, and after graduating entered the medical department to obtain also a professional education. He engaged in practice in Missouri, but perceiving the political drift toward civil conflict he returned to Jacksonville. For several years he was associated with the medical staff in one of the charitable institutions, but afterward established a lucrative practice.

Jacksonville is a college town. It has not only the Illinois College, but three academic institutions for young women and three of the State charitable institutions, and it abounds with literary clubs and societies. Doctor Jones soon found a circle where he could be at home. He became a trustee of the college, and for many years was Professor of Philosophy. He devoted his leisure to scientific research and soon accumulated a large library of scientific and philosophic publications. He had two editions of Plato's works in Greek with three English translations; also the works of Aristotle, Plutarch, Plotinus, Porphyrus, Iamblichos,

Proklos and others of the ancients; Bishop Berkeley, Stewart, Hamilton, Kant, Fichte, Hegel, Schopenhauer and other sages, and of the various scientists and historians down to Elié Reclus. The whole collection is now the property of the Illinois College.

Twice he journeyed to Europe, also visiting Egypt, Palestine and Syria. He could not hide his light from view. Philosophy had become his favorite pursuit outside of his profession.

The "Plato Club," for several decades, met of Saturdays at his house in West College Avenue, till the numbers were thinned out by death. He was familiar with Mr. Emerson, and it was on a visit to Concord that there was planned the famous Summer School of Philosophy. The organization consisted of Mr. A. Bronson Alcott as Dean, S. H. Emery, Jr., as Director, Frank B. Sanborn as Secretary, with whom as members of the Faculty were Dr. Jones and Prof. William T. Harris, now Commissioner of Education. There were other lecturers, among them Mrs. E. D. Cheney, Mrs. Julia Ward Howe, Col. Thomas W. Higginson, Rev. W. H. Channing, Rev. Dr. J. S. Kedwin, David A. Wasson, Dr. F. H. Hedge, Pres. Noah Porter, Rev. Cyrus Bartol, Rowland G. Hazard, D. J. Snider and others. The School was opened on the 15th of July, 1879, and continued year by year till 1885.

Dr. Jones lectured chiefly upon the philosophy of Plato. He recognized in all religions the common idea of the One Cause, and declared that good health is an indispensable condition for a beautiful soul. His last discourse upon "The Symposium" transcended all the rest in beauty and elegance. He was enraptured with his subject. The next day he left Concord and never came again.

My acquaintance with Dr. Jones began at the School in 1881. The next Summer I attended during the entire term, and we became close friends. Our intimacy continued till the last.

In July, 1883, was organized the "American Akadêmê" at Jacksonville. Dr. Jones was its President, and monthly meetings were held at his house for ten years. Its papers and transactions were published first in "The Platonist" and afterward in eight volumes of the "Journal of the American Akadêmê." The papers were contributed by members, most of them residents of Jacksonville, and others living elsewhere. The number of enrolled members exceeded four hundred.

Dr. Jones always took a warm interest in the Illinois College. His distinguished cousin, Mr. William J. Bryan, while in attendance there, was a guest at his house. In 1877 he presented the corporation of the College with a new building for lectures, meetings and library, as a memorial of his deceased wife. A tablet bore her name, while his own, "Hiram Kennard Jones," was also commemorated upon another.

The occasion was duly honored by the college by the holding of a "Philosophical Symposium" in the new building, which was attended by citizens, alumni and invited guests from all parts of the country. The initial address was delivered by the writer, on "The Practical Value of Philosophy." Dr. Jones himself also spoke. The final address of the occasion was delivered in the evening by Dr. W. T. Harris, Commissioner of Education.

Dr. Jones continued in professional pursuits till a few months before his death. This took place June 16, 1903. Never seeking distinction for himself, the recognition came spontaneously from all who knew him, of being the representative Platonist of America. He was a generous contributor to benevolent purposes, and he has left behind him a large accumulation of manuscript, which he had once contemplated publishing. He never approved of looking upon this life as a wretched, brief affair, but believed it the very best for the soul. But man can make it better. We have existed before, he declared; we go out and return; the soul has other cycles than this.

Such was the belief, such the record, of Hiram K. Jones.

A. W.

RELIGIOUS SYMBOLS IN ANCIENT KRETE.

The exhuming of archeologic remains in the island of Krete or Kandia, has been very successful. Minos and his famous cave-temple, the Labyrinth, are now known to modern explorers. Here the Minotaur or Man-bull, or the cherub, was worshipped and received sacrifices of human victims. The Dove and the Double Axe were also prominent symbols. In archaic times the dove represented Nature as the Great Mother of gods and men, the Aphrodite or heavenly Venus. The axe was an Egyptian symbol, the hieroglyphic of Absolute Divinity.

Man's duty to his fellow-man is based on his duty to himself.

THE PLANET JUPITER UNDERGOING CHANGE.

The planet Jupiter, which has been evening star for many weeks, seems to be in a state of great commotion. There has been a great red spot visible upon it for more than twenty years past, and many smaller spots, both dark and light, are to be seen drifting over its surface. It is conjectured that these are produced by an uprush of eruptional material. Another phenomenon has attracted attention of scientists. The disk of the planet is known to be oval, the proportion of the polar and equatorial diameters being 16 to 17. Several times there has appeared a flattening of the circumference. Saturn has exhibited a similar phenomenon, but never Venus or Mars. It is doubtless caused by active movements in the atmosphere, and the apparent protuberance, which appears and disappears in a few hours, is said to exceed three thousand miles in height.

RELIC OF THREE MILLION YEARS AGO.

A complete skeleton of the oldest known mammal in existence has been on exhibition at the American Museum of Natural History in New York. It is the Panto lambda, and was unearthed in New Mexico. Its estimated approximate age is three million years.

ANCIENT TROY AND ITHAKA.

It may be, and probably is, a fact that the great poems of Homer, the Iliad and Odyssey, are allegories. Nevertheless, there was a Troy or Ilion where now is the mount of Hissarlik, in Asia Minor, three miles from the Dardenelles. There have been seven towns there, one superimposed upon the other; Troy being the second from the bottom. Professor Doerpfeld seems to have identified the principal points indicated in the Iliad. It was not, however, a large city, so far as discovered; probably the outlying suburb embraced by it had been destroyed by the invaders. Mr. Gladstone has already shown that the people were Asiatic, and indeed the names of Ilos, Ilion, Assaracus and others show as much.

The present island known as Ithaka was not the territory ruled over by Odysseus. Professor Doerpfeld believes he has found the true Ithaka in the island known as Leukes, situate about twenty miles north from it in the Ægean Sea. The condi-

tions agree with those described in the Odyssey, while those of the island now called Ithaka do not.

CIVILIZATION OF REMOTE ANTIQUITY.

Explorations in Egypt and the East indicate an antiquity to civilized life, which a century ago would have been sneered at as incredible. The valley of the Euphrates has yielded up records of eight thousand years ago, and even then ancient Chaldea was cultured and old. Professor Flinders-Petrie has excavated Abydos in Upper Egypt, whence Aha or Menes, the founder of the problematic First Dynasty, proceeded to take the dominion of all the country of the Nile. Yet he was himself only the successor of numerous generations that were kings before him. Abydos was the capital long before the rise of Memphis and Thebes, and there have been unearthed ten successive temples, one over the other. An ivory statuette of Khufu or Cheops, the builder of the Great Pyramid, indicates the vast time which had already passed while Egypt possessed a high civilization. And still the evidences of human antiquity and of culture in the arts and amenities of civilized life are multiplying.

LIBERTY AS JUDICIALLY DEFINED.

In 1897, Justice R. W. Peckham gave, with the concurrence of the Supreme Court of the United States, the following decision: "'Liberty,' as used in the Fourteenth Amendment of the Federal Constitution, comprehends not merely the right to freedom from physical restraint, but also the right 'to pursue any livelihood or calling, and, for that purpose, to enter into all contracts which may be proper.'"

STARS THAT DO NOT SHINE.

Numerous non-luminous stars are known to exist. They are found in association with those which shine, and in many cases revolve regularly around a central sun. The star Algol, in the constellation Perseus, has such a planet, which accounts for its changeable appearance. At one time it appears to be of the second magnitude, then suddenly fades to the apparent dimension of the fourth. It is supposed that this planet, passing between it and us, cuts off the light. Such facts give rise to curious speculations, such as whether they are bodies that have

passed beyond their former conditions or are new worlds yet to be finished for habitation.

ROUND TOWERS IN THE EXTREME NORTH.

Captain Otto Sverdrup, the head of the Second Polar Expedition, publishes the fact that he found in that far North within the Arctic Circle, two of those mysterious stone towers, of which Ireland affords so many examples, but which are also dotted throughout the world. The reader of O'Brien's "Round Towers of Ireland" will appreciate the significance of Captain Sverdrup's discovery.

THE FATHERS KILL; THE SONS COMMEMORATE.

A monument is about to be erected at Geneva, in Switzerland, in honor of Miguel Serveto, the martyr. It is to bear the following inscription, as translated:

"Erected in memory of Michael Servetus—victim of the religious intolerence of his time and burned for his convictions at Champel, October 27, 1553—by followers of John Calvin, three hundred and fifty years later, as expiation for that act and to repudiate all coercion in matters of faith."

MEMORIAL FOUNTAIN TO HORSES.

An imposing ceremony took place on the 24th of October last at Burston, in the County of Surrey. Lady Collins, the wife of Sir William Collins, M.D., unveiled a handsome drinkink fountain and horse trough, the gift of Mr. William Tebb, the distinguished philanthropist, to the town. It bore the unique inscription:

"In memory of the Mute Fidelity of the 400,000 horses killed and wounded at the call of their masters during the South African War, 1899-1902, in a cause of which they knew nothing, this fountain is erected by a Fellow-Creature."

There was a large attendance and addresses were made by citizens of high rank in honor of the donor and the purpose. Lieutenant-General Phelps spoke of the terrible sufferings endured by the horses and draught animals in the South African War for want of water, and believed that this memorial would be followed elsewhere for the relief of these suffering servants of man.

DOGMAS DECAYING AND DISAPPEARING.

The mind rejects the old dogmas. It eliminates them by the very fact that it can no longer assimilate them. Doubt is denial only in appearance. Incredulity denies only what it cannot reconcile with truth, which the Church itself, after vain resistance, was forced to admit. In short, dogmas correspond to a science and a philosophy that have been supplanted by a new science and a new philosophy. There is no reaction, no persecution, no wealth, no discipline that can give back to the Church her authority over minds. Dogmas can no more revive than the conception of the universe and of life which gave them birth. This is a law of thought from which there is no escape.—*Gabriel Séville*s.

WHAT WE WANT.

It is not more government that we want; it is more philosophy, more spirituality, more of the religion that recognizes and knows. We want more perception of the unity of humanity, and of the potentialities of men. We need the spiritual vision which sees the divinity of man, the holy light which is the heritage of all, in whose glories lie all genius, all music and the magic of the beautiful. It is more reverence that we need, more reverence for the eternal and less reverence for the transient and the unworthy.—*New Century.*

THE UNSWERVING LAW.

One of the main causes of the fall of Rome was the indiscriminate admission to citizenship of vast hordes of aliens, destitute alike of Roman sentiment and Roman aspiration. A force no less destructive to the Empire was the greed for personal gain, which supplanted the unselfish hardihood of Rome's early days. Rome fell, not from fortuitous circumstances, but because she *had forgotten the Law,* the Law which stands now as it stood then, and to which all peoples must conform or break. The ideal of the future historian will be to understand that Law, and to try by it all national facts and tendencies, whether they accord with it and are therefore preservative, or whether they are in disaccord with it, and, therefore, destructive. Under that Law there is no chosen people, no nation of predetermined destiny. Utterly true are its judgments, inexorable its awards, unswerving the hand of fate which metes out life and death.—*"Student," in New Century.*

SELFISHNESS NOT SELF-SUFFICIENT.

A man who lives entirely to himself becomes at last obnoxious to himself. I believe it is the law of God that self-centredness ends in self-nauseousness. There is no weariness like the weariness of a man who is wearied of himself, and that is the awful Nemesis which follows the selfish life.—*J. H. Jowett.*

THE NEW RELIGION.

A writer in *The Spectator* says: "A new religion cannot be born and assert its right to universal dominion without events happening; and humanitarianism is nothing less in myriads of minds than the New Religion."

HEBREWS INVADING PALESTINE.

The nomadic Hebrews in the desert east of the Jordan were driven by constant struggles further and further to the north, and, having at last discovered their self-protection to be impossible there, resolved to cross the Jordan and try their fortunes in the towns.

This statement by a careful writer seems to eliminate the Book of Joshua from the catalogue of history.

STARRY NATURE OF MAN.

The stellar constitution of man is very comprehensive in its nature, for in the stars is signified the very essence of his inner being, giving power and action to the character of his personality.

Popular prejudice makes it a difficult matter to present an acceptable work which inculcates in its text mythologic and astrologic doctrine. But this should be no barrier to him who is in a diligent search of the knowledge of the truth. Let the student of nature, who shall seek the knowledge of the truth for the sake of truth, pursue his studies regardless of popular opinion and conventional acceptance, if he, in his conviction, may know the truth to exist in a direction adverse from these. It is better to be persecuted and called a "crank" by the rabble, for the sake of the truth, than to be crowned and lauded by knaves and fools for the sake of their esteem. —*D. E. Wagenhals.*

INSANITY AND CANCER GAINING GROUND.

Dr. Robert Jones has been speaking to the British Medical Association upon the subject of insanity, and his statements have aroused attention both in Great Britain and America. He declares that there are more varieties of insanity than there were a century ago, that they are more severe, more chronic, more difficult to cure. He admits the enormous advance of preventive medicine, the increasing purity of food, air and water, and the better care of infants. These things are facts. It is also a fact that the physique of the people steadily and obstinately deteriorates, and that insanity is rampant.

He deals not only with insanity, but also with cancer. During the five years from 1861 to 1865 the annual death-rate from cancer was 367.8 per 1,000,000 persons. In the five years from 1886 to 1890 it had increased to 599.7—about 61 per cent.

THE RESURRECTION MEANT REINCARNATION.

It was only the gross ignorance of later days which perverted the simple explanation that after death man would again appear upon the earth in bodily form. Reason leads us to suppose that the corruptible body cannot rise again; therefore that which rises must be the incorruptible soul. Since this soul is to rise in a body it must rise in a fresh body; that is, in the body of an infant. Jerome and Lactautius both bear witness that a belief in metempsychosis existed in the early Church. Origen not only expressed his belief in it, but was careful to state that his belief was not drawn from Plato, but that he was instructed by Clemens of Alexandria, who had studied under Pantænus, a disciple of apostolic men. Indeed, it seems by no means improbable that this doctrine of reincarnation formed one of the "mysteries" of the early Church, taught only to those who were found worthy to hear.—*C. W. Leadbeater.*

THE TREND OF NEW THEOLOGY.

We find in the teaching of Jesus neither an ecclesiastical system nor a scheme of theology. The theology developed during the first three centuries is chiefly an application of the method and spirit of Greek philosophy to the Christian religion. It clothed itself more or less in the Roman judicial terminology, but essentially it was a Greek addition. The ecclesiastical establishment, however, was entirely Roman. The Protestant Reformation, attacking that which was most tangible, struck only at the church. Partially successful in freeing itself from the domination of the Roman hierarchy, the Reformation left theology essentially untouched. Protestant theology, equally with Roman Catholic, remained as Augustin and Tertullian originally shaped it, on a Greek philosophical method. The work that is now being done, and that is to complete the unfinished task of the Reformation, is to accomplish the same task for theology that the Reformation accomplished in ecclesiastics.

—*L. D. Osborne.*

LIFE.

Life is the infinite combination of heterogeneous changes, both simultaneous and successive in correspondence with eternal coexistence and changes.—*H. S.*

WHAT LANGUAGE DID JESUS USE?

No criticism has found out in what language the Lord Jesus uttered his discourses. If in Greek, did the Galileans understand Greek? If in Hebrew, the words are forever lost; and are we to suppose that what he spoke in Aramæan was brought afterward to the remembrance of the compilers of the Gospels in Greek?—*Westminster Review*, January, 1865.

HOW FASHIONS CHANGE WITH THE DOCTORS.

Some fanciful quirk on the part of physician or pharmacist, some new theory of disease or prevention of disease will rise up, and with it a multitude of new remedies appear. Like children that tire of old toys and turn with feverish discontent to the new toy which they will soon cast aside for a different one, the doctors rush from remedy to remedy, from compound to compound, until it becomes a fact that the doctor who quits reading the medical journals for five years is left hopelessly behind. He can never catch up with the mad race again. Every time he opens a medical journal he sees nothing but new remedies, the name of which he cannot even pronounce.—*C. S. Carr, in Medical Talk.*

Cherish the spirit of our people and keep alive their attention. If once they become inattentive to public affairs, you and I and Congress and [Legislative] Assemblies, judges and governors become ravening wolves. —*Thomas Jefferson.*

A man's ruling love is his life.—*Swedenborg.*

The politics of the future are the politics of the poor.
— *Lord Rosebery.*

Charles X. never had a wrinkle in his countenance. Thought makes wrinkles, and Charles X. never thought.—*Lamartine.*

The intelligence of the country is not on the side of king and police power.

What would be hell to one will be quietness and hope and progress to another, because he has left worse behind him, and in this the life asserts itself and is.—*Geo. Macdonald.*

Charles Kingsley resigned the Professorship of Modern History at the University of Oxford, giving as the reason that he believed history to be largely a lie.

Dr. Low was of opinion that Jesus ben Pandira was the founder of the Essenes.

Every man's work is superficial till he has learned to content himself with the approbation of a few.—*Rénan.*

Knowledge does not come to us by details, but in flashes of light from Heaven. —*Thoreau.*

The more we investigate the domain of Will the more hopeless becomes the task of defining its precise meaning; for Will is the Individual. It is the fire of Life.—*Arthur Lovell.*

VIVISECTION OF CHILDREN IN SWEDEN.

Fourteen children in the Foundling Hospital, Stockholm, were vivisectionally opened, because calves were hard to procure and keep.—*Dr. Carl Jansen.*

EUDAIMONIA.—The true success is gained when a man is master of himself, though all men be against him. It is attained when a man can see others growing rich without envy and without bitterness.—*Bishop Burgess.*

DWARFING ORIGINAL ABILITY.—I doubt if our colleges can produce men like Charles James Fox or James Russell Lowell. We now have scientific specialists, not broad-minded scholars.—*Bishop Burgess.*

BOOK REVIEWS.

THE FORCE OF MIND; or, The Mental Factor in Medicine. By Alfred T. Schofield, M.D., F.R.C.S. New York: Funk & Wagnalls, 44-60 East 23d Street.

The appearing of this book in a new edition and its republication by an enterprising house in this country are significant of a changing popular sentiment impinging on the professional attitude. It may mean that the current ribaldry and legislative proscriptions which have been assiduously employed to suppress metaphysical medicine and other analogous procedures are likely to be superseded by professional recognition. The author, an English physician, though not yet entirely clear of the current barbarisms, is evidently of that opinion. "At last the lesson is learned," says he, "and we behold an amazing sight—a painful one, perhaps, but in it lies victory."

An array of authors is given, extending over several pages, as being "helpful in studying the mental factor in medicine." Not only the representative men in psychological science and orthodox medicine named, but also the expositors of the new practice. This would be unequivocal illustration of breadth of liberality if the usual slang term, "quack," were not also used. Nevertheless, the book is a valuable one, which every person desiring a sound knowledge of metaphysical medicine ought to procure and read.

The work is based upon the statement of Prof. Ladd, of Yale University: "The assumption that the mind is a real being which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with the facts of experience." Nor is this mind limited to consciousness. "Mind, in fact, may be conscious, subconscious or unconscious." Its action on the body is described as being at least threefold—

physiological, pathological and therapeutical. All these phases of activity are duly handled.

The second part of the work is devoted to Psycho-Therapy, and takes advanced ground. The rapid increase of belief in healing by mental procedures is remarked, and the dogmas and actual cures of Mrs. Mary B. Eddy receive a full share of attention. "It is somewhat curious that, while the power of mind over the body is so little thought of, far too much is made of the power of the body over the mind." Four ways of cure by the activity of the "unconscious mind" are named: The vis medicatrix naturæ, suggestion, faith in persons, systems or places, and direct-effort cures are also classified: 1. The prayer and faith cure. 2. Relic cures. 3. Evangelical faith cures. 4. Mind cures. 5. Christian Science cures. 6. Spiritualistic cures. 7. Mesmeric cures. 8. Direct faith-healing. Christian Science, however, "occupies a platform altogether distinct from every species of mind or faith healing, hypnotism or suggestive cure." But "the force of mind is a therapeutic agent in every disease." There was more readiness to accept this a century ago, when John Hunter and such deep-seeing men were in the field. Since that time medical practice has degenerated into mechanic procedures and an almost absolute ignoring of higher principles in human nature. Now the reaction is toward a higher therapy, and the dominion of drug-dosage is weakening with the intelligent.

PUBLICATIONS RECEIVED.

LAND PROBLEMS OF INDIA. Cloth, 144 pp., 2 shillings. Published by G. A. Natesan & Co., Esplanade, Madras, India.

THE NEW THOUGHT SIMPLIFIED. By Henry Wood. Cloth, 195 pp., 80 cents net. Published by Lee & Shepard, Boston.

FREEDOM. By Dr. Manuel Rivero. Paper. 25 cents. The Cosmological Publishers, 103 West 42d Street, New York.

AN EASTER EXPOSITION OF ST. JOHN. By Sri Parananda. Cloth, 301 pp. Published by William Hutchinson & Co., London, England.

MYSTERIES OF THE SEANCE. By A Life-Long Spiritualist. Paper, 64 pp. Price, 25 cents. Published by Lunt Bros., Station A, Boston, Mass.

A NEW RELIGION. By C. P. W. Longdill. Paper, 71 pp. Price, 1s. 6d. The Anglo-American Publishing Co., Gladstone Road, Gisborne, New Zealand.

BROKEN DOSES OF MENTAL MEDICINE. By Allen W. Connett. Paper, 28 pp. 25 cents.

THE MASTER KEY TO PSYCHIC DEVELOPMENT. By Allen W. Connett. Cloth, 105 pp. $1.00. Published by the author, Kansas City, Mo.

THE LAND-MARKS OF ETHICS ACCORDING TO THE GITA. By Bulloram Mullock, B.A. Published by Noni Gopal Goswami, at the Sen Press, 14 Dharrumtolla Street, Calcutta, India.

THE LIGHT OF CHINA, the Tâo Teh King of Lâo Tsze, 604-504 B. C. By I. W. Heysinger, M.A., M.D., Cloth, 165 pp. Research Publishing Co., 133 North 13th Street, Philade a.

PERSONAL MAGNETISM. By P. Braun. Paper, 44 pp., 25 cents. New Man Publishing Co., 1409 North 20th Street, Omaha, Neb.

THE WORLD IS IDEA. By Herman Gasser, M.D. Paper, 30 pp. Published by G. P. Engelhard & Co., 358 Dearborn Street, Chicago.

ASPECTS OF THE VEDANTA. To the Memory of Max Muller. Paper, 168 pp., 1 shilling 6 pence. Published by G. A. Natesan & Co., Esplanade, Madras, India.

AGRICULTURAL AND INDUSTRIAL PROBLEMS IN INDIA. By Alfred Chatterton. Cloth, 174 pp., 4 shillings. Published by G. A. Natesan & Co., Esplanade, Madras, India.

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A TWO-FOLD TESTIMONY TO IMMORTALITY.

BY REV. BENJAMIN FAY MILLS.

We have all heard the old question of Job, "If a man die, shall he live again?" but I think, in its exact form, it is not of any great interest to us. The question for to-day, so far as it concerns immortality, is not, "If a man die, shall he live again?" but rather, Does a man ever die?

This question has not been answered by science, helpful as has been its voice in answer to the queries that we have asked concerning the material universe. It is a question that has not been answered by philosophy; and I think our philosophers who are reasonable men practically agree that the more they think the less they seem to be able to come to any direct philosophic conclusion in answer to the question, Does a man die? Revelation was supposed to have answered it; and in the days when man derived his information concerning spiritual things from authority, it was for a large number of people a sufficient answer. But we begin to see that revelation cannot answer this question for all of the people. If God has spoken through this man or that, and has said definitely that man shall live beyond the grave, how are we to know it, and how shall we be able to bring ourselves to agree that the answer has been given, and what the answer is? For while some of us might accept the testimony of the Bible, or the words of Jesus, for instance, as sufficient authority, there are myriads of people who have never heard of the Bible and never heard of Jesus, and how shall they find out whether man is immortal, or whether the spirit dies with the body? The question is not answered by history nor by human experience.

There are those who say, however, that the resurrection of Jesus from the dead answers this question. We do not know whether Jesus rose from the dead or not! We have no way to find out.

But if He did rise from the dead, that would not settle anything concerning your immortality or mine. For if on the one hand, Jesus was God and rose from the dead, that would simply prove that God could rise from the dead, and not what man could do; and if, on the other hand, he was a man entirely like unto us, and was able to break the bars of the grave and come forth untouched by the influence of death, then I think it would be almost disheartening so far as proving universal immortality is concerned, for in all the eighteen hundred years since, there has not been another verifiable instance from all the multitudes and millions and billions of men that have lived upon the earth who has done this thing—and at the most, if He were man, it would simply prove that one man, and he a most exceptional one, had been immortal.

There are those who say that the testimony of modern Spiritualism answers this question. I do not care to go into that just at present, but in passing I will say this—if all that is claimed in the way of testimony from Spiritualism is true, if there have been thousands of those who have gone from the flesh who have found means of communicating with men still in the body, that would only prove that some men are immortal, and still we would be confronted with the same question.

We shall have to limit this question a little, and so I shall not make any queries concerning man's eternal condition—what he shall be at the last. We do not know what he shall be "at the last"; I am scarcely able to think as to what he will be in the next stage of his existence. I want to limit this question to this phase: Does a man live after this life? Never mind the sextillions of years and ages that may roll on. We do not know into what condition we shall come in the infinite spaces of time, and I am more curious about the next stage than I am about the ultimate—which, by the way, is a word that no man can perfectly define.

Here is our question. Will all men, will all men—I make it as broad as that—survive "the chemical change called death?"

There are four answers to this question. One man says, "No! death ends all. Write over your cemeteries as they did in Paris at the time of the Revolution, 'Death is an eternal sleep.'" Another says, "No! man as an individual shall not survive, but his personality shall be absorbed into the great All, the great Infinite Impersonal Spirit."

There are two others who answer. One of them says, "Some men shall survive death," (it is the doctrine known as Conditional Immortality), "while some men shall be annihilated." And there is a fourth class of men who say, "All men shall live!"

I am one of those who, on such grounds as I shall suggest, hold the last of these opinions. I believe that man as man is immortal. I believe that all men are to live beyond the grave.

One says, "If that is true, why do you say 'all men?' why do you not say all things? For we are beginning to believe now that the very stones and clods have a certain form of life!" I can answer that easily: I have not the slightest objection to the stones and the clods, and the trees, and especially the flowers being immortal; I have no objection to the beautiful lily—the same one—blooming again in a Paradise to which we are going after we have lost these fleshly garments. It is good enough to bloom in any Paradise! And yet I can understand that as out of the first protoplasm there came the stone and the clod, and then the vegetable, and then the animal, and out of that the man, I can see some reasons why man might live beyond this life while all other forms of life perished. First, man has a consciousness that we do not think belongs to the lily or to the most intelligent or faithful dog or horse. And what is that consciousness? It is a self-consciousness—I should call it a soul-consciousness. And there is another thing connected with man that I do not think is connected with my dog, and that is, aspiration. If I had to define man I would define him as an aspiring animal. He is akin to that which is beyond him, and he knows it. And while I think there is some significance in the existence and relationship of every atom that we know in the material world, I think there is more significance in man—man who has brain to think, man who has aspiration to reach out to the beyond! And I believe that while it may be possible that what we call "the lower orders of creation" are immortal, man certainly is immortal. I am democratic enough to take my stand with the immortal Lincoln, who, when he was having his last conversation upon this favorite topic said, "All or none! all or none!"

"But," some one says, "how about the lower orders of men?" Are we to have a heaven into which shall be gathered the idiots and the imbeciles? What is the difference between an idiot or an imbecile and a sane man? We startle an idiot by smashing in his

brain, or carving out a little piece of his cranium, and he becomes a wise man; and sometimes we so operate upon a wise man that he becomes an idiot. And the line seems to be a very narrow one between us after all. If the idiots and imbeciles are not to survive after this life, why, in the name of all that is reasonable and merciful, do not we kill them now? If they are to live here only as imbeciles, and then to perish forever, the sane thing and the simplest thing is to kill them now! That is what men used to do before they came to be really men. But how do we treat them? Oh! how we study the idiot and the imbecile. How the judgment of civilized men is convinced that the idiot and the imbecile are men and have possibilities! What do we found our asylums for? Reasonable people do not talk about "insane asylums" and "idiot asylums" any longer. They call them "Hospitals!" They believe that these people have not found an asylum where they may linger until they leave the flesh, but that they have found a place where men can try to save them now. And we are saving them! A prominent superintendent of an Insane Hospital told me that in a few months they had made two hundred lunatic women sane by an operation that was not known ten years ago. Why do we try to do this? Why do we keep on with that passion of divine discovery as though the time might come—as I believe it will—when men can make an idiot sane, and make an imbecile worthy to stand with the noble of the earth? It is because we are men, and because we believe in men. And where do we get that impulse, and where do we get the skill—the passion that is in us to work for the idiot and the imbecile and the deaf-mute, such passion as made Dr. Howe in South Boston work with such infinite toil to develop the soul of Laura Bridgman! No one knew whether it was there or not. She could not see, she could not speak, she could not hear. Did she have a soul or not? This man said, "There is an angel in that woman, and I must let it out." And after her has come Helen Keller, and after her we know not how many others shall be brought into contact with the world and reveal souls that put the rest of us to shame by the power of their primal communion with the eternal spirit of God!

I believe that God is as good as I am, and I do not want to kill any idiots! I believe He is wiser than I am; I believe He is vastly wiser and more loving than any man. He is as wise and as loving not only as the collective body of men of all ages, but far beyond

that. And I believe that everything I would aspire to do is to be done by the Infinite Love.

Nearly all the founders of religions have taught immortality. Almost all the scriptures of all the nations teach immortality. Almost all the great philosophers and scientists believe in the individual immortality of the soul. It is not something that belongs to one people, and is shut away from other people; it is one of the universal beliefs in the world.

I have been reading—among other writings upon the subject—the opinions of the most eminent scientists on the earth as to whether physical science bears testimony in favor of or against immortality. Some of them say that science has nothing to say about it; some say that science teaches immortality, and there are a few who believe that the revelations of science deny the possibility of immortality—but those who believe that are very few indeed. The word of one of the great scientists—John Fiske—is this: "The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy." I believe in future life because I am alive now. As Immanuel Kant said: "The highest good practically is only possible on the supposition of the immortality of the soul." Think that out, and you will say, Amen. Lotze, the great philosopher, says: "That will last forever which on account of its excellence and its spirit must be an abiding part of the universe; what lacks that preserving worth will perish." He adds that we cannot judge what this preserving worth is. But we can judge to a certain extent. What is the best treasure of man? What is the best thing we know? Personality. Personal life as we know it is infinitely beyond impersonal life. As Dr. Martineau said: "Personality is not the largest, but it is the highest fact in the known cosmos; and if death has power over personality, there is nothing which death spares, and it can undo the utmost which the divine will has wrought."

I would not be satisfied with extinction. I would not say as Forster is reported to have said to Miss Martineau, that he "would rather be damned than annihilated," for I have had no experience of either; but I do know that I value personality as I value nothing else. Personality is the highest power that is known to man.

We remember how Tennyson mourns in his matchless poem for

his lost friend. We remember the questions that he asks: some of which he tries to answer; some of which he does answer; some of which "he shows how they cannot be answered." And, speaking of this matter of the persistence of personality, he says:

"That each who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall,
Remerging in the general soul,
Is faith as vague as all unsweet;
Eternal form shall still divide
The Eternal soul from all beside,
And I shall know him when we meet."

Benjamin Franklin's epitaph was written by himself, and is inscribed upon his tombstone. Here it is: "The body of Benjamin Franklin (printer) like the cover of an old book, its contents torn out and stripped of its lettering and gilding, lies here food for worms; yet the work itself shall not be lost, for it will (as he believed) appear once more in a new and beautiful edition, corrected and amended by the author."

If there be any reason for existing at all there is reason for going on! If there was any reason why the fire-mist should be formed, if there was any reason why the atoms, the particles, the meteors of the air should strike one another until they were formed into worlds, if there was any reason why the ice age should pass away and the age of vegetation should come, if there was any reason for the growth from protoplasm to man, if there is any science, if there is any philosophy, then there is a reason why man should go on! If there is any reason for the brain, if there is any reason for the heart, if there is any reason for emotion, if there is any reason for love, then there is a reason for man's going out! If there is any reason for conscience, if there is any thought of right and wrong, if there is anything worthy of scorn and anything worthy of emulation, if there is anything holy, noble and pure upon which men should think, then there is in man that which is worthy to persist, and that which shall persist!

"Glory of warrior, glory of orator, glory of song,
Paid by a voice floating by to be lost on an endless sea;
Glory of virtue! to fight, to struggle, to right the wrong;
Nay! but she asked not for glory, no lover of glory she—
Give her the glory of going on, and still to be."

Here is the query, Do we learn real laws here? We sing, with words of our other poet:

"Not enjoyment and not sorrow,
Is our destined end and way;
But to live that each to-morrow
Finds us farther than to-day."

Do we learn that principle only to lose it at death? May a man have each to-morrow find him farther than to-day until he comes and looks into the tomb, and then go into nothingness? All science, all philosophy, all human life, are unintelligible if we believe that there are moral laws anywhere that are different from moral laws here, or if we do not believe that law is an eternal thing.

The mind and the conscience also revolt at the thought that this world is the only theater for the administration of justice, for we very often do not get justice here. We see Shakespeare scorned and starved out of life—the most consummate flower of his age! We see Cicero, the lover of his nation with his head lopped off by a Roman soldier at the command of the rulers of his nation! We see Columbus bound and in chains taking his way along the shores of the land he had discovered, with a heavy heart breaking because of the ingratitude of his fellows! We see Socrates condemned to drink the cup of hemlock! "A Nero crowned and a St. Paul beheaded; a Borgia wearing the tiara and a Savonarola burned at the stake; an Augustus winning an empire and a Christ crucified."

Take another thought,—we do not begin to exhaust the possibilities of life—any of us. As Dr. Hillis says: "Men go toward death stored with latent faculties and forces, just as our winter-bound earth goes toward May—Stored with myriad germs and seeds, waiting for summer to unlock and send them forth to bud and blossom and fruitage. There are unexplored riches in the human constitution. What is man? No one knows. Many of his faculties exist in him like unwrapped tools in a box—not even examined, much less named. Three or four of his forty faculties ask three-score years for development,—the other latent powers ask an immortal life for growth beyond the grave."

There is one word that is always spoken by those who claim to represent departed spirits returned to communicate with people still in the flesh,—so far as I have read the literature the testimony is

unanimous in this respect—that there is immortal progress for all, beyond the tomb.

I think there is considerable evidence for the claims of Spiritualists. I should be more than glad to welcome such communications myself. But suppose it were none of it true, suppose no spirit ever came back to communicate with man—not even the spirits of the great leaders, religious leaders, concerning whom there have been so many traditions about their resurrection; suppose the tales in the Bible of the communication of departed spirits with men—and all the other tales of all the centuries—were none of them true, that would be no argument against immortality. In fact, the analogy almost seems to be the other way, for man does not go back of this life in his consciousness. I would like to communicate with what I was before I was a man, but while I can think some thoughts along that line I have not been able to accomplish it. A man is not even able to get his brain into an infant's skull!

O men and women! can we be so silly as to believe that the material can be more enduring than what we call the spiritual part of man? Can Orion swing in his courses in the firmament for seventy thousand myriads of ages, and man, who is conscious that there is in him enough to make seventy million Orions, die after seventy years of existence on this earth! Must Charles Darwin die at sixty years of age, and his great world-transforming book be immortal and eternal! No! genius does not "burst and vanish as a firework in the night;" and I agree with Mrs. Phelps Ward when she says: "Death is either a glorius change or it is an awful outrage."

Now for the other reason why I believe in immortality. I have already suggested it; it is what I call the Soul-Consciousness. I may be asked if I ever saw a soul, and I shall have to say, No, I never did; but I have seen something more than bodies—I can say that. I believe that "the eyesight has another eyesight." I believe that back of the hands and the faces that we are conscious of there are other hands and faces, "calm and actual faces." I believe that this theory explains the most facts and leaves the least unexplained. Science does not see all matter. Science analyzes the lily, until it says the lily is composed of molecules and atoms, but science cannot fill up the spaces between the atoms. What does it say is there? "Ether." I have just as much right to call it spirit

as science has to call it ether. Ether is really a great question point. When the scientist gets to the point where we want to ask questions, he stops and looks wise, and says, "Ether." The scientist does not know about the inter-stellar spaces, but he tells us he believes they are all filled—because nature abhors a vacuum, and he cannot think of a vacuum. I am not sneering at science; I love the scientist and honor him, and I have an ambition to know real things along that line. But there are some things science cannot do, and some things it cannot explain.

"Life is not a form of body but body is a form of life;" the important thing is not the physical. Ralph Waldo Emerson and Theodore Parker were walking in the country one day, and some crank came up to them and said, "Do you men know that the world will speedily come to an end!" Mr. Emerson said, "I think I can get along without it." Of course he could get along without it. One of our pastors has written words that express this:

"The ship may sink
And I may drink
A hasty death in the bitter sea;
But all that I leave
In the ocean grave
Can be slipped and spared and no loss to me.

What care I
Though falls the sky
And the shriveling earth to a cinder turn?
No fires of doom
Can ever consume
What never was made nor meant to burn.

Let go the breath!
There is no death
To the living soul, nor loss nor harm.
Not of the clod
Is the life of God:
Let it mount, as it will, from form to form."

There is the old word that "whatever is worth proving cannot be proved." And all this attempt at proving immortality, to me is like measuring perfume with a yardstick or estimating music by the pound. And if I am asked with scorn, "Do you think the spirit survives?" I will turn Christian Scientist long enough to answer with equal scorn, Do you think matter exists? This is not a body that has

a soul; I am a soul that has a body for a little while. And I know that the soul ignores the loss of the worn-out garments of the flesh, for it knows that it is not to be "unclothed but clothed upon," and that "mortality shall be swallowed up of life." I have not the same body I used to have, I have nothing of the same body I had seven years ago, but I have the same soul—only more of it. When the time came for Socrates to drink the hemlock, they said to him, "Socrates, where shall we bury you?" He said, "I do not think you will bury me; if you can catch me you may bury me anywhere you please." Do you think they put Socrates down there with the worms? He did not live with worms before he drank the hemlock, and I do not believe he went to live with them afterwards.

How much space can a man inhabit? "How little ways a man's hands can reach, and yet his vision takes in the stars!" How much space do I inhabit? Here I am, standing in a spot a foot one way, six inches the other. Is that all? No! I can reach up; that belongs to me, too. I can move; I can go round and round this globe if I will. How much space can I inhabit? There is the roof,—I can see beyond it. And I can stand on any square foot of God's earth and look up into the infinite spaces and live there. How much space can I inhabit? Am I simply a little two-legged animal standing down here? I can not only see beyond the stars, I can think thoughts that make the stars shrink into insignificance. This is the "real-real."

Here is a little touch of Whitman:

> "Swiftly I shrivel at the thought of God,
> At Nature and its wonders, Time and Space and Death,
> But that I, turning, call to thee, O soul, thou actual me,
> And lo, thou gently masterest the orbs,
> Thou masterest time, smilest content at death,
> And fillest, swellest full, the vastnesses of space."

And I can say with that same great writer: "I do not think life provides for all and for Time and Space, but I believe Heavenly Death provides for all."

Oh, the glory of the Springtime! I sat one morning in my room in meditation. It was a gloomy morning; it was cold and raw and bitter, and I did not like it. I had enjoyed all the winter I wanted for one year. I had the curtains drawn down; I was not looking out, I was meditating. Soon I began to feel something strike my

eye; it was the sunlight on the window, and it called me. I went over there and I put up the window shade, and then I put up the window. There had been a change, a marvelous change. When I sat down there was snow on the ground; now there was not a snowflake to be seen. A marvelous transformation had come, and although it did not stay as long as I wished it might at the time, the marvelous spring was here, and my heart responded to it. And I believe we shall have as great an experience as that and greater.

What beautiful music the orchestra makes for us! Man in his present state compared to what he shall be is like the old primeval rude instruments trying to make music compared to our orchestra.

"I know that I am deathless." We know how astronomers found the planet Neptune: not by sweeping the sky with the telescope, but by noticing the irregular movements of Uranus. They said that Uranus must have a body drawing upon it; they calculated the size and the distance of that body, and then turned their telescopes where they thought that body ought to be, and two astronomers at once discovered the planet Neptune. And I have found "The World to Come" in such a way as that. I know where it ought to be; I know what responds to my best thought; I know what responds to my best conscience; I know what responds to my best hope, and I propose to believe it.

Not Science, not Philosophy, not Revelation has been our teacher in the best and truest facts of life, but the Soul. Concerning the supreme motive in life, Science formerly taught, for example, that it was the self-principle that worked along the seemingly cruel lines of natural selection and survival of the fittest, and even now it is giving only half the field to altruistic instinct. Philosophy is a sublime endeavor to find the best, but often succeeds only in so entangling thought on the two horns of a dilemma that we are obliged to confess ourselves unable to unravel it. Revelation, so-called, has spoken to us of the personality of God and the dual nature of man, and has set before us reward and punishment as incitement and deterrent. And all the while, deep within the soul, a voice as unmistakable, although as gentle as the summer breeze and murmuring of spring birds, has spoken to us of love as the one all-constructive, all efficient motive-power in life.

And now, if we must, let us still ask, What saith Science, What saith Philosophy, What saith Revelation of the immortality of man?

Honoring each according to its service, we must turn from these eager, though blind leaders of the blind, to find the answer only in our souls.

Soul! soul! what canst thou say of immortality? I hear the answer, "I am I, superior to this housing of flesh which now reveals but only half interprets me. I am bound as yet; great vistas open before me, but my powers of vision are not yet strong enough to see more than short distances along their shining lengths. Wondrous harmonies faintly salute my ears, echoing and re-echoing through vast regions which I am unable to traverse yet; light, beauty, fragrance, power, sublimist, truest thoughts press upon me from every side, yet I walk as one 'veiled and sleeping,' not yet large enough, fine enough, free enough, to grasp the marvelous significance of it all. Yet truly I know that this is no phantasmagoria of a fanciful mind, no cunningly devised illusion, but that it is true; that these are perceptions of the real world in which I live, and that the things I see and touch are but partial manifestations of that which veritably exists. Nay, more! I see that ethical, loving purpose is the essence and substance out of which the universe is built. That I am only an individual atom in it does not argue my unimportance. I am one of the Divine ideas, an invaluable link in an unbroken chain of sequences. And this knowledge is at once my inspiration, my vigor, my wisdom and my energy. I work tirelessly, up-bearing and up-borne, intelligently shaping and being shaped by the eternal progress and purpose."

Shall I cease to exist before this larger, truer life is mine? Never a soul throughout the length and breadth of earth that hath found its voice but answers "No!" And all the echoes of the Universal Soul thunder and reverberate along the hills and valleys of matter and of mind "No! No! No!" I shall persist, I shall pass from life to fuller life, from partial knowledge to satisfying truth, from loyalty to devotion, from service to partnership, from love to greater love, from mountain height to mountain height, from glory unto glory.

BENJAMIN FAY MILLS.

WHY THEY CROWNED JESUS WITH THORNS.

Many eloquent and touching discourses have been delivered upon the indignities inflicted upon Jesus just before the crucifixion. These have been described as being incident to the capital sentence. But several French and German savants have given a new explanation which appears far more plausible.

The examination before the Jewish high priest and Sanhedrim was essential *coram non judice,* and the decision was of no legal significance whatever. As the Synoptic Gospels show, there was no attempt to bring the verdict to the attention of Pilate. The imputation of blasphemy, so heinous before Jewish tribunals, would have been treated Gallio-fashion. Hence a new charge was fabricated, that of sedition and treason. Yet it nowhere appears that any account was made of the entry into Jerusalem, escorted by a multitude enthusiastically greeting Him as the "Son of David." No uprising was recorded, and Pilate took note of any disorder. The Pharisees were opposed to violence; were not eager to procure any punishment; whatever was done was left to the high priest and his party of Sadducees, always arrogant and cruel. (Acts v., 17, 28.) When Pilate, perceiving the motive which instigated them, was about to dismiss the case, they caused him to be overborne by clamor till he gave way, and uttered the sentence of dath.

The scenes that are described as following were not common in the case of condemned prisoners. But the Roman soldiers held the Jews in contempt, and were ready to seize every opportunity to indulge their scorn. As Jesus was accused of setting himself up as a king, the garrison at Jerusalem saw an opportunity. By a mock coronation they could burlesque the whole Jewish people. So a saturnalian orgy was held. The prisoner was invested with the purple robe, crowned with a diadem of thorns, and a reed placed in his hand for a scepter. Then they prostrated themselves before him in oriental style, saluting Him as "King of the Jews." Such exhibitions and mimicry were not uncommon at Alexandria and other places where there were colonies of Jews. It was not Jesus merely whom the soldiers were worrying; they were gratifying the anti-Semitic feeling. Hence no officer interfered to stop the disorderly proceeding; all were willing that the Jews and their pretensions should be treated with ribaldry. The fact that Jesus was a man whom the Jewish leaders feared and hated served to give additional zest to the entertainment, and such a chance was sure not to be neglected.

ALEXANDER WILDER, M. D., F. A. S.

ELECTRICAL LAW AND MENTALITY.

How Electrical Laws Operate, in Man's Relation to the Universal Cosmos.

Have We a Basis in Electrical Controling Laws, to Laws Operative Within the Realm of Mind?

BY RODERICK CAMPBELL.

At the outset it should be stated that the ultimate object of all the sciences is the consummation of a more enlarged, and grander science of life. This is the ultimate analysis.

As we earnestly investigate the vast realms of research which the discovery of Etheric Media has opened up to us, in its application to wireless telegraphy, and its allied phenomena—telepathy, or thought-transferance—our mental vision seems to acquire greater penetrative power in presenting to us identities in Nature as proof of the basic and unseen dynamic power underlying the universe.

Even material science has now outstripped her old conservatism, and set her seal upon the fact of a *dynamic* power, or energy, as being the basic principle of the universal cosmos. A premise has been substantiated.

Given therefore a universal dynamic power, or force, logically our further province is to endeavor to discover and formulate laws to make the power manifest and serviceable to us.

In all modes of force, or energy, their potency is made manifest and serviceable through controlling laws. The power is virtually in the law, so to express it.

In our present stage of advancement, electricity is our best understood and most serviceable working power. Let us therefore trace in how far we have an identity in electrical laws, to laws applicable within the realm of mind, in its relation to supreme universal and cosmic power.

In the operation of electrical power as applicable to telegraphy, for example, there are four primary essentials necessary to obtain intelligible electrical signals or results:—*A Chemical Battery,* to generate an electro-motive force. *An Instrument,* to record signals. *A Regulator,* to synchronize or tune the recording instrument to the electrical current. And lastly, *A Telegraph Operator,* to give intelligence to the force or power.

Given these four factors or essentials, manifest results are ob-

tained, virtually through the agency of an unseen force. We have learned to govern this power—or to be more scientific in phraseology, mode of power—although its real essence is unknown and unseen to us, and through its results made manifest to us, by controlling laws, we have come to the mental attitude to believe or trust in its reality.

When we learn to bring the same conditions of control to bear upon supreme universal power, and when the governing laws are understood and applied, its manifest results will bring us to the mental attitude to also believe or trust in its reality.

All phenomena on the unseen side of Nature, to begin with, must needs be taken on trust before it becomes a reality to us. This is the primary law of forces, or modes of force unseen.

Now, let us turn our attention to the investigation of the analogy presented to us in the four primary essentials just mentioned in electrical manifestating power, in so far as they give us a workable clue in man's relation to universal cosmic power.

Man always has had the instinctive impulse that the Supreme Designer's idea is that he (man) in reality is created to come within the cosmic or harmonious arrangement of universal dynamic power, as opposed to his present *chaotic* or inharmonious working conditions.

(1) The electro-motive, or E-motive power is *universal,* all-pervading, all-powerful. It is the source of all that is known as life.

(2) The mind of man is the recording instrument. Mind is only a *permissive* instrument. It does not *produce* in itself, any more than the telegraph instrument does. It simply emits the effect of a power or force, back of it.

(3) The synchronizing or tuning regulation is within man, and we term it for convenience sake the will.

The will is the connecting switch, so to speak, between man and his Creator, and it has the capacity of either alternating the supreme universal current, to positive or negative effects, in harmony with man's operative desires.

(4) The telegraph operator is man *himself,* in his totality of operative faculties, and he has the capacity of intelligencizing the universal power through his mental instrument, in individualistic degree, by his inherent powers of reason and understanding.

Thus, so far, we have been able to trace a complete reasoning identity between the essential operative factors in electrical power and universal cosmic and dynamic power.

The words electricity, etheric media, and the biblical terms, spirit, or spiritual power, as expressive terms, will ultimately lead us onwards in evolutionary stages to a better knowledge and understanding, and a complete recognition of a one supreme universal and dynamic power, of which all other *modes* of power are merely differentiating expressions.

The scientific fact of the transmutation of one mode of power into another is our first step in the evolutionary ladder of recognition.

Now, again, let us turn our attention to laws operative and their relation and identity to both phases of science—electrical and universal.

The primary law of electrical power—indeed we may say of all sources of energy, is:—

"All power flows or gravitates from a higher to a lower potential."

We cannot have energy unless these conditions are met.

The second important law is:—

"A current of force is equal to the electro-motive power and inversely as the resistance met within its path."

That is, there is a variation of current, proportionate to the strength of the opposing resistence. These two stated laws may be taken as the fundamental and governing laws of electrical science.

Let us again turn to universal science. The word "potential" may be looked upon as tantamount to meaning, an existing possibility, or a thing within the possibility of reaching.

Universal power is therefore the *higher,* and the man the lower potential.

Man is the existing possibility; the thing within the possibility of reaching.

The mind of man is the channel, so to speak, through which universal power flows, but, universal power on the other hand only flows or gravitates toward the mind when the mind is in a *condition* of lower or receptive potential, to permit of the flowing to.

Universal power is the primary power, but on the other hand the condition of receptiveness also becomes a power or force, in

itself, although in a secondary sense. Man, therefore, is arbitrator or controller of universal power, proportionate to his degree of receptiveness.

Conditions may become *causes,* but only in a secondary sense.

We find an exemplification of this fact, in the operative law, of what is termned "electrical inductive currents."

A primary current of electricity, for example, passing through a conductor, has the capacity of inducing or making evident a corresponding current in another conductor, which becomes *in itself* a force, but only in a secondary degree.

Whenever the primary current stops, the second conductor has no further power *in itself.* It is dependent entirely upon the primary current for its source of power, so that the *condition* of receptivity in the second conductor becomes really *a cause* of power in itself in the secondary sense.

We find these sublime truths seeking expression in various ways.

In occult science we find an analogy of this law of reciprocity in the terse esoteric phrase, "as above, so below; as below, so above."

Sequencively, man's mental receptiveness to the inflow of universal power is the *condition,* which in a secondary degree, becomes a *cause* or power in itself.

It is a process of the inductive workings of dynamic force.

On closer analysis we also find in this electrical inductive law, a scientific key or explanation to what mental and occult scientists term " Sitting in the silence."

The conditions of mental receptivity brought about in the silent mental meditation, induces also, the condition of lower mental potential and universal dynamic power (the higher potential power), has a free inroad to operate on the stilled mind with its beneficent effects.

The "law of electrical resistance," we also find, has its direct analogy in universal science.

Resistance of any nature in electrical science has the capacity of neutralizing or rendering inert the power of a current of electricity; i. e., if the strength of the resistance preponderates the strength of the current.

If man, on the other hand, usurps his condition of lower potential to that of the universal power and adopts the mental attitude of being a power *in himself only,* and apart from the higher power,

the opposing mental attitude becomes a force of resistance, which, in effect, neutralizes the effectiveness of the higher and universal power.

Then the conditions of operative potential are reversed.

A river, so to express, cannot flow up a hill.

The personal resistance embodied in this "mental attitude" cuts man out of direct connection with the universal and dynamic power.

So that the study of the low of *electrical* resistance is the study also of the laws of *personal* resistance in its relation to universal and *impersonal* power.

Universal power is impersonal in itself, just the same as electrical power has no distinctive intelligence in itself, until the telegraph operator gives intelligence to it.

So it is with universal power; but on the other hand, man, the operator, has the capacity in himself to make it personal or individual to himself, by putting his personality or individuality into it, in strict obedience, however, to universal laws. Then, the best and *positive* manifesting results are obtained.

All these universal laws operate with an eternal tendency to push or uplift man to a higher and evolutionary plane of life. In a nutshell—to consummate the ultimate analysis, or Supreme Designer's Idea of universal cosmic order, or harmony amongst men on earth.

Universal dynamic power operates upon two planes, in keeping with all other modes of power or energy; i. e., *positive* or good, and *negative* or evil.

The "mental attitude," and its ally, "the will," are the expressive and operative faculties which have the power inherent in them to alternate the universal power either to the positive or negative planes; man being left *ipso facto* a free agent to operate as he chooses to work out his own destiny.

If, however, he operates on the lower or negative plane, the law has a reactionary working effect which brings inharmony and ultimate destruction to the operator. This law may be termed the "Law of Compensation.'

In this analysis and comparison of electrical dynamic power, and universal dynamic power, we have very clear indications that what we term for convenience' sake and for want of a better name "electricity" and all other modes of force or energy, such as magnetism,

light, heat, ether, and that other subtile influence more marked among some men than others, and which we term personal force or magnetism are, virtually, DIFFERENTIATING MODES OF A ONE SUPREME UNIVERSAL POWER, dynamic in its essence, and which is the controlling and energizing force, underlying all that we know as Life.

RODERICK CAMPBELL.

WHY WE OPPOSE VIVISECTION.

BY J. M. GREEN.

("There is no condition of experimentation possible, with the influence of anesthesia, from which just conclusions can be formed! The thing is ridiculous. It is a *reductio ad absurdum.* Your patient must be either conscious or unconscious; if it is unconscious the experiment is admittedly worthless; if it is conscious its nervous system is so stimulated, and it is so upset by the torture, that no truth can be arrived at."—Extract from the last public utterance, April 26, 1899, of the late Prof. Lawson Tait, England's greatest abdominal surgeon.)

Why do a large aggregate number of the thinking people of civilized countries oppose to-day the practice—called vivisection—of experimenting in medical laboratories on the bodies of living animals? This question is being constantly propounded in various forms, from that of sincere inquiry to one evidently containing a species of reproof. We propose to answer this question as concisely as possible, wasting no time over technical details, but presenting the subject as it would appeal everywhere to the intelligent and conscientious mind.

At the outset we may say that the practice of vivisection is opposed because it violates both those principles of common intelligence supposed to be at the foundation of all "science," and the moral law as well, which has ever decreed that the greater principle should never be sacrificed for the less—that those qualities which alone make this world a habitable one for human beings must not be offered up, a sacrifice to temporal advantage. As to the scientific aspect, one phase is well and concisely expressed in the quotation from Professor Tait, at the head of this article. The abnormal condition caused either by severe pain or by anæsthesia, as all can testify who have experienced either one, is an unknown and ever-varying quantity, disarranging the bodily functions and throwing out of gear, as it were, the delicate parts of the living machine. Experimentation under such conditions is as if an expert astronomer, with all the perfected instruments of his profession, should endeavor to solve some intricate problem of the skies from the deck of a rocking boat! In this fact is found one great cause for the endless contradictions of all vivisectors—both self-contradictions and contradictions of each other—which have resulted in the immeasurable waste of animal life, and of great suffering.

Another scientific error which alone would cause distrust in the unbiased mind, is the ignoring, in vivisection, of the numerous and

vast differences existing between the various species. Vivisectors, such as Professor Rutherford, of England, have in candid moments acknowledged that whatever is "discovered" of value to man through animal experimentation must afterwards be "tried on man" himself before the "discovery" can benefit the human race! And in the vast majority of cases it is found that this "trying it on man" afterwards is a total failure. Even the great Sir Astley Cooper, through his mistake (caused by vivisection) of supposing that the process of repair in a bone, broken inside the capsule, was the same in human beings as in dogs, retarded surgical progress in that line for years, and made many cripples. The renowned surgeon, Sir Frederick Treves, of England, although denying that he is an anti-vivisectionist, yet has admitted, in the *British Medical Journal* for November 5, 1898, that his experiments on the intestines of dogs had so "hampered" him that he "had everything to unlearn." These differences between the various species are nowhere more glaring than in the matter of drugs and medicines. Some small animals, the pigeon and the rabbit, for instance, can take without injurious effect an amount of opium that would at once kill a human being; belladonna, so deadly to man, can be eaten by herbivorous animals with impunity; and like examples could be cited almost without number. Defenders of vivisection would have the lay public believe that drugs are always first tested on animals for the purpose of discovering their properties. Not so; the vast majority of drug "tests" are on human beings (with their consent), as can be ascertained by consulting such standard works as Clarke's "Materia Medica." And this has been found to be the only reliable method.

Moreover, the unscientific nature of vivisection has been often emphatically declared by impartial and disinterested scientific men of the highest standing—such as Sir Charles Bell, Professor Lawson Tait, Stephen Townsend, F.R.C.S.; Deputy Surgeon-General J. H. Thornton, Sir William Fergusson, F.R.S.; Dr. Chas. Bell Taylor, F.R.C.S.; and in this country by many physicians, represented by such earnest investigators as the late Professor James E. Garretson, Dr. William R. D. Blackwood, and Dr. Matthew Woods, of Philadelphia. Public judgment is, however, blinded by the glamor thrown around this practice by active, influential and brainy men, selfishly interested in its promotion. These carry with them the majority of the medical profession, who, like the rest of human na-

ture, float with the tide, very few of whom have ever seen a vivisection, and not one per cent. of whom ever performed one.

Now, as regards the practical results of vivisection. Much enlightenment in this direction may be found in the fact that the great University of Harvard, although asked many times of late at the Massachusetts State House hearings on Vivisection, to cite a single valuable discovery as a result of vivisection in their laboratories for the past fifty years, have been unable to do so! The very diseases for the cure of which vivisectors have been especially experimenting for the past twenty-five years, have meanwhile enormously increased in mortality; this includes diphtheria, cancer, pneumonia, cholera, Bright's disease, etc. This may be easily ascertained by consulting the Reports of the Registrar-General of England. The most sweeping claims, regarding famous discoveries in the past, are constantly made, but on examination they prove unwarranted. Sir Chas. Bell himself disclaimed that his discovery of the functions of the anterior and posterior nerves was the result of vivisection. Hunter's operation for aneurism of the artery, so often cited, was first tried and proved on human beings; animals never have this disease. Anæsthetics were discovered through experiments by medical men, Morton and Simpson, on thmselves; and Harvey's additional facts regarding the circulation of the blood, largely gathered through observation of the valves in the veins of a dead body, could at any time have been demonstrated, as stated by Professor Tait, with a dead body and an injecting syringe. "Pasteurism" has not diminished the mortality from "hydrophobia," but has caused many deaths from laboratory poisoning with the virus of that disease; it is denounced by such authorities as Professor Lutaud, Dr. Dolan, Dr. Dulles, Professor Spitzka, and the late renowned Professor Peter. The modern "serums" have utterly failed; as the distinguished Dr. George Wilson, LL.D., of England, declared, August 2, 1899, before the British Medical Association, they "cannot be proved to have saved a single human life or lessened in any appreciable degree the load of human misery." Their most famous example, "diphtheria antitoxin," boomed, as it has been with the most consummate commercial ability, has yet been followed by an increased mortality from that disease in many parts of the world. The vital question, moreover, is not, "Has anything of value been discovered through vivisection?" but, "Has anything been discov-

ered that could have been discovered in no other way?" From time immemorial the most important facts, useful in the treatment of disease, have been gained through observation at the bedside, combined with anatomical study and post mortem examination, and, in later times, through work with the microscope. But these invaluable and proven means of research have of late years been to a great extent neglected for the new and "fascinating" method of vivisection, to the discredit of the profession and the increase of disease. The laws of hygiene, as well, have been grossly slighted, and in place of Nature's beneficent preventive measures in the shape of cleanliness, air, diet and physical and mental development, we have offered to us the loathsome products of disease propagated in the bodies of tortured animals, and are told to inject these abominations into the life-current of ourselves and our children!

When, however, we come to the ethical aspect of the question, the real inwardness of this practice is revealed. In the first place, the fact is undeniable that great cruelties are constantly perpetrated. The vivisectors themselves, when in a confidential mood, acknowledge this, and the physiological magazines are full of details appalling to the humane reader. "Anæsthetics"—so constantly urged in extenuation when the public conscience is to be calmed—are here to a great extent a delusion. Many experiments, such as those on the nervous system, the vital organs, circulation, etc., and those with drugs, would be utterly "vitiated" by the use of anæsthetics; while in experiments, involving lingering and painful disease (often referred to by vivisectors as "involving the mere prick of a pin") they are of couse absent. In descriptions of experiments the drugs morphia and chloral are sometimes mentioned as if they were anaesthetics. These drugs, are, however, not true anæsthetics, but simply narcotics, producing at times a stupor, but not destroying pain. Indeed, under certain circumstances, morphia, on dogs, for example, acts as violent stimulant instead. Moreover, in place of anæsthetics, it is common for vivisectors to use a drug called curare, which paralyzes the nerves of motion, but in no wise acts as a deadener of pain. When this awful poison is employed the animal can be kept alive only by artificial respiration—in other words, air is continually pumped in and out of its lungs by means of an engine.

The practice of vivisection is also one of wide extent, notwith-

standing the habit of referring to its victims as "a few rabbits," or "a few guinea pigs." The most sensitively organized creatures are sacrificed in great numbers. It is a regular occupation, carried on by teachers for the purpose of demonstrating well-known facts, by students for the "practice" they may acquire, and by great numbers of physiologists throughout the world. Animals are vivisected by thousands in single establishments, in many of which, such as the Paris Academy of Medicine, they are bred for that purpose alone. Pasteur, in his experiments with rabies, sacrificed so many dogs that, as he wrote, the number had "passed beyond the possibility of numbering them." Taking this into consideration, its nature and extent, the amount of suffering caused by this practice may, to a certain degree, be realized.

It is at this point that the question comes before the honest and thinking mind, and will not be put aside—what right has Man, in the name of honor and conscience, to perpetrate these cruelties? What right has he, being the stronger, to make a curse to them of the poor lives of the creatures about him—to crush them beneath the heel of his egotism and tear them with the engines of his cupidity and ambition? This qustion has never been answered by either the vivisector or the apologist, from the callow medical student with a taste for "research" to the dignified Bishop, who brings, or seeks to bring the influence of his church in defense of his old-time friends of some vivisecting university. It has never been answered because it can never be. The vivisectionist can ever invent some new "scientific" claim, as the old are one by one proved false, but from the moral standpoint he is without defense. The most he can do, when brought face to face with the moral law, is to employ the familiar *tu quoque* argument, and cite other shameless cruelties to the animal world as if these as a matter of course were justifiable. But to be brief, WHO SAYS SO? Who says we have the right to seize upon the beautiful horse, the patient cattle, the gentle sheep, the faithful dog, and all the breathing works of nature, and desecrate them on the altar of our appetites our greed or our curiosity? WHO SAYS SO? Give me no answer with the odor upon it of some foul and cruel superstition, always the bulwark of tyranny and wrong, but a clean and honest answer born of justice and common sense. Tell me why the small and weak are not entitled to their happiness as well as the great and strong,—why, in

obedience to anything but an all-absorbing egotism, we, the self-appointed arbiters of "justice" are forever violating the first principles of justice. But the only answer is silence. The driveling query, whether one would "sacrifice the child for the rabbit or the rabbit for the child" is not even an attempt at an answer,—it has its source only in the vacuum of a sophistry hopelessly impotent, for no one has ever dreamed of sacrificing the child for the rabbit. The domain of justice cannot be bounded by the limits of one race or species. The vicious idea that the means is sanctified by the end has been the excuse for every atrocity. The fallacy that undeserved suffering is less undeserved because endured by the helpless is the flimsiest in the domain of logic; and the same excuses that are given for the vivisection of animals would apply even more strongly to the vivisection of the pauper, the idiot and the outcast. No one perceives this more clearly than does the vivisectionist; hence his studied evasion of the questions outlined above. Would that serious thought might be given to those questions also by certain opponents of vivisection, who now by their daily life invite the irrelevant flings of the vivisector.

But the moral evils of vivisection are not confined to the act of injustice inflicted upon the animal. Nature is not safely abused, and the human soul, calloused by cruelty to its humbler associates, will become a curse to its own kind. By the encouragement of this practice upon those who have no power to resist and no voice to protest, we have slowly but surely awakened the demon of human vivisection whose shadow is already dark over the medical world. Men, women and children have been and are, through, inoculation, drug-poisoning and unnecessary operations, being vivisected secretly, and sometimes not so secretly, in the hospitals of the poor,—and the end is not in sight. The hunger for "physiological research' 'is simply sharpened by its unavailed attempts upon the "lower" species and longs for more appropriate material. This deadly menance has already become a powerful factor in keeping away from the free hospitals many unfortunates who realize their greater danger, in the presence of a subtle and unseen foe.

A great danger to socity is also present in the fact that the moral callousness generated by the practice is liable to extend widely among the general public (as to some extent it already has) through familiarity with the statement and claims of vivisectors.

Why, then, in brief, do we oppose the practice of vivisection? We oppose it because it, itself, is opposed to both humanity and science. Because what is wrong from nature under such conditions is valueless, as it was from the tortured prisoner of old. Because, although some facts may have been thus blundered upon amid the mass of delusions and contradictions, yet by it the scientific mind has been diverted from rational and humane channels which would have produced results a hundred-fold greater. Because in comparison to the terrible cost of this method—cost in time, energy, moral retrogression and the suffering of sensitive creatures—all the "beneficial results" have been but a "drop in the bucket." Because it is wrong to do evil even that good may come. Because justice allows no boundary line of species, and the right of the weak to exemption from pain is as sacred as the right of the strong. In short, because it is full time that the "right of might," so long the gospel of savagery, should cease to be that of a civilized people.

J. M. GREEN.

THE STORY OF TORSTEN STAFHUGG.

From The Norse Folklore.

TRANSLATED BY AXEL E. GIBSON.

As an introduction to the sagas, now for the first time submitted to the consideration of Anglo-Saxon readers, it may be necessary to remark that the events chronicled in them are not to be regarded as fiction but as real occurrences, lived and recorded more than one thousand years ago, in the beginning of the ninth century, at the very transition period of faith, when Christianity was making preparations to take the place of heathendom as a form of religious utterance.

The sagas are collected on Iceland—that famous repository for folk-lore of the ancient North—and from that quaint idiom translated into modern tongues. The heroes and heroines, so graphically described in them, were living characters—men and women—that once formed prosperous commonwealths on that lone, far away island, while enjoying the national peace and municipal order which forms the basis for all higher forms of civilization. They had their great chiefs and leaders, of whom their skalds* sung and their scribes chronicled; they had lawmakers, organized jurisdiction for protection of civic rights and liberty, and had well-defined methods of trade and exchange. Thus while the rest of Europe had sunk into that moral and mental stupor, called the Dark Ages; when humanity knew of no higher duties than to burn or banish the best and noblest of their sons, the dwellers of this sequestered island gave expression to their mental and moral vigor in naval and geographical exploits, domestic and public virtues, and in a literature the wealth and extent of which is as yet only partly disclosed. Most of what we know of the old Norse Mythology—by scholars pronounced to be the profoundest of all mythologies—has been discovered in the old family archives on Iceland.

The events that form the contents of the sagas were transmitted orally from generation to generation. During the long, dark winter months, when all outdoor labor had to be suspended, the members of different households came together and told their recollections and the recollections of their ancestors, which they scrupulous-

* Skalds = bards, poets.

ly learnt by heart, for interested listeners, who in their turn memorized and bequeathed them to upcoming generations. This gave rise to an enormous folk-lore, which remained unwritten until the 11th century, when the great historian of the North, Snorre Sturlassan, undertook the grand work of recording and putting into system this bulk of fragments of human experiences; of joys and sorrows, of life and death. The labors of this able historian were finally embodied in *Noræna Tongia** in written manuscripts, and at present scattered about in different seats of learning throughout the Scandinavian countries.

Located in the North Sea some 1,300 miles from the coast of Norway, Iceland received its population from the Scandinavian countries in the beginning of the 8th century of our era. In order to free themselves from the pressing yoke of a powerful, but despotic ruler—King Harald Haarfager (the fairhaired)—most of the oldest and noblest families from those countries then migrated to Iceland to rear a new commonwealth under happier auspices. Bringing with them the traditions—chronicled or oral—of their ancient ancestry—historic, mythic or mystic—their new home became at once the privileged starting ground for great literary achievements.

The French historian, Baron de Montesquien, in an able treatise on the traits and customs of the old Norsepeople, gives full credit to their unconquerable energy and civic virtues:

"The great prerogative of Scandinavia," says Montesquien, "is that it afforded the great resource to the liberty of Europe, that is to almost all of liberty there is among men. The Goth Jornandes calls the north of Europe the forge of mankind. I would rather call it the forge of those instruments which broke the fetters manufactured in the south."

In rendering these sagas into English no pains or study have been omitted to find such vocabulary and syntax as would best permit a carrying over into the modern tongue all the quaintness, simplicity and strength of the original idiom. Thus I was obliged to reduce the English to its Saxon derivatives and construe sentences in accordance with the custom and characteristics of the time portrayed.

* Noræna Tongia = the typical uniting of the old Norse people before the Gothic or Latin types were introduced.

THE STORY.

Toraren was an old, half-blind peasant, and lived in a place called Sondalen (the valley of the sun), and though bent by years, he was yet hard to deal with. He had a son, Torsten, a tall, stalwart and thoughtful man, who single-handed could do more work than three other men together. Though not well-to-do, the old man made an uncumbered livelihood by breeding and selling horses.

One day at the county horse-fair, where Torsten was watching the sale of these animals, a man, Tord, brought about a fight between one of Torsten's stallions and his own. Tord was a horse-swain in the household of the mighty Chief Bjarné Brodd Helgesson to *Hof, and* had a quarrelsome disposition. He let every one feel that he was in the household of a mighty man, though this brought him neither praise nor friendship.

The fight had not lasted long when Tord's horse showed signs of weakness, and Tord, to save it from being overcome, gave Torsten's stallion a hard blow over the nose with his horse-staff. Then Torsten did the same to Tord's stallion, which at once galloped away amidst the shout of the lookers-on.

No sooner had Tord seen what had happened than he swung his staff anew and struck Torsten a blow over his eye so that the eyebrow slid down over it. After tearing off a part of his blouse that he might bind up his hurt, Torsten gave no further heed to the ill deed, but asked the bystanders to tell nothing about it to his old father. The whole occurrence would soon have been forgotten had it not been for the two brothers, Tarhall and Torvald—Chief Bjarné's hired men, who were the tale-bearers of the county. Hence the news of Torsten's cut eyebrow was carried wide and far. The two brothers also found a nickname for him—*Stafhugg* (struck with a staff) through which the people were made to bear in mind his faint-heartedness in asking of Tord neither mulct nor *envig* (a fatal hand-to-hand fight between two antagonists).

So the summer passed by. During winter, shortly before Yuletide, the women folks in *Söndalen* used to rise early in the morning and go to work. Tortsen also left his bed early one morning, and after he had brought in some hay, he lay down again on the bench to rest for a while. His father passed through the room, and seeing some one on the bench, asked who it was.

Torsten replied.

"Why are you up so early this morning, my son?" the old man asked.

"We have no more men about the place, and I also must do my part of the work."

"Don't your forehead give you pains, my son?" the father asked.

"I feel no pains, father," Torsten answered.

"What have you to tell me about the fight at the horse fair last summer, my son?" the old man asked again. "Were you not then beaten senseless like a dog, my kin?"

"It hardly seems to me worth while to give to a mishap the meaning of a wilful blow," answered Torsten.

"Not until now," shouted the old Toraren, "did I know that I had a coward for a son!"

"Do not say more about this, father," Torsten interrupted. "It may happen that you will feel yourself had said too much."

"I will not use to you, son, so strong words as those which I now have in mind," Toraren answered.

Then Torsten leaped from the bench, seized his battle-ax and left the house. He took his course to Chief Bjarné's stable where Tord was looking after the horses. When face to face to him, Torsten said:

"Good Tord, I would like to know if the cut you gave me last summer at the horse fair was a mishap or done wilfully."

"If you have two months let your tongue swing from the one to the other." Tord answered, "while in the one word, call it mishap if you like; and again when you speak in the other, call it full earnest;—and there you have all the mulcts or betters you will get out of me."

"And this," shouted Torsten, "this will be the last time you ever will be asked for it by me."

Then leaping forward he smote Tord's head with his ax and split it in two. Then making his way to the dwelling of Hof, he met a woman on the yard to whom he said:

"Tell Chief Bjarné that the cattle have gored his horse-swain Tord and that he is waiting for him in the stable to come and see him."

"Make haste, man, to go home," the woman answered, "and I will give him the news in right time."

Torsten returned home, and the woman went on her way.

When noontide came and Chief Bjarné did not see his horse-swain at meal-time he asked his people for him. Some one answered that perhaps he might be found looking after the horses in the field.

"Were he unharmed," said Bjarné, "he would not have been anywhere but here at this time."

Then the woman with whom Torsten had been talking, perceived that it was the right time to tell of what she knew.

"It is true," said she, "that what has often been said about women, that not much truth is to be found among us. This morning early, Torsten Stafhugg came to tell you that cattle had gored the horse-swain Tord who wanted to see you in the stable. I met Torsten on the yard asking me to tell you about it, but I didn't feel as if I ought to wake you up so early as that, and afterwards forgot all about it."

Bjarné rose from his meal and went to the stable. There he found the cold and stiff body of the slain horse-swain. As soon as he was buried, a suit was instituted by Chief Bjarné against the slayer—Torsten Stafhugg, and at the next sitting of the *Ting* (county court) he was proclaimed as without home and shelter and was outlawed in the land of his birth. This gave to whomsoever that met him the right to kill him and made it unlawful to feed or shelter him. Still Torsten stayed at home in Söndalen where he worked for his old father. Bjarné let him alone.

One evening the following autumn the housefolks at Hof were engaged at the singeing of sheepheads over the fire round which they all were seated.* Bjarné, who was resting on a bench outside, close to the wall, listened to the talk, and heard the two brothers, Torhall and Torvald speak about the slaying of the horse-swain Tord.

"When we took hire in this household of this so mighty and far-famed Chief Bjarné," they were saying, "we had small thought that we should sit here and singe sheepsheads, while the outlawed Torsten is singeing rams-heads in his home in Söndalen. Better would have

* This custom is still kept up in Iceland, where every autumn the heads of the sheep butchered for the winter months are singed at a large open house-fire. This offers a great and welcome opportunity for the enjoyment of a good fire, when generally a hearty conversation springs up. The following day all the household is invited to feast on the boiled or otherwise prepared sheepheads.

been had Bjarné shown a little more gentleness toward his own kin in *Bäduarsdalen* where he slew his own uncle, than to afterwards let the outlawed in Söndalen go free and bear his head as high as Chief Bjarné himself. But most people get timid when their own wounds are smarting, and it is hard telling when he will have the mind to wipe out this stigma from his name."

To this one of the other men answered:

"It is worse to utter such words than to keep silent, and to me it seems as if the goblins had turned the tongues in your mouth awry. Methinks Chief Bjarné shows this kindliness of feeling to Torsten for the old half-blind Toraren and the other helpless ones in Söndalen. And it will not be of small wonder to me if you are found in this household singeing sheeps-head another year, and have more loud talk about what once took place in Bödvarsdalen."

Night came; the people took the evening-meal and went to bed. None could see on Bjarné that he had heard what the men had been saying.

The morning following, he told the two brothers Torhall and Torvald to ride over to *Söndalen* and to bring back with them Torsten Stafhugg's head, cut away from the body, "as I find"—so he put the words—"that you are more troubled than others as to how the stigma is to be wiped off my name. For myself I am too weak and fearing to do it."

The two now perceived that they had said too much, yet they dared not refuse to do what Bjarné asked of them, and so they soon reached *Söndalen* where they fastened their horses at the gate of old Toraren's house. In the passage-doorway stood Torsten sharpening a sword. Seeing the two brothers he asked their errand. They answered that they were looking for horses. He showed them the way to where they were feeding, a distance of two stone-throws from the house.

"Yet it will be no easy thing for us to find them," they said. "Go with us to the place."

Then Torsten left the doorway and went with them to find the horses. When they reached the outside of the gate Torvald swung his ax to strike Torsten, who turned quickly and caught it, turning it with great skill so that it struck into the head of Torvald in place of in his own. Then Torhall attacked him from the other side, but Torsten's good sword was too swift for him, and he fell, pierced

through the heart. After they both were killed Torsten tied them on their horses and sent them home to Hof, with the reins folded over their necks. A hired man who saw the horses at the gate waiting to be unbridled made haste to tell Chief Bjarné that the two brothers had come back and that they had not gone on their errand in vain. As Bjarné saw their bodies hanging down over the horses' necks, he perceived at once what had happened, but said nothing. He let them be buried, and everything went on quiet until Yule-tide had passed by.

One evening, before Bjarné had gone to bed, his wife said to him:

"What do you think the people in our county talk most of now a days?"

"I do not know," answered Bjarné, "but most of what they say is not worth listening to." Then the wife kept on:

"What people speak of most now a days is how long Chief Bjarné of Hof, is to let the outlawed Torsten Stafhugg of Söndalen keep on doing ill deeds unhurt and unstayed. Already three of your men have been slain by him and your *Tingmen* (ancient jurors) don't think they may reckon on you for much help when troubled times come, if you let such deeds pass unheeded."

"Now comes to pass," answered Bjarné, what oft-times has been said: that none takes warning from others mishaps. You shall have your will, wife, even if Torsten in his deeds has only done what he had the right to do."

More was not said that evening, and the morning following Bjarné took down his shield and sword from the wall. At that time Ramweg, the wife, woke up and asked him whither he was going.

"To Söndalen," was his answer, "and there it is to be made fully known who is the best man—I or Torsten Stafhugg."

"And how many men will make up your following?" She asked.

"Not large will be my following," he answered. "I will meet Torsten alone."

"Do not stake your life on your skill in warding off the blows of that heedless outlaw!" she cried.

But to this Bjarné answered.

"Now the truth has become open, that you are like all other women, who often are found weeping over something, which they have themselves before been trying to bring about. I can suffer full

many an ill-use from you and from others and bear it with evenness; but once after I made up my mind to do something, it boots to nought to try to keep me back. I will, and I shall go."

And so Bjarné went to Söndalen, where he found Torsten standing in the doorway. The two men took to shift a few words with each other. After a while Bjarné said:

"To-day, Torsten Stafhugg, I want you to meet me in *envig*, on the hilltop, where the *Runestone* stands (a lettered monument erected in memory of some event, or of some honored dead.)

"I am not a worthy match for you in *envig* Chief Bjarné," answered Torsten. "As soon the ships begin to plow the waters shall I leave my home and Iceland for ever, and die a *biltag* (exile). I know that you will give my father all the help he needs with which to work his farm."

"Now no talk shall stay our fight," said Bjarné. "The time has come."

"But first you must let me see my father."

"I shall not hinder you from seeing your father," was Bjarné's answer.

Torsten went indoors to his old father and told him of the *envig*. To this old Toraren said:

"Whoever goes to battle with his over-man and better, to whose house he brought shame and sorrow, must not hope to wear out many more blouses. I shall not feel great sorrow for you, as you have done much ill to Bjarné and his house. Now take your weapons and fight for your life to the last! Once upon a time in days of yore I should not feel the worse for having had to cross swords with even so mighty a man as Chief Bjarné—even though he is famed as the bravest of warriors. Yet it seems to me less of a grief to lose you, than to have a coward for a son."

The old man then lay down upon his bed, and Torsten went out to Bjarné who was waiting for him on the hilltop. Soon Torsten was there too, and the *envig* began at once. They clashed swords mightily, and before long the armor on both of them was cut asunder. At last Bjarné said:

"I feel myself suffering from thirst. I am not so used to do this kind of work as you."

"Yonder in the brook you will find water to quench your thirst," answered Torsten.

Bjarné threw his sword on the ground as he went to find the water. Torsten touched the edge of the sword with his finger to test its sharpness, and when Bjarné returned he said:

"This sword could hardly have been the one which you used in Bödvardsdalen. Without doubt, your kin there had to feel a sharper edge than this."

To this Bjarné answered nothing and so they took up the fight for a while again. Bjarné found the man very skilled in handling a sword, and able to stand harder blows than he had thought.

"Many things happen to me to-day," he said. "My shoe-strings have loosened."

"Well," said Torsten, "we will wait so you may tie them up." While Bjarné tied the shoes Torsten went inside the house and returned holding in his hands two shields and one sword.

"Here, Bjarné," he said, "I have brought you a shield and a good sword, which my father sends you, and you will not find it duller in edge than the one you have been using. And as I am unwilling to meet your blows unshielded, I also have brought with me a shield for myself. Yet would I rather put an end to this game of swords as I am afraid the turn of our fight will follow your good fortune and not my poor luck, and everyone hangs on to his own life the best he can."

"No use trying to back out of this game before we reach the end," answered Bjarné. "The fight shall go on."

"I turn over to you the first blow," said Torsten.

Then Bjarné cut Torsten's shield in two, and when Torsten thereupon let his sword clash against Bjarné's shield, this also was severed.

"Now we will begin some fine cutting," said Bjarné.

"The blow I dealt your shield," said Torsten, "matched (even up) yours in strength."

"Yet," answered Bjarné," the sword you have been using all the time cuts still the best."

Then Torsten said:

"If this be so I would rather not be urged to do an ill deed which would bring me more harm still. With fear and grief I fight you. Once more I beg of you to stop and I shall do whatever you may ask of me."

Now it was given Bjarné the right to strike and there they stood

with lifted swords sternly looking at each other. No shield had they, nor armor: At last Bjarné said:

It is a vile bargain to yield good acts with mean ones. I think I will get full pay in yourself alone for the loss of my three men, if you be faithful to me."

"More than once to-day," was Torsten's answer, "has it come in my way to turn false on you, had my evil fate been stronger than your good fortune; and never shall I prove false to you." To this Bjarné said:

"I see from that that you are a truer and better man than most others. You must first of all let me go into your old father and tell him a story of my own."

"I consent gladly for you to see my father," Torsten answered; "but be careful how you take him."

Bjarné then walked into the house. He found the old, half-blind Toraren in the bed-room, crouched on a bench.

"Who is coming?" the old man asked.

Bjarné gave him his name.

"What tidings do you bring, Good Chief Bjarné?" he next asked.

"Your son Torsten has fallen," said Bjarné.

"Did he strike you some good blows before he fell?" asked Toraren quickly.

"No man I ever knew gave quicker and more skilful blows than your son Torsten," answered Bjarné.

"It is no wonder," Toraren then said, "that you were hard to deal with in Bödvardsdalen, when you even had the might to bring down my son Torsten."

Bjarné then replied:

"I will offer you a home in my household on *Hof* where you shall have a seat next to my own. As long as I live I will be in you son's place to you."

"The life I lead here is no worse than that of others who have to work for their food, and too often the unwise and the foolish are gladdened by bright but empty pledges. What you say of making my life more bearable in this my grief, you may perhaps after a month already have forgotten, and I may then be put where the beggars have their place—but my sorrow will not end by that. Yet may he who is looked upon as worthy the grasp of a hand like yours, good Chief Bjarné, rest untroubled, whatever fate awaits him. Therefore

come over to my bedside and clasp hands with me as a sign of keeping your word steadfastly. You must come close for the old man is nearly blind and age and unhealth shake him from head to foot and then the tidings of his son's death has stricken him with its grief."

Bjarné went over to the old man and took his hand. At that moment he perceived that his fingers were seeking the handle of a short-sword, and hardly got time to hie away. Then Bjarné cried out:

"Treacherous old man, now that shall happen to you which you rightly deserve. Your son Torsten is alive and shall follow me home to *Hof*. But you shall remain here and in place of being helped by your sons, you shall be helped by serfs. Yet you shall be wanting nothing as long as you live."

After this Bjarné left the old man and went home to *Hof* followed by Torsten, who remained with him until his death. Few men were to be found who could equal him in worth, kindness and daring.

Bjarné's good husbandry continued as long as he lived. As he grew in age, he grew in kindness. Wherever need or danger was greatest Bjarné was sure to be the foremost. In the latter part of his life he became a strong believer in Christianity. He then went on a pilgrimage to Rome and died on the journey. He lies buried in a town named Valeri. As the father of a family he was happy: from his stock have sprung many of Iceland's proudest chiefs. Among these was the famous chronicler and skald Snorre Sturlassan.

AXEL EMIL GIBSON.

THE HIEROPHANTS OF THE SUN.

A Parable of Initiation.

BY CHARLES D. SHERMAN.

Introduction.

This story presents to its readers the natural correspondencies between the primary colors and the human senses. The colors Red, Blue and Yellow in their primary and blended states represent every mental state and every quality of mental and physical power.

Seen objectively these colors not only suggest but also qualify our conscious being with their dynamic force. Modern science has corroborated this fact. In these relationships rest the profound truths of Quabbalastic philosophies, understood by ancient and modern mystics.

To revel in a color—mentally and physically is to develop the dynamic force and mental qualities corresponding to the color. All mental states create organic brain and body structure. When we can sense and feel intense colors our perceptions lead us into normal ecstatic mentalities and vitalities.

In these truths are centered the powers of ideal suggestion. Over this road spiritual consciousness is attained. The relation of the primary colors to their qualities and dynamic powers should be known by everyone and should be a part of the education of the child.

Part I.

Not to know when and where you are, is a peculiar condition. I had climbed the Crystal Glacier and had become a Hierophant in the Sacred Order of the Sun. All of a sudden all became blank. I crossed the bridge that spans from Night to coming Light, across the plastic Sea of Generation, and here I am again on this little Red Star. Having very little dross to purify I shall not be long with you. I cannot fully determine whether "two lives in one" or "One life in two" expresses it, but one or the other of these two states of consciousness will have to account for my eccentricities. Every one, mostly, calls me queer.

I always had a fondness for Crystals; anything, any shape that was clear, white and transparent, always fascinated me. But as I grew in years and understanding I could detect the genuine Rock Crystal

from all spurious formations. At first I did not realize the fact that the Crystal I loved was the most powerful bond of sympathy between my being and God manifest in the Universe about me; that Spiritual Essence, which when tangibly felt carries consciousness into the realm of exaltation and ecstasy. Just as the East Indian native experienced a sense of exhilaration and joy from the bit of glass and the Cowrie shell, so I had a thirst for Crystals.

I desired some description of that Crystallized Essence of God about me at all times. This was always possible with me as the rocky suburban districts of the city in which I lived abounded in small crystals of quartz, amethyst and garnet. So when a mere boy I spent many hours hunting specimens of those imperfect, but fascinating gems which were to play such an important part in my subsequent life. Gems of all colors, for a while occupied my attention. I started to solve the problem of their nature and origin. Before long I had quite a complete collection of the various Crystallic formations, both in their primitive state and also after they had been prepared for the decorative world. I soon became knowing of their colors, purity, quality, where found and all data of significance appertaining to their adhesive sphere. The diamond, emerald, opal, topaz, tourmaline, all, for a while, attracted my being. I became an adept in the discernment of the different qualities and types. I could almost determine their specific gravity by instinct.

Finally, the pure white gem became the all-absorbing attraction. I, for a while, had an inordinate desire for diamonds, and starved myself to gain possession of them. After a short time they did not satisfy, and my desire relapsed to the primitive unsophisticated Crystal. I cared not for separate colors in gems. I perceived that the Crystal reflected all colors. The opal did the same, but it was not transparent, and the many kaleidoscopic reflections depressed me Again, as I compared the light radiating from the diamond with the crystal, I found the diamond to send forth a cold, hard, cynical, heartless, soulless lustre, with the sensation of cold steel mixed with it, whereas the Rock Crystal radiated and emanated a subtle phosphorescent glow which translated my senses into the Mystic Ecstatic Sea of Light.

With this condition of exaltation and ecstasy, excited by the phosphorescent emanation of the Crystal, ever came the desire for purity in thought and aspiration. I determined to fathom the realm

of Crystal formations until the truth should be unraveled and I could fully understand its real potency in my life. I set other gems aside as not worthy of investigation and sought only true Rock-Crystal formations. I soon had Chrysophrase, Chysolite and Chrysoberyl in my laboratory, but found them all to be mongrels and off-shoots from the primitive type of Crystal which emanated that pure Phosphorescent Glow.

Seven years of research and close application to this all-absorbing science of Crystallurgy had a profound effect upon my whole being. Under the powerfully concentrated effort I had become extremely sensitive. I found that by looking at any Crystal for a very few moments, I was, to some degree, lifted out of myself, translated into a new and marvelous state of consciousness. I seemed to become a new and changed personality, a new identity—a new being. At this stage I determined that I must become the possessor of a Crystal of primitive purity and greatest power of phosphorescent emanation.

I carried this thought about me for some two months, and sought every avenue and opportunity of pricing and prizing Crystals. The geological specimen stores, the jewelers and gem-selling establishments became familiar with my presence and knowing to my wishes. Some of the dealers were vexed with me for not purchasing where quality and price were in line with a very good bargain. But still my instincts held me aloof.

Day after day passed during this period of search and disappointment until one day, early in the month of August, a day when the moon had reached its highest degree of will and desire to outshine the sun by night. Just as the moon was rising in majestic grandeur over the roofs of the houses, in the Chinese quarter of our city, I strolled by the laundries and bric-a-brac stores with that Crystal, the one thought prevailing. I had returned to myself enough to stop and gaze into a window where some china tea-sets and a few bronzes were clustered together with a more finished air of artistic conception than usual. There sat Fra-dou on the rock with the usual sword in one hand and the coil of rope in the other, pictures of cranes wading through waters, birds and caterpillars in all attitudes. These were of more than usual excellence, of the excellence always portrayed by those non-perspective minds, whose almond-shaped eyes can only see and sense the superficies. But not so with

all members of that moon-eyed race—that phosphorescent Crystal race of beings, or rather Crystallized race. Crystals and moon-eyes always go together, for anything Crystal relates to the moon and everything moony is also related to Crystals. A Crystal ball cut and polished by any but a moon-eyed Oriental will not emanate phosporescence to its natural degree. This I have found out by experience.

There I was, looking into that window in Chinatown. The moon was shining full upon my head and shoulders. I was in hopes to find the object of my quest. Just then I felt a hand touch me, and, upon turning, I found myself looking upon the most peculiar Oriental physiognomy I have ever seen, before or since.

"Quien Sabe," said a peculiar squeaky voice, proceeding from a pair of small thin lips which reminded me of a small half-starved child.

Before I had time to scan the features more closely, the same lips accosted me in English.

"You are searching for a Crystal," he said.

I admitted the fact.

"Follow me," said the voice, and I followed.

I never knew Chinatown was so extensive before. We finally entered a building and climbed staircase after staircase until we reached the upper floor. He then led me into a room at the back of the house. I had noticed very little else than that Chinaman since I set out in pursuit of the Crystal which he said he had. There seemed to be a spell of some nature over me, which I could not resist.

I collected my reasoning faculties as I entered the room and looked about me, and for the first time, really distinguished the features of my new Orie[illegible]. His lips were thin, mouth small, chin narrow and [illegible]ar, but like pearls; but above that narrow [illegible]ed a head large and massive in proporti[illegible]edium height, thin and spare, but his [illegible]us, and there seemed to emanate [illegible]ace [illegible]hat came from all pure [illegible]d. There were two modern [illegible]t on it, of common variety. [illegible]dark, but as far as I could [illegible]nd, hanging on the wall, was [illegible] leaves.

Just as I sat down at the opposite side of the table from my new-found friend, he accosted me in good English, with but slight traces of his native accent.

"Your name is ——— ———," said he, "and you have desired a Crystal of pure emanation."

This I admitted.

"Well," he continued, "I have been appointed by the members of the Sacred Priesthood of the Sun, to deliver into your hands a Crystal of marvelous purity. It grew near our Temple, near the summit of our Sacred Mountain, in the heart of Japan. Already your brain has become illuminated and your consciousness has become lucid in the Sapphire Sea of Crystal Purity. We, of the Sacred Order, communing with angels from the Crystal Sea, were informed of your birth, and have watched and encouraged you day by day until you entered the realm of desire and yearning for the Crystal of Pure Emanation. I am here to deliver the Crystal and Talisman of our Order. The Crystal will uplift you into the realm of Revelation, and through its power you can keep in touch with us at the Shrine of the Sacred Mountain. You are at present but an Initiate of the First Degree. The Road to the realization of the Alkahest will be shown you by consulting the Crystal. Should your desire continue and your adherence be of as determined a quality, you will eventually become an Hierophant of High Degree. You have already entered the adhesive sphere; gradually your mind will expand until you reach the Shoreless Sea."

All this was Greek to me at that time, although the emanations from the man had a most perceptible effect upon me.

"You have consciously entered the realm of the Cosmic Law," he continued, "and can touch the Universe with the aid of the lost art of the senses, namely, the true cosmic instinct."

These statements were also unintelligible to me. But I must acknowledge that, up to that time, no man whom I had ever met had appeared so marvelously conscious, both mentally and physically, as this olive-hued Oriental. I already believed in physical mentality as well as a purely intellectual mentality. My Oriental friend now went to the end of the room and returned with a package which looked to be a bundle of matting tied about with ratan filaments. He undid the wrapping, and drew forth from the center, a much smaller package. Then removing the linen wrappers which were carefully

wound around some hard substance, he placed in my hands a Crystal of marvelous purity. This Crystal was not globe-shaped, as would have been supposed, but was of remarkable form, some eight inches long and hexagonal in shape, wrested from its natural bed in the caverns of that Sacred Mountain, primitive and pure.

"We, of the Priesthood of the Sun," he continued, "consecrate these pure natural Crystals at our Shrine. Unpolluted by the touch of man they reflect the Ray of the Infinite, in Crystal Sapphire Purity. Go to some quiet spot where the Sun's rays can strike its surface, gaze therein and the desire of your being shall be fulfilled," said he.

Taking from his bosom a small package, without undoing it, he handed it to me. "Here is your talisman of our order," he continued. "Preserve it until you present it at the door of our Temple where we are bound to recognize the Talisman of our Shrine."

He then escorted me out of doors to that same spot in front of that Chinaman's window, bade me good evening, and was soon lost to view.

When I had become conscious of my place and whereabouts and started for home I began to feel a peculiar sense of exaltation pervading my being. It overcame me most completely; so much so, that upon arriving in my room I threw myself upon a couch and there remained until morning. I awoke refreshed, finding myself reclining on the couch with my outdoor garments still on. It was as from a dream—no, not a dream, for, as I sat up I felt a weight in my pocket, and drew forth the Crystal which my Oriental friend had given me the evening before. I also found the package containing the Talisman.

PART II.

What follows in this narrative is strictly Relative Truth. I am now undertaking a determined search for that Temple of the Sun, which I know still exists, although these events of my life which have been given happened in my last incarnation.*

I had abundant time to reflect upon and about that moon-eyed, yellow-garbed Oriental, and that Crystal and Talisman. It rained steadily for three days; not one ray of sunlight pierced the clouds. I believe that that curved-eyed Chinaman knew it would; for the

* By "incarnation" the writer evidently means a specific period of experience.

turn of the moon, at either of the four sacred angles, disturbs the mind of the Vestal Maiden who holds the waters in her sieve, and for many hours, sometimes, the water leaks through and shuts off the Sun. At last, however, the maiden's mind becomes lucid again and she stops up the holes in her sieve and the Sun goes to work again sucking up the water that has been spilled. That old adage must be kept good, "In order for water to run down hill it must be got up there somehow." On the third day, at any rate, the sky was clear and the Sun had a most glorious opportunity to start life and emanation in all God's creations without forcing its rays through millions of globules of watery mists.

For these three days desire, desire, had set my brain throbbing. That word "desire!" For that Oriental had said, "desire, and the Crystal will reveal." And again I remembered he told me that if I wished I could become a Hierophant in his Holy Order. This fact impressed me greatly, for already I had become weary of the evanescent qualities of the so-called Real which we are all of us forced to accept as daily food, on this little planet where we now are. I felt that to become one of that Sacred Order of High Degree meant to enter the realm of content, enjoyed only by the favored and few.

There was a small room on the upper story of the house where I lived, designed for a store-room, lighted from overhead by a sky-light. I took possession and consecrated it to my first attempt to invoke the Spirit of the Crystal. I found a portion of an old white silk curtain hanging on the back of an old broken chair. This I took from its abiding place, shook off the dust, and spread it over the end of an old chest, which I had placed upright directly under the skylight where the Sun's rays could strike it. Carefully placing the Crystal upright on the center of the white surface on the end of the chest, I sat down on a chair and tried to collect myself.

I immediately felt drawn toward that Crystal. Bracing up against this feeling, I tried to determine just what desire I would gratify first. Of a sudden I felt a quite severe stinging pain in the region of my heart. It seems that I had placed that Talisman in the inside pocket of my vest, on the left side. The moment the Sun's rays touched the Crystal that Talisman began vibrating and emanating in sympathy with it. Some of the rays of magnetic heat from the Talisman had pierced my heart and caused the sense of

pain. The rays carried strengthening and healing properties, as I found out afterward, but human tissue requires to become gradually adapted to them. I placed the Talisman-side of the Crystal on the silk curtain and awaited Revelations.

What must be my Path of Ascent to become a Hierophant in the Mystic Order of the Sun? This would I know! This I determined should be revealed.

A sense of stupor crept over me, and, as I receded from the world of natural forms, that Crystal held my vision until nought else existed. As I gazed there seemed to spring around its base innumerable tiny jets of flame. As these flames caressed the base of that Crystal pyramid it began to vibrate and grow—grow and expand, wider and taller, wider and taller! It seemed to rest on the foundation of its birth, on the Sacred Mountain of the Sun in the heart of Oriental Japan. And I, my humble self, seemed to stand, clothed in a loin-girdle, at its base, with a heavy battle-axe in my hands.

By the way, I remember that at first I did not have that battle-axe, but a little red-looking hobgoblin came up and put it into my hands, for I was too wonder-stricken to have known enough to have taken it. I remember clearly how, at that time everything looked to be of those two colors, red and yellow. That little sprite was red; I was standing on yellow earth, and all around me looked yellow, even the very base of the Crystal.

Love of heavens! but was I not nervously shaken up at that moment? I looked up and watched that Crystal grow and grow until it appeared to be the vast steep precipice of one side of a mighty mountain. Way up, thousands of feet above me, the top of that Crystal, where the Sun had touched it, that very top seemed to be lost in a Crystalline Sea of Sapphire Light, shedding rays of dazzling brightness. From that height, down to the base, there was nought but one steep, glaring, glistening surface of crystal, of icy whiteness, except the rainbow flood of emanations, of every hue and tint, where the sun's rays had struck some microscopic angle on that mighty surface and shot out into space. Cloven in two by the weapon of Thor and sent to earth in red and blue, these rays tinged the petals of some flower or reflected from the robe of the Virgin Mary in the mosiac window of some cathedral.

If I had not previously entered the realm of passionate yearning

I would have turned back that moment; I would have hurled that battle-axe at the retreating form of that little red imp and have given up the quest. The search for the Holy Grail, the red wine of the chalice, flashed through my mind. However, I could not, or did not turn back, but still gazed upward over that surface of icy Crystal.

For a while I seemed to be enshrouded with a pall of impenetrable silence. Now, to me, silence is death. God was always out when silence was in. I had become so sensitive, however, owing to previous developments, that I was never in the silence.

There was a period in which everything seemed noisy. I was supersensitive to noise. I evolved through that period and my mind became obtuse to all heavy noises. Carts rumbling, the buzz of the nearby saw mill, and all similar noises, had no perceptible effect upon me, unless I adjusted my senses to receive and analyze them. I supposed that I had finally become impervious to sound-waves and was to have a mental rest. I had prayed and invoked the silence that my weary brain might regain its healthy poise. I did overcome that realm of sounds, but, as usual, the unexpected occurred. No matter what you wrestle with in this world there is always a coarser and finer degree of the same thing. This is an immensely active universe; even every atom is active. Nothing keeps still; there is no rest from the atom to the human brain. I evolved out of the realm of the buzz-saw and trolley-car, but a new condition invaded my life.

One day I stopped in the park to read the botanic name of a plant, which was on a placard tied to it. The peculiar sensitive response which this plant showed to the near presence of anything vibrating animal life, had for a long time attracted my attention. As I bent over to read the words, "Mimosa Sensitiva," I was surprised to hear a musical sound floating out. I perceived afterward that I could hear plants, flowers, trees, even stones and boulders grow. I also discovered the fact that this new and subtle manifestation of sounds affected me harmoniously, instead of disturbing me as former sounds had. I also noticed that following those moments devoted to listening to the songs of the trees and flowers I felt as if everything was harmonious and beautiful. My vision was in a clear light, and in that state I was accompanied by a harmonious concord of sounds which seemed to emanate from my

own being, a part of myself. I came to the conclusion, finally, that even my own body, like the rock and the tree, was singing an anthem to the Creator; and it was only when my body was singing this song of harmony that I was centered in the midst of harmonious thought. Before I awakened into this realm of soul sounds my body was thin, weakly and emaciated; now it has become in full form and healthy vigor.

I have been relating how destiny, weaving its fateful events of joy and sorrow, pleasure and pain, had brought me consciously in touch with this spiritual mystic realm. In this present incarnation, although my faculties are somewhat dim and murky as compared with the exalted mental state which I was in during that Crystalline period, I still realize the fact that the human principle must become consciously related to this realm of soundless sounds in order to attain full selfhood and harmony.

I relate my experiences and hope that many will profit. I firmly believe that all souls have to experience the same process of evolution, and the sooner they hunt for that little red imp who carries the stone hatchet, and make the attempt to scale that Crystal glacier of purity, just so much the sooner will they become one in harmony with the All-Light and commune with the Beloved.

PART III.

Let us see, at this moment when am I? O, yes, at the last incarnation; and where am I? Here at the foot of that Crystal glacier with that stone battle-axe in my hands, and that little imp is walking down a path trailing about the summit of the mountain at my feet. But that imp did not go down that mountain path. He passed right into the mountain, went right through solid rocks, boulders and earth, leaving rays of light behind and around him, enabling me to see him. I saw him finally enter a cavern and sit down by a fire with others of the same order of beings.

I remember how the first few moments of waiting at the foot of that Crystal plane, with that axe in my hands, were attended with an awful sense of weariness and loneliness. Soon, however, I was seized with that yearning and desire to become a Hierophant of high degree. I was again in that realm of subtle sounds. Again I heard that Crystal grow, and, as the atoms of my body responded, I began to tingle all over. Ever since that time, when I feel that tingling sensation, I know what is coming. I can only think of two

words, "thought" and "thirst." Thought of love and purity and a thirst to be one with God.

Once I was myself just like the great crowd. I thought that we could only guess at God intellectually. During the early part of that incarnation I went to many of the guessing schools and listened to the guessers. One day there were many white men on the guessing platform and each one guessed that the other guessed wrong. A little later I was introduced to a high cast Hindu, in fact, I met several, and they also guessed in the same way. I finally made up my mind that we can guess quite correctly how we feel, but it is difficult to guess just what we know and what we believe. But I do believe that the guessing and knowing machines are closely allied, and depend upon the feeling processes. In fact, the feeling processes must work first, and it is only during certain states and qualities of feeling that Truth becomes revealed.

After going through this process of analysis that I have just given, I devoted my attention to my feeling processes, and soon after I began to hear the plants and rocks sing, and it started my own being singing also. Never waste much time with your guessing machine until you are feeling well and have gotten into that spiritual sound-sphere, for your time will be wasted and you will suffer with arrogance and conceit for a long time, as I did.

Well! well! well! I am getting mixed up again. You will not forget the thread of my story. That pyramidal Crystal was on the white silk curtain on the end of the trunk. I was sitting in the chair. A spell was wrought over me and I was standing ready to climb that Crystal glacier with the stone battle-axe in my hands. My head would not have been clear enough to have known only my condition; just then, one of those flames creeping up around the base of the Crystal, burned my leg a little. I was thinking and thirsting—growing more conscious all the time. The atoms of my body were becoming luminous. Those flames, near at hand, seemed to set the whole atmosphere on edge, for some distance, and I was included.

Let me tell you something. Most persons are obtuse—that is the word! Their skin is thick—that is the only way I can express it. Everything has an essence. I know it! Everyone must know it before they can guess the Truth. Fire has an essence, and my whole being at that time was enveloped in that fire-essence, and new life and energy were flowing in.

Just then it occurred to me to make an attempt with that battle-axe. There was nothing but rock and earth beneath me and the Crystal glacier in front and above me. I struck a blow at the glacier but made no indent on its surface. I let the axe sink down to my side and waited.

All of a sudden I heard the squeeky voice of the moon-eyed Oriental. It seemed as if I could see him, with others, on the porch of a temple on the other side of the mountain at the foot of that Crystal glacier. The sound-waves of his voice seemed to inspire me.

"Well" said I to myself, "I must ascend to the top of this Crystal glacier. There lie my hopes."

Just then the thought occurred to me how much others would have enjoyed the beauty of that scene which I was then contemplating. I had earth, air, fire and water about me, but no human soul with me to enjoy what I enjoyed. A thought, a feeling of isolation crept over me. If I had not had that feeling the thought would have done no good. I then and there determined that if I ever got to the top of that Crystal glacier and became a Hierophant, I would publish the fact and disclose the Path. Then I could have some of my own people members in that mystic order, instead of all except myself being moon-eyed Orientals. This, so it seemed, this was the first unselfish feeling and thought which I had had. The effect was inconceivable, for immediately afterward a very exalted state came upon me. Upon looking down I saw that the rocks and dirt at my feet had turned to Crystal and that the stone battle-axe, and even my body, had become transparent. I was impressed to wield that battle-axe again and was surprised to find it made an indenture in the smooth surface of that Crystal ice-plane. The fissure thus made was just large enough for my foot. Slowly, step by step, I began to advance up the steep incline.

That was a wonderful implement that little red imp had given me. Every time I poised it to strike, a sheet of red flame shot out from its edge. As it came in contact with the Crystal, rays of sparks went forth and I could see them leading way down amongst the many individuals that inhabit the red star upon which we now exist. The farther they went the more condensed they seemed to become, and they would touch the forms of those persons and produce sensations. Later, those sensations became active thoughts emanating from their minds. No ray thus sent forth from that

Crystal surface was lost. Every time I struck and the red flame shot forth, some one was benefited, and the greatest marvel was that the more I used the axe the stronger I grew, and the easier it was to progress.

I also perceived that when I followed the red ray I could see any distance. It seemed to make every substance open throughout to our vision. No other rays appeared to have so much energy. I remember now that some of the modern scientists have discovered that the red ray is the first ray of vision, and that it is usual to give the child a red ball for its first toy. Scientists have spent thousands of years feeling and analyzing rock-substance; they are now beginning to analyze thought-substance, and are getting a little wise in the knowledge of brain building. Hierophants did this thousands of years ago.

At this stage of my ascent up the glacier, I saw at times all colors, but red and white were the predominating ones. The white had always fascinated me since I was a child. I tried to reason out why I should be attracted toward white so continually. White, I had been told, was not a color. At the same time it was all about me. I have noticed that when persons mean to express joy and complete happiness they decorate in white and make music of some kind. In this incarnation I find it the same. So I perceived that white meant harmony and musical rhythm,* and that they had helped open the door to my inner being by keeping me in touch with the higher spiritual region.

THE CRYSTAL VEIL.

Behind this veil lies the majesty of Being. The Crystal ray alone invokes the presence of the Divine, consciously, within that which is Us. Whether in rock or stream, the white lily or crimson rose, God reveals Himself within the halo of the soul's pure thirst only. Ever seeking the pure. Being becomes organized in the pure. The Vision of Love occurs when we touch the sacred essence of the Elements, which, through their purity, reveal the full power, glory and emanation, which is the presence of the Beloved. Within the Crystal Veil the mind beautiful and the form beautiful exist in the world beautiful. Therefore, live ye in the law.

CHARLES D. SHERMAN.

* Harmony is unity and wholeness. White is the whole, the unity of which the several colors are fractional parts.—ED.

A PSYCHIC EXPERIENCE.

By W. Hubbard.

In psychic phenomena it is the unexpected occurrence of a new condition or a new manifestation that arrests the attention, awakens new interest and gives additional character and value to the transaction.

Along accustomed lines, or lines of the expected, however valuable the results obtained may be, they are taken as a matter of course and regarded as the natural outcome of the known elements and agencies in the case. The proceedings and the results are liable to pass unheeded; or with more or less indifference in regard to their worth.

But, when actions of the known elements appear along new and strange lines, or new elements, with new and peculiar manifestations, come unbidden into the transaction, and of such a character and in such relationship as to put them outside the pale of coincidences, and banish them from the realm of accidentals, and in a striking manner demonstrate the new actions and new manifestations to be an integral part, necessary factors of an intelligent combination and arrangement; then they are at once clothed with a new and absorbing interest that stimulates inquiry and arouses a spirit of investigation. Thus a new and inviting field for psychical research is opened; a wider scope is given to the mental and spiritual activities; unknown powers and capabilities of the soul are discovered. This domain of thought, investigation and development is eulogized and a step forward added to the progress of human advancement and growth.

It is believed that the transaction and results narrated below, though occurring in the humble walks of life, with no thought of publicity, together with the circumstances and conditions incident thereto, afford a fair illustration of the value and significance of the unexpected.

In order that this may be duly appreciated it will be necessary to deal to a considerable extent with the details of the affair.

The distance from Los Angeles, California, to Dresden, Germany, is not far from six thousand miles, and the difference in the time between the two places is about six hours. From fifteen to

twenty days are required for the transmission of a letter from one city to the other.

Mrs. A., residing in Los Angeles, is a psychometrist in a quiet way and delineates mental characteristics and conditions by holding a specimen of the handwriting of the person; a lady past middle age and in no sense a professional, her gift or faculty being only exercised occasionally at the solicitation of a very few friends; and is not known as a psychic in the community in which she resides.

Mrs. W., residing in Dresden, is an acquaintance of Mrs. A. of many years standing, and has had proof of this peculiar gift of Mrs. A. Miss M. is a young lady in Dresden, an acquaintance and friend of Mrs. W., but entirely unacquainted with Mrs. A., but may have heard her name mentioned by Mrs. W.

On May 28, 1896, Miss M. wrote a note to Mrs. W., in Dresden, about some sewing machine work and signed her given name. Mrs. W., desiring a psychometric reading of the characteristics of her young friend, Miss M., sent the note in a letter to a friend in Los Angeles, with a request that the note be put into the hand of Mrs. A. for a reading. This Mrs. W. did without the knowledge or consent of Miss M., thinking to surprise her with the reading when she should receive it.

On June 17, 1896, the friend received the letter from Mrs. W. containing the note, and on the following day, June 18, in the parlor at the home of Mrs. A., at 9. A. M., the friend handed the note to that lady, who, without looking at the note or the writing, and without a word of inquiry, placed the note between her hands and commenced delineating the characteristics of Miss M., giving her sex and other facts. She had not proceeded far when she was interrupted by a call. Handing the note to the friend, who was recording the reading, she left the parlor and was gone about half an hour, when she returned again, took the note and resumed the delineation, the whole time occupied in the transaction being something over an hour. The reading was of the ordinary character of the mental, social and spiritual conditions, which it is not necessary to detail, with perhaps this exception: Mrs. A. does not give occupations or physical conditions. She only points out possibilities, but in this case she made a departure, and when the reading was seemingly closed, she paused, and then slowly added: "I have said this person was intent on one purpose in life. I see now it is music. She

is a singer, or is studying singing with a view to making it a profession. She may be a pianist, and probably is; yes, she is, but at present the instrumental is subordinate to the vocal." Then, after a pause, she added: "This person is suffering. She has an affection of the throat or some difficulty that is troubling her. It is more the sense of a hurt than of soreness. She needs to be careful."

Now the scene changes to Dresden on that self-same day, June 18, 1896, at about 3. P. M., the corresponding hour of 9. A. M. at Los Angeles. Miss M. was in her room. What transpired there appears by the following incident: On that day, June 18, Miss M. went to her singing lesson at 4:30 P. M. On her return she called on her friend, Mrs. W., in a state of unusual excitement. On inquiring the cause of the disturbance, she said: "Oh, Mrs. W., I have had such a strange experience this afternoon. It has so affected me that I could hardly get through with my lesson! I was in my room about 3 o'clock, when Mrs. A., of Los Angeles, came in. She stayed a little while and then went away, and after a while came back and was with me a long time. Oh! I know it was she! She was so close to me that I could feel her! And, Mrs. W. (in a whisper, of awe), she examined my throat and said I must be careful! Oh! what does it mean?"

Mrs. W. was both surprised and astonished, and for the moment forgetting that the young lady was not cognizant of the sending of the note to Mrs. A., said: "Why! maybe Mrs. A. was holding your writing at the time!" "There!" exclaimed the girl, excitedly. "Then you did send my note to Mrs. A. Oh! I know now it was true! A day or two after I sent the note to you, in the morning, a voice said to me: 'Mrs. W. has sent your note to Mrs. A.' I said nothing to you for fear you would laugh at me!"

On the same evening Mrs. W. wrote to her friend in Los Angeles asking: "What was Mrs. A. doing on June 18?" And then added: "Some singular circumstances occurred here that day which I will explain when I hear from you."

On June 19 the friend dispatched a letter to Mrs. W. enclosing the character reading of Miss M., and giving the date of the reading. This letter she received July 10. Mrs. W.'s letter of June 18 to her friend was received July 9. A letter from Mrs. W., dated July 11, and received by her July 29, gives the account of the occurrences in Dresden on June 18, and also fully confirms the truth

of the two statements at the close of the delineation in regard to the singing as a profession, and of the throat difficulty. The facts and occurrences herein set forth are veritable realities and can be fully substantiated by the most ample proof.

All this is submitted without comment or any expression of opinion, leaving to the metaphysicians and the curious in such matters to make the proper deductions, formulate the conclusions, speculate as to causes and relationship and declare the law which governs the phenomena in this and similar cases.

W. HUBBARD.

TIME, SPACE AND LAW.

BY MABEL GIFFORD.

Inventions are something more than inventions—they are revelations.

The children of men have an idea that natural law needs time in which to operate. Inventions tell us that there is no such thing as time except in man's mind. Begin anywhere in the history of invention and follow up to the present time and prove this fact for yourself. So long as man determines that a certain amount of time is necessary to accomplish any work, so long it takes him that amount of time to do it. The moment that he conceives the idea that he can do it a little quicker he begins to do it quicker; the moment that he conceives the idea that he can lessen the amount of time by doing it in a different way, he begins to discover a different way; the moment that he conceives the idea that he can make something to enable him to do this work in still less time, he begins to discover or invent that something. This annihilation of time or control of time has gone on ever since man's mind has been set in this direction, and is going on at the present day more actively than ever before.

When man observes something done in a shorter time than is usual, and cannot see how it is done, he calls it a "miracle." He supposes that it has been accomplished contrary to the law of the universe, while the fact is that it is impossible for anything to take place contrary to law. As soon as man has discovered how this so-

called miracle takes place it is no longer a miracle. In a certain rate of light vibrations the eye sees; below or above or beyond that rate the eye cannot see. It is not that there is nothing more to be seen, as man once ignorantly supposed, but the eye is not strong enough to receive light vibrations that make other things visible. We strengthen the sight by gradually accustoming our minds to the idea of increasing sight. If we think we must invent material aids we invent them, if we believe we can develop our senses through the mind without material aids we do it. So it is with all our senses. Methods of carrying sound have been developed faster than methods of carrying sight, because man has had more use for sound. Man needs no more time than he thinks he needs; and he gets rid of it as fast as his thought and effort develop new conditions. Effort is necessary because the mind is not able to jump from one condition to another, but must be carried along gradually, and this is what effort does. The effort is not actually necessary, but it is practically necessary, because the man's mind cannot unfold it without it. It takes no time for a tree to grow, but it takes time for man's mind to conceive the idea of growth. His mind can comprehend only a gradual growth, consequently his sight is strong enough for only a gradual appearance.

What we call "creation" is in reality but the making visible to man that which already exists, by clothing it with such vibrations of life substance as his senses are able to apprehend. By the tiny seed sinking into the earth, sprouting and growing, the mind of man is carried along to the realization of the tree. The real tree stands before him; he cannot see it, but as the little seed, impelled by the life force of the real tree within and without it, expands its crumb of earth substance, which is the only rate of vibration the earth man can sense, man's mind follows it; the real tree gathers more and more earth substance from earth and air, and this work goes on until something of the resemblance of the real tree stands before man's eyes. The earth substance is gradually gathered and distributed throughout the real tree until it becomes visible as a tree just as the real man gathers and distributes the earth material within and without his real body until the earth body makes it visible.

You can see by thinking of what has already been accomplished that it does not take time to see a tree or a man, or to interweave them with earth substance, but that it takes time to enable man's

mind to apprehend them. We all know instances which have taken place from time immemorial, when unusual influences have suddenly strengthened a man's mind so that he sees things usually invisible, or hears sounds usually beyond hearing. It is these unusual experiences that have awakened man's mind to the fact of higher planes of existence beyond the plane in which he consciously lives. To some minds the appearance of a friend, after the death of the material body, suggests that a finer body with greater power is the real body, and that the earth body was but a covering. But as this appearance is transitory, some minds conclude that this finer body also dissolves soon after the earthy body, while the fact is that it becomes invisible because man's mind is not able to see permanently in that rate of vibration. Bodies of animals have not been seen as frequently as bodies of human beings, only because man's mind did not reach that idea as soon. And bodies of trees or plants still less for like reason. We are speaking now of individual animals and plants; scenery with plants and animals are almost as frequent in appearance as human beings, because the thought of another world is associated in man's mind with the appearance of his body. All these appearances tell us that it does not require time for anything to take form in this earth plane, but it takes conditions.

It is the same with space as with time; the annihilation of one is the annihilation of the other. Now the law of life is growth's unfoldment; development; up-buildment; progress. We do not wish to annihilate space and time in the twinkling of an eye; we love to watch the unfoldment. Gradual growth is the way we gain our individuality. The earth plane is the beginning place. It is not desirable that we grow by leaps and bounds, but it is desirable that we keep growing; it is most desirable that we grow in orderly ways; order is harmony. If we could leap into the realization of the higher plane of existence as soon as we came into this world, we should go out as soon as we came in; there would be no use for this beginning place, and we could never develop conscious individuality. We should simply find ourselves in certain conditions without knowing how we came.

There are many physical causes that send human beings out of this plane in a hurry by violent, disordered vibration; there are as many mental causes which originated the physical, and there are equally as many super-mental or "spiritual" causes which originated

the mental. By peculiar combinations of circumstances some of us are affected by one class of vibrations and some by another.

The long-lived, the longest lived are the balanced lives; the equal development of physical, mental and spiritual. In the balanced life each higher plane of being controls the lower; in the disorderly life each lower controls the higher. In some cases this disorder comes from abnormal development of mind or spirituality, where the mind or emotions are dwelt in to the neglect of the body; then the body suffers. The man doctors his body, but without avail. The doctor tells him it will take time, but it is not time he needs, but conditions. He does not need time to get cured, but he needs time to grow wiser and change his method of life. Nature does not need the time, but he does. The higher cannot control the lower if it is directed away from the lower constantly. The law of life is from the higher to the lower, and from the lower to the higher. We see here the beginnings of the return to the higher. The descent of the higher to the lower has been, except on rare occasions, invisible to us. On this account man has imagined that the beginning of the ascent of the lower to the higher was the beginning of creation. It is this fact that has balked "materialists" in their search for the origin of life. They always bring up against the wall of the invisible.

But while these have been digging into the earth, others have been finding that life is one, while its manifestations are many. Others have been delving into the mysteries of mind and discovered the same life and the same law at work there, and that the visible is but the reflection of the mind world. And the soul-seekers find that mind is the reflection of the soul. Imperfect reflections all; not because time is needed to reveal the real in its wholeness, its perfection, but because man needs time to evolve a consciousness of the real, and space in which to objectify himself, and look at himself, become acquainted with himself, study himself, experiment and speculate with himself, not knowing it is himself. But at last the truth dawns; life is one, the universe, the world and man are one, creation *is*, and evolution is an ever becoming visible of that which is.

When man is able to see clearly the law and the working of the law, the riddle of life is unraveled for him, and he sees that what he has called truths are but parts of the whole. And as in a puzzle all the parts may be fitly joined together when placed in right relations, so truth will be found to be one when the perverted truths are

reversed and the misplaced truths find their proper locations and positions.

We are all subject to the law until we find truth; then the law is subject to us. We are not bound by time or space or conditions, but all serve us. All of which means that we have learned to co-operate with law, to live in harmony with it, to utilize it instead of being helplessly controlled by it. Now we are "the servants of sin"—ignorance— then we shall be "as gods, knowing good and evil." Now we know the appearances of good and evil; then we shall know that all is good, and "evil," so-called, but undeveloped or perverted good. And to be exact, not actually perverted good, for good cannot be perverted, but perverted in its manifestations. "Said I not, ye are gods?" We have imagined that we were worms of the dust, to be crushed by conditions and circumstances, until now. The mistake in Eden was in listening to the deceiver—our own conceit—who made us wise in the *appearances* of good and evil, instead of listening to God, who makes us wise in reality, which is good. It was a necessary step in evolution; we must all take it. Happy for us if we turn from the outward appearance to the inner guidance and learn the right interpretation of visible existence.

The measure of a man is the measure of the angel—the real man, and the measure of his life is the four-square city; the length and the breadth and the height of which are equal. And no sound of the hammer is ever heard upon it; it does not ascend from earth, but descends from heaven. And there is no night there; no tears; neither time nor space except that which the mind wills and the heart desires.

Happy are we if we know these things; blessed are we if we heed them.

MABEL GIFFORD.

DENIAL.

Within my fair abode,
Where sunshine streamed unhindered, and the breath
Of roses sweetened all the airy halls,
An alcove closet stood,
A stranger to the light and air, for close
The door was ever shut,—a mystery
To all but me, who knew
That pressed within and crowding all the space
Were mould'ring bones—a ghastly skeleton.
Sometimes a rattling sound
Would issue thence; sometimes the door would strain
As if a ghostly power would force it out;
And then with quaking heart
But smiling face I'd speak of gambols strange
The winds played often in that rambling house.
But after years of this
Deceit, which made me weary of myself,
I cried, "It shall no longer be. There is
No secret hid away.
All men may look!" And open wide I flung
The door. No skeleton was there; and clean
And white the walls appeared.

One day I stood alone
By Sorrow's ocean. Dark'ning all around
Were mists and fogs; the gray sky held no sun;
The sea-gulls shrieked in pain;
The surges beat in restless misery.
And one dark billow, huger than the rest,
Its crest unto the clouds,
Came rolling swiftly in to where I stood,
And filled me with a sudden, nameless dread.

For one long moment, fear
Possessed my heart; then, bursting from that mood,
I cried, "No overwhelming wave can be,
Since I am held secure
By powers far mightier than the senseless foam."
And then a wave broke lightly at my feet
Into a cloud of spray;
And, gently swelling on a shimmering sea,
The waters smiled unto a sun serene
In blue depths overhead.

After a weary time
Of struggling in close combat with a foe
Who oftentimes beset me on the plain,
I found myself, one day,
Thrown down by his great prowess, and in vain
My efforts all to rise, for on my breast
His knee was planted firm,
While at my throat he clutched with sinewy hand,
A haughty triumph gleaming in his eye.
Despairingly I thought,
" 'Tis plain that I am conquered. I must yield."
Then, from a million miles away (it seemed),
Came through my hazy brain
The thought of God, my strength. And up I sprang,
"God made me for a conqueror, not a slave!"
With one good sabre stroke
I took my foeman's life, and through my veins
I felt the vigor coursing which he lost.
In doubled might I stood.
And so, denied by me forevermore,
I trust, are Shame and Sorrow and Defeat.

RUTH BELL.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

DECLINE OF THE PROTESTANT MINISTRY.

The first colleges that were established in New England, Harvard and Yale, were for the purpose of educating young men for the Christian ministry. Indeed, every young man who studied the classics and became a student in college, was looked upon as destined for the pulpit. The other professions were regarded as of a subordinate character, for which extreme erudition was not required. To have a minister in the family was considered a special distinction. In other parts of the country a primitive state of things existed.

Several of the men who figured in the American Revolution had received collegiate instruction with that end in view. Notable among them were John Adams and Aaron Burr. Nothing but a questioning of the creed to which they were to be required to subscribe, determined them to give up theology for the law. Something of the same nature appears to be now in operation. It is a significant fact at the present time that there is an increasing unwillingness on the part of educated young men to become clergymen.

There has a vast change of sentiment taken place in relation to the whole subject. A father having a son desirous to study theology would be apt to regard his choice as unfortunate, and probably would endeavor to discourage the notion. Yet this does not seem to be from a declension of religious conviction and sentiment. There is evidently more interest taken in religious matters than formerly; and indeed, the laity often rival the teachers in the attention which they bestow. What was once a simple matter for select occasions, as on Sabbath days, is now more familiar on common occasions. To consider business as business and religion as religion, neither obtruding on the domain of the other, is not respected. Religion is hardly a thing set apart solely for exercises on Sundays and daily family prayers, incontinently hurried through, but more of an everyday matter to be lived rather than talked about. The Bible

is less read, and very few are able to quote it correctly, but its moral precepts are observed as faithfully as they ever have been. We have fewer of the old-fashioned "conversions," but a stricter attending to the real duties of life in a common-sense way.

But our civilization has become exacting and expensive. It requires every individual to maintain his social position in a way which obliges him to be possessed of wealth adequate to keep up appearances. Perhaps this requirement is imperative upon none of the people, so rightly as upon those who minister in the pulpit. In former times, it was usual to instal a minister over a congregation at a fixed salary, and he generally remained for life. He was actually the pastor, the counselor, the friend of every family. As he grew old his experience made his services more valuable. All this is now changed. Except in populous places where congregations are wealthy and liberal, the salaries are not large enough to enable the clergyman to dress and go about in a style as genteel as the average parishioner. A clergyman receiving his thousands may do it, but the many must eke out a living with meager hundreds often scrimped in payment. Instead of a settlement for life they are compelled to shift their field of labor every few years at the caprice of their employers.

In savage countries, the younger members quietly kill the older ones when they cease to be valuable as warriors or producers. In modern society, it is more common to crowd them out of all useful and remunerative employment, leaving them to shift as they may, and bear with conditions as they best are able. On none, perhaps, does this bear with heavier hand than on the clergyman. Hardly does he begin to have gray hairs before he is considered supernumerary, and the movement is started to procure some younger man. He has been virtually "driven from pillar to post," and so rendered unable to do more than live within the pittance meted out to him. In the old age which may be before him are anxieties and privations which few would care to encounter.

Hence few clergymen desire their sons to adopt a calling with such probabilities; and intelligent parents have a like feeling. An ambitious young man will hesitate at choosing a life of voluntary privation so likely to be attended by thankless labor and want of appreciation. Only a strong conviction of duty, or a sense of hopeless mediocrity will bring him into that field.

Daniel Webster once told a young man that the profession of law

is like a house—having abundance of room in the upper story. It is so in the ministry. But the portal thither is indeed a strait gate, and few there be that find it. For the greater number, there is at best only a meager livelihood during the prime of life, to be followd by a destitute old age, or a mode of living on charity without employment.

It is not impossible that the waning of the old belief in endless misery has had an influence to bring about this state of things. People are less earnest to attend and support the churches, and there is indifference in regard to technical creeds. There is more need to inculcate the duty of man to his labor, while the establishing of set formulas of belief are dehumanizing and of little worth.

MITHRAISM THE FORMER RIVAL OF CHRISTIANITY.

Professor Franz Cumont, of the University of Ghent, has published an interesting work entitled "The Mysteries of Mithra." In the earlier centuries of the present era, Mithraism disputed supremacy with Christianity. It was already the religion of the Persian dominion beyond the Euphrates, and now it invaded the Roman Empire. "At the beginning of our era," says Professor Cumont, "we see this religion suddenly emerging from the darkness and pressing forward rapidly and simultaneously into the valleys of the Danube and Rhine, and even into the heart of Italy."

When it came in contact with Christianity, the two adversaries discovered with amazement the similarities which united them, and each accused the other of having plagiarized their religious rites. The conflict was a ferocious and implacable duel, for the stake was the dominion of the world.

"The adepts of both formed secret conventicles, closely united, the members of which gave themselves the title of 'Brothers.' The rites which they practised offered numerous analogies. The sectaries of the Persian god, like the Christians, purified themselves by baptism; received, by a species of confirmation, the power necessary to combat the spirits of evil, and expected from the Lord's Supper salvation of body and soul. Like the latter they held Sunday sacred, and celebrated the birth of the sun on the 25th of December, the same day on which Christmas has been celebrated since the fourth century, at least. They both preached a categorical system of ethics, regarded asceticism as meritorious, and counted among their principal virtues abstinence and continence, renunciation and self-control.

Their conceptions of the world and of the destiny of man were similar. They both admitted the existence of a heaven inhabited by beatified ones, situate in the upper regions, and of a hell peopled by demons, situate in the bowels of the earth. They both placed a Flood at the beginning of history; they both assigned as the source of their traditions a primitive revelation; they both, finally, believed in the immortality of the soul, in a last judgment, and in a resurrection of the dead, consequent upon a final conflagration of the universe."

In the third century Mithraism was at its height in the Roman world. Cesarism was in danger of being transformed into a Khalifate. The courts of Diocletian, the Roman Emperor, and Chosroes, the Persian monarch, exhibited a resemblance close to actual identity. "It was the worship of the sun and in particular the Mazdean theories that disseminated the ideas upon which the deified sovereigns of the West endeavored to rear their monarchial absolutism. The rapid spread of Persian Mysteries among all classes of the population served admirably the political ambitions of the Emperors."

After this the influence of Mithraism began to wane. The barbarians who now invaded the Roman territory sacked the temples. Christianity, now gaining the upper hand, addressed itself to the task of extirpating the rival doctrine. The Imperial Government legislated against it, and it passed from public view, finally disappearing even from the East. Immediately upon its suppression, the sect of Manicheism succeeded to its influence, and spread all over the Empire. "Thus renewed, the Mithraic doctrines were destined to withstand for centuries all persecutions, and to rise again in a new form in the Middle Ages, to shake once more the ancient Roman world."

THE UNIVERSAL BUT UNKNOWN ELEMENT.

The teachers both of ancient and modern science have acknowledged the existence of an element, which no manipulation has yet revealed to an actual observation. The ether, as it is called (the ait aër, or luminant air), is understood to be all-pervading, highly elastic, and transmitting vibrations of light and sound. It passes through every envelope, and has generally been considered as incapable of being weighed or otherwise measured. Indeed, its existence has been considered as hypothetic, notwithstanding the modern

dogma that scientific deductions must be made without beginning with hypothesis. Yet without it, the problems of existence appear to be without foundation. Ether has therefore been assumed to exist, and it has been explained as a medium universal in space, rare beyond the power of imagination, and possessed of properties beyond the scope of scientific knowledge to define.

A new advocate of the materialistic theory has appeared in the person of the Russian chemist, Professor Mendeléef. According to his suggestions, ether is a gas which is incapable of chemical combination. He does not admit that it is without weight, but only that we have no means for weighing it. He places it at the top of the "zero group," the group of elements that are lighter than hydrogen—helion, neon, krypton, xenon.

He accordingly does not accept the recent proposition that atoms are in reality complex bodies and compound. He looks upon the emanation of radium as a stream of ether which had accumulated in the substance of the heavier body, having been attracted thither. On the same principle, he remarks, that the luminance of the sun may be due to its great mass being able to accumulate ether in large proportions. He disputes the dividing of atoms into electrons, and declares his purpose to do so till some one shall demonstrate the actual transformation of ordinary matter into ether or the reverse, or else the transformation of one element into another.

Aladdin's magician's proposal to exchange old lamps for new would find no favor.

KEPPLER AN ASTROLOGIST.

The works of Johran Keppler are still recognized as scientific. His "Laws" are the foundation of Celestial Geometry, and while subjected during his lifetime to crushing poverty and indignant persecution, he was honored by men like Tycho Brahe, Giordano, Bruno and other scholars. Though educated for the Church, he stumbled over the legend of the omnipresence of Christ's body, and was rejected for orders. It was, however, known he had already entered a higher and holier priesthood. "He was an august and oracular soul, one of those called Mystics and Transcendentalists, perhaps the greatest genius for analogy that ever lived; he had a truly epic life, a hero and helper of men, a divine martyr of humanity."

The endeavor has been made to show that Keppler only practiced astrology for a livelihood, but actually did not believe in the science. At the invitation of Tycho Brahe, then Astronomer Royal to Rudolph II., the Emperor of Germany, he afterward succeeded him in that office, at a nominal salary so poorly paid that he was compelled to earn his living by his profession. He afterward accepted a professorship in the University of Linz, but left it to become astrologer to the celebrated Wallenstein. Like all genuine Pythogoreans, he studied the relations between number, geometry and celestial measurements. At that period astrology was taught in the universities, and its scientific merits were generally recognized. This much is true of Keppler, that he declared himself unable as an astrologer to do more for his patrons than to give a general sketch of character and tendencies. He held the passion for horoscopes in low esteem; but he was a firm believer in stellar influences on human careers.

Laplace once affirmed that no great discovery was ever made without a great guess; and Plato, before him, had discoursed of sacred apprehensions of truth, that came as dawnings in the mind, "sublime premonitions of beautiful gates of laws." Keppler was a genius of that character. Like Swedenborg, after him, he regarded analogy as the vital principle of science, and he made it his instrument of power. He antedated Galileo in the declaration that the sun revolved on its axis, and he reasoned out that there must be a planet between Mars and Jupiter. More than twenty years he spent in studying "the Pythagorean Harmonies," when, on the 8th of March, 1618, the truth burst upon him, as a revelation from above. On the 8th of May he ascertained the "Law;" that the ratio of the periodic times of any two planets was constantly and invariably the same with the ratio of the cubes of their mean distances from the sun. In his rapture he wrote:

"It is now eighteen months since I got the first glimpse of light; three months since the dawn; a very few days since an unveiled sun, now admirable to gaze upon, burst out upon me. Nothing holds me; I will indulge my sacred fury; I will triumph over mankind by the honest confession that I have stolen the golden vases of the Egyptians to build up a tabernacle for my God far away from the confines of Egypt. If you forgive me I rejoice; if you are angry, I can bear it. The die is cast; the book is written, to be read either now or by posterity, I care not which. It may well wait a century

for a reader, as God has waited so many thousands of years for an observer!"

Believing that the processes of the mind reflect the processes of the visible kosmos, Keppler, like other seers and sages, recognized the statement of the first chapter of Genesis as true, that the stars had been set up in the firmament of heaven "for signs."

MR. CARNEGIE'S STANDARD.

What a man was by birth used to be the ruling consideration, and is so in some countries yet, but constantly growing less important. Wherever the English tongue is spoken it is rapidly vanishing. It was displaced by another test—*what a man owned.* The millionaire was ennobled; for the rule of those who stood upon birth, the first test has always been that enormous wealth should be drawn into their ranks. This alliance of birth and wealth is being displaced in our day by *what a man knows*—a fit successor in the march of progress, and an infinitely higher and juster standard than either birth, rank or wealth. It is not, however, what a man knows that is to be the final step. In the future, the question is neither to be, how a man was born, how great his wealth, nor even what he knows—but how he serves his fellow-men. Here is the true, the final aristocracy which never can be displaced. Not what he does for himself, but what he does for others, will be the standard by which man is judged. Wherein has he sacrificed himself; wherein has he benefited others; what good has he planted for posterity; what trees bearing the golden fruit do we owe to his planting and care; and the cause of the widow and fatherless, wherein has he searched it out?

PHYSICIANS AND PHYSICIANS.

There are hundreds of physicians who practice medicine to-day who practically never give any medicine, and the reason that they do not is because they find it impossible to know on which side of Nature it will act. But there are men in the profession who arrogate to themselves the knowledge requisite to treat a patient in safety, and will give any amount of poison—arsenic, strychnine, corrosive sublimate, sedatives, etc., and feel sure that they will coincide with the powers of Nature and benefit the patient. And remember, it is not only necessary that they know it beyond every possibility of a doubt, and surely to know so positively, the physician must be one of ex-

traordinary powers, must have knowledge that not one man in a hundred thousand possesses. But each physician is sure, perfectly sure, that he is that particular one, of that gigantic nature and deeply penetrating knowledge, and they go ahead with impunity.

Of course, this pretension of great knowledge and penetrating sagacity is all a bluff. Not only do physicians not have these discriminating powers, but no one else has them, and the consequence must be that the giving of medicines in doses as directed in the pharmacopœia is absolutely dangerous, and should not by any means be administered to the sick.—*S. B. Horton, M. D.*

SWEDENBORG.

Among scientific men the greatest obstacle in this present day is the excessive pursuit of specialties. Specialists suffer from the *inconvenient,* that from the profusion of trees they are unable to see the forest. A Theosophist, finding his own method in Swedenborg, claims Swedenborg as an adept. The Mystic who sees deep and hidden things in Swedenborg claims him as an eminent Mystic. The Spiritist who finds Swedenborg teaching the existence of spirits claims him as a Spiritist. The philosopher who finds Swedenborg teaching most clearly the laws of thought claims Swedenborg as a philosopher. The scientist who admires Swedenborg's accurate methods, his acute insight, and his wondrous grasp, claims him as a scientist. The dogmatist and religious teacher who finds the clear and simple deductions of doctrine from The Word, the deep insight into human nature, moral and ethical beauties, as well as defects, exhibited in Swedenborg's writings, claims him as the most advanced religious teacher. * * * The truth is: Swedenborg is immeasurably more than any isolated "ism," and abundantly more than all the "isms" which claim him tumbled together.

—*Jacob E. Werren.*

THE CHURCH AND THEATER ONE.

Dr. Mantyius, in his "History of Theatrical Art," reminds us of the fact which every historic scholar knows: that during the Middle Ages "liturgic drama" was presented all over Europe in Latin, by priests, who distributed the parts among themselves. "From the earliest times," says he, "the mass of the Roman Church has borne a distinctly dramatic character. The beautifully decorated sanctu-

ary, with the altar in the center, separated from the choir by a rail, resembles a stage on which the priest, robed in his chasuble, the deacon and choristers with censers, seen to act before the silent audience of the congregation. The perfect symbolism, carried out in every detail, which in former times was more generally understood than it is now, not only appertained to the building and the ornaments of the church, but to every item of church service; it was like a sublime spectacle in which every part represented something different from that it was."

These church-dramas or "miracle plays" represented various Bible characters and scenes, as well as matters akin to them. The play of "Parsifal" is little else than an example of them. When, however, the speech of the people was adopted in place of Latin, the priestly influence weakened sensibly, and acting became also a vocation of laymen. Much of the impiety and immorality imputed to the more modern stage is to be accredited not to actual pernicious influence exerted, but to professional ribaldry. The actor has invaded the province of the priest.

As it is in Christendom, so it was in the former time. The ancient theater was a temple, with its altar, decorations, religious dramas, etc. At Athens it was a sanctuary of Dionysius; at Eleusis of Demeter; at Pergamos, of Aesculapius.

The term "hypocrite" originally signified an actor. When Jesus employed the term in his denunciations, he implied that the Pharisees or minor performers at the synagogues were only men representing a character, but not living it genuinely.

IMPORTANT EGYPTIAN DATES.

Much as is written and conjectured of the mythology of Ancient Egypt, one fact is certain, that it owes its existence to an amalgamating of religions.

At Philæ is an inscription bearing date in the time of the Antonines. It pertains to the divinity I-em-hept, or Im-hept, the Emeph of Iamblichos. Dr. Young rendered the name of Aesculapius, who is Imuthis the son of Vulcan. The hieroglyphic inscriptions describe this divinity as the son of Ptah.

"We can now point out by the testimony of the monuments, in the historic period of the Second Empire of the Pharaohs, one of the greatest and most decisive revolutions in the sacerdotal religion and

mythology." The Myth of Osiris and Typhon, heretofore universally conceded as primeval, can now be authentically proved to be of modern date in Egypt—that is to say—about the 13th or 14th century, B. C.

Down to the time of Rameses, Typhon was one of the most venerated and powerful gods, pouring blessings and life upon the Kings of Egypt.

The 21st Dynasty was a change of the nature of revolution.

FLOWERS IN THE ARCTIC ZONE.

Doctor Schei, the geologist, affirmed in a lecture that he found vegetable life as far north as 78°—less than eight hundred and fifty miles from the North Pole. He described "Bird's Mountains" as covered with flowers in summer, a veritable botanic garden. Remnants of plants were found, of the same species with those of warmer climates. That the polar regions in former periods of the history of the earth, were as the *Avesta* describes, much warmer, is a fact that has been demonstrated long ago beyond a doubt.

SHORT-HAND AN ANCIENT ART.

When Cicero conducted his famous trial of Catalina, the slave, Tiro, his secretary, reported his orations. After this short-hand became common in Roman countries and those who practiced it were called *notarii.* It was taught in the schools and continued in use till the Seventh Century.

ARISTOCRACY RECOGNIZED IN THE BIBLE.

Canon J. C. Todd, of Natal, in South Africa, regards the books of the Old Testament as having been written by aristocrats for aristocrats. The "plain people" do not appear. He declares these views in the *London Expositor* for February. The earliest group of prophets, Hosea, Amos and Micah, he remarks, condemn exclusively the sins of the rich. "Refined sensuality, judicial corruption and land-stealing are impossible vices for the lower classes." "The nobility is the class that counts; the great bulk of the people are not responsible for the coming judgment and yet are powerless to avert it."

The legislation prescribed in the book of Deuteronomy can not be intelligently grasped except we take into account the aristocratic fea-

tures of Judaism. For example the canceling of debts every seven years is unpractical between neighbors and equals, but between patron and client the matter is wholly different. It belongs to that relation. "The Deuteronomic legislation is 'aristocratic' law."

In the Babylonian captivity only a small fraction of the inhabitants were deported. (The last chapter of the Book of Jeremiah enumerates them as only 3,600.) The nobles were deported, and they were the only class that counted. Without them any sort of *national* existence was impossible. The return of the nobility was the signal for the restoration of prophecy.

TWO ESTIMABLE WOMEN.

Frances Power Cobbe, the English philanthropist, passed to the beyond a year or more since, in her 82d year. Hers had been a busy life, as journalist, philanthropist and author. Educated in a rigid path she became liberal, never ceasing to be religious and conscientious. She could see truth and goodness in Buddhists and Pasis. She was an unflinching advocate of woman's suffrage, and hostile to vivisection. Her pen and her influence were actively employed, and she honored every cause which she advocated. Kind of nature, frank in speech, England needs more like her.

Another who was better known to our readers, was Mrs. Abigail Morton Diaz. She, too, was of Puritan lineage, of a family that has not degenerated. In her young girlhood men like Ralph Waldo Emerson, Wm. Lloyd Garrison, Horace Mann, were favored visitors at her father's house, and we need not be surprised to learn that she was pupil and teacher at Brook Farm. Her whole career was that of a faithful worker for the best interests of others. Her papers on the "Religious Training of Children," are known to our readers. Four naïve tales in the *Atlantic Monthly* have interested thousands of readers; the four old men's stories, and numerous booklets evince her zeal to better the condition and exalt the thinking of others. Hers was a life of faithful service, without alloy, and she will long be remembered as generous, gracious and good.

THE STONE PILLARS OF UNRECORDED TIME.

What set the stone pillars over the globe? They are unsculptured, large, crude, and often came from great distances to the place where they stand. There in the Stonehenge, the Abury and Roll-

right in England, the Karnak in France and others in Germany, Denmark and Sweden, in North and South America, and others rudely sculptured, in Easter Island. They are found on or near the courses of large rivers, where they must have been brought by water. It has been guessed that the ancient Phœnicians erected them, as they are the oldest known navigators. One pillar in Bolivia has upon it the carved figured of a shoe, also that of a serpent. Both these were Phœnician symbols, one denoting death, the other life.

NEW AND OLD REMEDY FOR CONSUMPTION. GARLIC IN GOOD ODOR.

Dr. Minchin, of England, seems to be following in the footsteps of Culpepper, and bringing homespun remedies again into use. He praises garlic for tuberculosis, and for lupus, a form of cancer. "I look upon it," says he, "as a perfectly safe treatment, and also an efficient one in all cases of incipient pulmonary tuberculoses, in nearly all cases of moderately advanced, and in very many very advanced cases. I have had so much success with it that I have come to look upon few cases of consumption as hopeless."

"TOO MUCH OPERATING."

BERLIN, Sunday.

Professor Dr. Ernst Schweninger, leading physician of the great district hospital of Gross Lichterfelde, near Berlin, refers in his annual report to the subject of modern surgery, in a manner which has created a sensation, both in the medical profession and among the public. Professor Schweninger, who is better known to the world as Prince Bismarck's medical adviser, defends himself against the reproach that too few operations are performed in the hospital under his charge. His conviction, he says, is that recourse is had to operations far too frequently nowadays. One disease after another is handed over to operative technique, and the way in which the physician is pushed on one side by the surgical handicraftsman does not seem to him right. Surgery, which sees nothing and knows nothing outside its own narrowly-staked-out province, forgets too often that other ways also lead to the goal. "Step by step," continues Professor Schweninger, "the physician has had to give way before the more fortunate surgeon, whose success is more quickly evident, and we must to-day quietly look on while frenzy celebrates triumphs where mechanism of the briefest and most generalizing inference takes

possession of superstitious spirits." Among the proofs adduced in support of his point of view, the Professor states, "The functions of the spleen and the office of the appendix are unknown to us. Therefore they are unnecessary organs, and we cut them out when anything is wrong with them." Professor Schweninger also deplores the modern system of specializing in the medical profession. The man, he says, who devotes all his power of work, all his knowledge and capabilities to the treatment of only the eyes, nose, ears, skin, nerves, or other organs, runs a risk of losing feeling, and hence the power to treat human beings. He ceases to be a physician, and becomes a virtuoso. —*N. Y. Tribune.*

But peace and repose can nowhere be found except in life and in eternal life, and the eternal life is the divine life, is God. To become divine then is the aim of life: then only can truth be said to be ours beyond the possibility of loss, because it is no longer outside us, nor even in us, but we are it, and it is we; we ourselves are a truth, a will, a work of God. * * * * * It is the mysticism of Jesus: "I am one with my Father; ye shall be one with me. We will be one with you." —*Henri-Frederic Amiel.*

You can dwarf a soul just as you can dwarf a plant, by depriving it of a full environment. Such a soul for a time may have a "name to live." Its character may betray no sign of atrophy. But its very virtue somehow has the pallor of a flower that has grown in darkness, or as the herb which has never seen the sun, no fragrance breathes from its spirit. —*Henry Drummond.*

APHORISMS FROM HERBERT SPENCER.

Work is for life, not life for work.

Prepossession is nine points of belief.

Finishers of other men's work are much admired.

The genesis of ideas does not always follow the order of logical sequence.

Originally ethics had no existence apart from religion, which held it in solution.

The belief in irrationalities habitually goes with skepticism in originality.

Most men, alike in public affairs and in private business affairs, assume that things are going right until it is proved that they are going wrong; whereas their assumption shall be that things are going wrong until it is proved that they are going right.

A governmental agency, originally formed to discharge a function, is apt to reach a stage at which its self-sustentation becomes the primary thing and the function to be performed by it the secondary thing.

One who denies the unlimited authority of the State is sure to be regarded as a fool or a fanatic. Instead of that "divinity which doth hedge about a King," we have now the divinity which doth hedge about a Parliament. The many-headed government appointed by multitudes of ignorant people, which has replaced the single-headed government supposed to be appointed by Heaven, claims, and is accorded, the same unrestricted powers.

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BOOK REVIEWS.

THE LEGENDS OF GENESIS. By Hermann Gunkel, Professor of Old Testament Theology in the University of Berlin. Translated by William Carruth, Professor of German in the University of Kansas; pp., 164. Chicago, The Open Court Publishing Company.

This work has been brought into notice from the acceptance given to its statements by Professor Cheyne in the Biblical Cyclopædia. It assumes, as the title indicates, that the Book of Genesis is a collection of legends akin to the myths which were current among ancient nations. These were brought into form by compilers, classified as Johvist, Elohist and Priestly, and afterward interwrought together, and much of their material afterward eliminated by redaction. Hence it is observable that "the legends stop promptly when they have attained the desired object, not with a gradual cadence, but with a sudden jolt." Professor Gunkel gives the book a faithful examination in regard to its essential features, and his conclusions are well sustained.

We note a few trifling inaccuracies in names, and critical readers will smile at the statement that when Abraham sent his servant to sue for a wife for his son and the maiden is brought home, "meantime the aged master has died," and that when the young man had received the bride, "he was comforted for the death of his father." (See Genesis, xxiv., 67.)

While regarding the book of Genesis as virtually poetry, the professor neglects to mention the analogy of its structure to a Hindu Purán. This is defined as "a poem treating of five subjects: Primary Creation or Creation of Matter in the abstract; Secondary Creation, or the production of subordinate beings, both spiritual and material; Chronological Account of the great periods of Time, called Manwantaras; Genealogical Rise of Families, particularly of those who have reigned in India; and lastly, a History of the Lines of Particular Families."

Professor Gunkel's work will enable students to gain a more rational view of the Scriptures as a whole, and it will be highly appreciated by scholars and intelligent readers. It has already created a sensation in the theological world.

MAN AND THE DIVINE ORDER. Essays on the Philosophy of Religion, and on Constructive Idealism. By Horatio W. Dresser. New York and London, G. P. Putnam's Sons.

This book consists of essays written at different periods with little reference to one another. Our attention is called to topics like a New Study of Religion, the Larger Faith, the Spiritual Vision; then we are treated to discourses on the philosophers, Plato, Plotinus and Spinoza, Leibuitz, Emerson and Bishop Berkeley, and

afterward with topics which are engaging the minds of thinkers, such as the Eternal Order, Evolution, Christianity, The Idea of God, Constructive Idealism. That they are handled by one who knows profoundly what he is writing about is apparent on every page. The author is one of "Plato's men," and while emulating Emerson as his best interpreter, considers forcibly such writers as Spinoza, Berkeley, and especially Professor James. He is a contemplator of an Eternal Order, in which life is infinitely more than illusive things grounded in eternity. "If our present life be largely a dream-life," says he, "there must be: (1) a basis for our dreams; (2) a reason for our dreaming; (3) a significance in our dreams; (4) a reality in the self that dreams. All this is obviously related to reality.

Nature is explained as "at best only a part, not the whole, of the ultimate system of things. Any argument based on natural facts, must, then, be reconsidered from the larger point of view." The unity of nature "is not in itself, but in the divine order in which it fulfils an organic ideal."

"The most impressive part in the life of man is the universal appearance and persistence of beliefs in an invisible reality and spiritual order in the fact of that which every day and everywhere seems to show that the material world is the beginning and end of all."

Of those of mystic tendencies the author speaks: "All through the ages those who have claimed to be 'led,' to behold an inner light, have been adversely criticised by the unillumined. But trivial or not, and however these intuitions may be interpreted, they are still matters of fact in the inner life, they have led to great and noble results, and they are approaches to an experience which is more consequential." Again: "The sublimest visions of the divine order, such as those which have been the basis of a philosophical lifetime, have come unexpectedly and unsought."

Nevertheless, in his constructive idealism, mysticism and its experiences are virtually explained away. The larger life which interests us and the broader human experiences of the spiritual type assimilate it and transcend it. "One of the great practical lessons of our study of divine order is adjustment." "It will be those who most fully put self aside who shall reveal the law, because they possess the love."

Thus the book is philosophic and religious from even a scientific point of view.

THE MARK. By Aquila Kempster. Illustrated. New York: Doubleday, Page & Co.

For lovers of the occult who would obtain glimpses of the real behind the apparent, this book presents a special interest. "Things

which are seen," the sacred writer declares, "were not made of things which do appear." We have a genuine novel abounding with incidents like those in Bulwer-Lytton's "Strange Story," Crawford's "Mr. Isaacs," Corelli's "Ardath," Macdonald's "David Elginbrod" and Holmes's "Guardian Angel." The story relates to matters in Northern India, where the weird and magical have flourished for uncounted centuries. We have read of Nanda, the Maurya king, who was shown by a magician how to transfer his soul into the body of an animal, enabling the magician in turn to take similar possession of the royal organism, and also of the souls of those who had lived in former periods again born into other bodies. Sivaie legend tells of the re-birth of the divinity and his reunion to his consort who had killed herself for grief in the previous term of life. Upon a similar basis the author has placed the background of this story.

Dr. Allen Meredith, a physician in a hospital in Bombay, is endeavoring to prepare a scientific treatise on the nerve-structures. While so engaged he has glimpses that "there's more than a nerve-system back of us." In fact he is the lineal descendant of the Raj-put prince Rama Lalkura, and has on his breast an hereditary birth-mark in form like a moon, which is recognized by all as a token of his royal descent. In certain of his "dreams" the soul of his famous ancestor takes possession of his body, causing actions and phenomena that perplex his professional friends.

Yah Mahommed has lived from the indefinite past, transferring his soul from one body when it had become unserviceable to the body of some other individual whose spirit was "wandering in the mist of dreams." He has now two ambitions—one to acquire possession of the body of Meredith, as being the *avatar* of Rama Lalkura, and the other to become the everlasting consort of Loda: the "Daughter of the Moon." She has been the object of his quest for two centuries, through several reincarnations, "like a shadow ever beyond his reach." Now he proposes that she shall make "this man, this man shadow-thing, serve the way." She holds back, however, from according to his wishes, for she does not find the "heart's desire." Yet she is bound to his service, and promises to obey him.

Accordingly after a series of adventures, she succeeds, by a magic potion, in lulling his external consciousness to a lethean forgetting, and rouses in him the concept that he is Rama Lalkura of Bhaitypore. He in turn recognizes her as his bride of that far-off period, Soon-dai. But, alack, she who knows for others knows not for herself. More trials, other events occur, till in a hunt, he is in mortal peril from the quarry, and she rescues him by killing the animal. Then she finds out herself, and recognizes him as her lord and spouse. She can no longer keep her compact with Yah

Mohammed, and now "her wizardries had fallen from her like a garment."

The sequel is dramatic. As Yah Mohammed predicts: "he has not force enough to hold the body he has stolen; and by and by the rightful owner will come and sweep him out." A war ensues to regain the lost principality. He is conquered and wounded by Mohammed, whom he slays just after the former had fatally stabbed Soon-dai.

Then the prediction is fulfilled. The wounded man is conveyed back to his friends, forgetting all these adventures, and later, returns to England, "recovered mentally and physically."

The book richly repays the reader who prizes the mystic and occult, as well as the lover of romance.

THE NATURE OF MAN: STUDIES IN OPTIMISTIC PHILOPHY. By Elie Metchnikoff. English translation edited by Charles Mitchell, M.A. Cloth, 309 pp., $2.00. G. P. Putnam's Sons, New York and London.

To those interested in the study of man this book will prove both piquant and instructive from the scientific viewpoint. The work "is addressed to disciplined minds and especially to biologists." Thus the author states it in his preface, and to give the reader some idea of the subject-matter we will say that Part I. treats of "Disharmonies in the nature of Man," and Part II. is devoted to "Attempts to diminish the ills arising from the Disharmonies of the Human Constitution." (Religious and Philosophical Systems.)

Under these divisions an exhaustive study of the nature of man is given, beginning with a survey of the lower forms of life up to "the larger problem."

The editor, in his introduction, gives an interesting biographical sketch of the distinguished author of this elaborate treatise. He says of him: "He is an expert of experts in the science of life, and has gained the right to a hearing by forty years of patient devotion and brilliant research. In the volume that he has now given to the public, he has addressed himself to the gravest and the most serious problems of humanity, to life and sex and death and the fear of death." Dr. Mitchell is an authority on natural sciences.

With this brief notice we commend the work to the interested reader.

SHAKESPEARE'S OTHELLO AND THE CRASH OF CHARACTER. By William Miller, C.I.E., D.D., LL.D. Paper, 108 pp., price one shilling. G. A. Natesen & Co., Esplanade, Madras, India.

In this book Dr. Miller makes a very careful analysis of the different characters of the play. His criticisms show the clear acumen

which one would expect from a mind trained to the study of the motives which govern human action and the defects of character which, if left to themselves, bring havoc to the life of the personality. He says: "Some portions of the moral laws at work in the world it is possible for us to trace and understand, and he (Shakespeare) gives us material help in doing so. Especially does he emphasize the law that when admission has once been given to evil, it is fitted, in its proper nature, to work illimitable loss and sorrow, even in those whom men deem worthy of far other fate. * * * The main warning of this story is that all men and women are exposed to the evil forces to which Othello and Desdamona succumb, and that the natural ending, if such forces have their way without restraint, is that they 'shall all likewise perish.'"

It would be a pleasure to quote further from this most interesting book, but we will content ourselves with giving Dr. Miller's concluding words: "Such is the tragedy of Othello. For those who study it thoughtfully as a whole, it is a revelation of forces which more or less strongly affect the inner life of every man, but which are too often unmarked or unregarded when they work under the disguise and amidst the entanglement of ordinary experience. The massive simplicity and terrible impressiveness with which these forces are disentangled here from all that is accidental or superficial will be held by those who read wisely to be full compensation for the pain which the study of so unrelieved a tragedy must cause to every one who has any sensitiveness or any sympathy."

THE GREAT PSYCHOLOGICAL CRIME: The Destructive Principle of Nature in Individual Life. Edited by Florence Huntley. Chicago, 1903.

This book, evidently the production of a Theosophist, has produced much disturbance among leading and reflective Spiritualists. It arraigns hypnotism as a violation of natural law, a breaking down of the barriers and safeguards which Nature has erected around every individual intelligence, a stripping of the subject of every valuable possession of the human soul, and rendering him powerless to control a single one of the primary faculties, capacities or powers of his being with which God or Nature originally invested him.

Spiritual mediumship, the author insists, does the same thing. It includes hypnotism and mesmerism, and with them the action of independent, spiritual intelligence operating from the spiritual plane of activity. "Its primary, motive power is the soul or intelligence of the dominating control." Its physical results are enumerated, being simple nervousness, nervous prostration, expenditure of the medium's vital energy. There are also loss of memory, inability to think logically, or give undivided attention. The medium becomes an irresponsible being; the animal nature preponder-

ates, the sexual passions become uncontrollable, hysteric, ungovernable temper is developed, and there is a great manifestation of dishonesty and fraud. As high as ninety-eight per cent. develop some form of moral degeneracy, and in no instance does the process develop marked individual improvement from a moral standpoint." Emotional religion, such as is exhibited in "records," comes in the same category as a form of such mediumship. The subject is one upon which the world in general needs exact and more definite information, and the time is coming when it will be demanded.

MULTIPLE PERSONALITY. By Boris Sidis, M.A., Ph.D., and Simon P. Goodhart, Ph.B., M.D. Cloth, 462 pp. D. Appleton & Co., New York.

The first part of this interesting book treats in a general way of the different phases of Personality, under such headings as "Types of Neuron Organization," "The Attributes of Psychic Elements," "Representations and the Break-up of Personality," etc. In Part II. much space is given to a remarkable case of double personality which is "especially recommended to the reader's attention." This is known as the Hanna case.

Cases of double and multiple personality have been looked upon by the scientific world, as the author states, as rare exceptional phenomena to which science has no key. "Psychologists with one accord have passed the verdict: cases of multiple consciousness are exceptions to the law." But this theory is contradicted by Drs. Sidis and Goodhart thus: "Far from being mere freaks, monstrosities of consciousness, they are in fact shown to be necessary manifestations of the very constitution of mental life. *Multiple consciousness is not the exception, but the law. For mind is synthesis of many systems, of many moments' consciousness.* * * * Instead of being neglected by psychology, these phenomena, on the contrary, should form its very basis. *One great principle must be at the foundation of psychology, and that is the synthesis of multiple consciousness in normal, and its disintegration in abnormal mental life.*" The various cases cited in Parts II. and III. are full of interest and of a marked character, and analyzed under such headings as Secondary Personality, The Secondary Person, Manifold Personality, Secondary Infant Personality. The student of mind-phenomena will readily perceive that the book before us is well worth reading, and should have a place on his library table.

THE

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THE PHASES OF LOVE.

BY ALEXANDER WILDER, M.D., F.A.S.

What Love really is exceeds the power of defining. Our literature is overloaded with examples, both genuine and fictitious, and yet come short of completeness or even accuracy. They describe emotion, passion, and self-abnegation in profusion, but seldom indicate the deeper principle which involves the very life itself. Yet till some proper understanding is attained of the radical nature, there can only be misapprehension which will be liable to lead to disorder. Superficial knowledge is satisfactory to sciolists only, but thinkers carry observation further toward the heart of things.

The Standard Dictionary describes love as a strong complex emotion or feeling inspired by some thing, as a person or quality, causing one to appreciate, delight in, and crave the presence or possession of the object, and to please or promote the welfare of that object. This is a very fair presentation, so far as delineating is concerned. It is not easy to give a better. We are necessarily involved like the philosophical reasoners in the conditions of things, by which on the one hand there is absolute unity behind and prevailing all, while on the other there is exhibited a multifarious complexity which seems to exhibit many different principles as well as manifestations. It may not be an easy task, therefore, to show a relation between the one and the many, how all are permeated and inspired from a common source and tend upward again to interblending with that fountain from which they derived their being.

"Every one," says Plato in the *Phædros*, "every one chooses the object of his affections according to his character, and this he makes his god and fashions and adorns as a sort of image before which he is to fall down and worship." The complexity, therefore, we may assume, is not so much a quality of love itself as of the forms in which it is manifest in the innumerable experiences of life.

The first unfolding of love is desire—the consciousness of a want. We notice this in its simplest form in the babe. We observe with admiration the eager regard of the young child for its mother or nurse, or for some one else who gives it delight in some way. Not a whit, however, does such affection extend beyond the child's own mental consciousness. There is no perception of any fact or principle except that all persons and objects existing around, are for its delight and entertainment exclusively. "Foolishness is bound in the heart of a child," says the Hebrew writer of proverbs; and certainly its mental and moral condition is close upon absolute selfishness. What is more, this is necessary. All that a babe knows consists of corporeal wants and the means by which these are satisfied. The innocence and simplicity which are imputed to children are due to having no thought or knowledge of how to do wrong to another. The chief duty of the child is to feed and so to become eventually fit for the conditions of life beyond the period of infancy. It must acquire; such is the necessity, such is what nature dictates.

We contemplate this on its other side, when we perceive it in the adult man or woman. Love, the altruistic principle of fraternal regard for others, is the true philosophic principle of justice, inculcated alike by Plato the sage and Paul the apostle. This must remain in the inner nature of the child like a bud in winter, apparently non-existent till the springtime of the after-life with its experiences brings it into development. "The rod of correction," stern discipline of active life drives foolishness or selfishness away. Selfish men, money-mad adventurers, are all of them cases of arrested development.

When childhood merges into boyhood or girlhood, the bud is enlarging, and the blossom peeps forth from its envelope. The characteristics that made infancy pleasing now become objectionable and even repulsive. Young boys and girls are often ungrateful, and even wantonly cruel. Perhaps judicious training will correct or at least restrain many of these hateful manifestations, so as even

to bring forth good manners, courtesy toward others, and possibly dispositions of kindness. But these characteristics are too apt to be superficial. Yet this is the proper time for education, not so much cramming with indigestible science, as bringing to view the inherent faculties and qualities of the individual.

Selfish considerations, however, are too generally uppermost, till higher sentiment shall extend to the foundations of the character, and permeate it throughout, leafing out in every direction. It is true that habit itself engenders attachments, as of parents and children, of brothers and sisters, and of playmates and associates. These may occasionally continue into later life. This love, however, if we are so to call it, which appears at this period of life is rather an instinct than a principle. It demands an equivalent for all that it gives, or it is liable to change into indifference, or even to actual hatred. It is like the love of a horse for a man, or of a dog for its master. If they are neglected they are likely to become estranged. So parents may lose the regard of their children, and the members of a family may become aliens to one another. Indeed this disintegration is now very common. Few of the glowing attachments between schoolmates and familiar associates but are blighted by neglect and selfishness, or outgrown as the character is more fully developed, or supplanted by stronger passions.

Yet in these childish attachments, though of mingled character, there is some glamor of what is better. Sympathy and actual kindness of disposition appear among the meaner incentives and we may perceive that what has been regarded as depraved nature has within it a higher quality. Even the child will learn that in doing a service to a parent, a brother or sister, or some one else, there is a real delight and enjoyment. This, to be sure, may be based on selfish motive, but even then it also proceeds from something of the best that is in the individual. The stream does not rise higher than the fountain, yet it may be that the fountain itself is rising higher.

Indeed, those of us who have lived long years beyond the period and peculiar impulses of childhood, are very sure to find, when we explore ourselves critically, that we have not altogether "put away the childish things" of self-seeking and covetous greed. These very often still exist, even in actions which were imagined to be good and generous, a taint of old selfishness, the desire to rule, a passion for praise, or even hope of personal advantage. Our very alms,

perhaps, are money put at interest in the other world with the stipulation that they shall be repaid to us there with prodigious usury, cheating heaven itself.

In the "Memoirs of Socrates" Xenophon represents the philosopher as suggesting the existence of two Goddesses of Love—two Venuses or Aphrodités. The one is heavenly, and inspires only the higher motives and superior individuals; the other a divinity or principle of common nature, that actuated every one. This illustration is apposite, indicating that our characters are composite, and that both these kinds of love may become mingled in us. Children being still immature in manners and not fully developed in character, exhibit this peculiarity, and at this period in their career they should be cared for the most assiduously; and it often seems to be the period when they are most neglected, and suffered to run wild. Yet it is the time when they become capable of perceiving the reason of things, why things must be done or tolerated, and the moral principle that underlies everything. Now, the foundation is laid for future health, stamina and character, The child who has been described by Shakspere as "creeping like a snail unwillingly to school" is the material of which the coming man or the coming woman is formed. The bud now becomes the blossom, and it is time to consider the fruitage.

Most writers, ancient as well as modern, who descant upon Love, appear to recognize it as little else than attraction between the sexes, an instinct rather than a principle of our being. It is more correctly a force, the something that we are. With the passing from adolescence into adult life, the individual blossoms out into a new mode of being. What may be described as consciousness of sex, and attraction to others, are now developed, and with this development comes an increased sensibility to emotion, and the perception of just relations toward others. It is at this period of life that individuals are most susceptible to religious influences, as these are occultly allied to the attractions of sex and the impulses of personal ambition. Teachers take advantage of this fact to recruit converts for the churches, and business men to supply their desks with young men of promise. It is the period also of apprenticeships to handicrafts.

The many forms and manifestations which are now exhibited, are themes for diligent study and speculation. "Love is the life

of man," declares that profoundest of modern philosophers, Emanuel Swedenborg. It is certainly the most powerful motor and principle in human character. It arouses the whole nature into activity, gives directness to action, and brings inchoate sentiment into full bloom. The individual may have been reserved, self-contained and even indifferent. He now becomes conscious under its influence that his condition is incomplete. There comes attraction, sometimes toward younger persons with the disposition to aid and protect them. This seems to have been a peculiarity in ancient times, but it is not yet altogether extinct. More commonly, however, it will be toward persons of different sex, and with it there comes a willingness, and even a passionateness to render services and courtesies. This often takes the form of self-abnegation, and almost of self-extinguishment; and indeed it may develop into that celestial quality, which is manifest by a seeking not of personal advantage, but what will best assure the happiness and well-being of its object. Unfortunately, however, the crude selfishness which characterizes the immature and undeveloped period of life, clings to us more or less, even in the extremest devotedness. In innumerable cases the predominating quality seems to be wholly personal. This is the fact with savages, and, indeed, with all who act as though imagining that all things are for them preeminently. "There are two principles in us," Plato pertinently remarks; "the one is a desire for pleasure, the other an acquired sentiment which aims at supreme excellence. Sometimes the two are in harmony, and sometimes they are at war, and then one or the other gets the upper hand. What is generally called 'the mighty force of love' is irrational desire which has overcome the tendency toward the right and is led toward the pleasures of beauty and impelled by kindred attractions toward physical and corporeal excellence." In such case, he remarks, jealousy glows forth lest the beloved object should excel the lover in personal qualities, or be admired and sought by others. In attachments of this kind, he declares, there is no genuine good will, but only an appetite requiring to be sated, as when wolves love a lamb.

There is much declaiming, nevertheless, that is really unwarranted, about the low nature of the attraction between the sexes. This attraction is but the operation of a law and principle that are as universal as being itself. There is in all existing things a property known as polarity. The electric phenomena exhibit this pecu-

liarity in the twofold relationship which we perceive to be fixed in the magnet. The affinities of chemistry are simply manifestations of this polarity, and intelligent observation discloses the same thing in the innumerable forms of plant-life. We find something of analogous character in animals, in their friendships and alliances, and recognize it as instinct. A like principle inspires friendship between man and man, and induces affection between individuals of different sex, often stronger than the lust for wealth, the love of family, or even the love of life itself.

Owing, perhaps, to the instinctive characteristics of such attachments, it is frequently a practice and habit to think and speak of them as gross, sensual, and even as low and degrading; and, indeed, if they are considered only on the external side, they may very justly be regarded in that light. This human being, our own self, speaking collectively, who has been described as "little lower than angels," or little less than Divinity, is capable of debasement in this matter that would put any animal to shame. And of the best of us, the simile holds good, that however high we may exalt our heads toward the sky, our feet still rest upon the earth.

Yet this attraction of sex, however high or however low it may be, constitutes the foundation of all our social systems. The relations of the connubial pair establish the home, and from them is produced the parental affection which leads in human beings, as in many of the animal races, to the guarding of the household. The gregarious instinct pushes these relations farther, and creates the neighborhood, the commune, and country. In these developments of the social relation, human beings excel the entire animal kingdom. They make for themselves institutions, and bring into existence the arts and innumerable forms of science. Beginning with the intelligence which transcends that of every animal, the skill to build fires and construct language in its various intricacies, they exercise the imagination to the farthest extent of inventive ability. This faculty having begun with the devising of simple implements and utensils for the uses of life, is now carrying its plans into the larger fields of activity, where it may meet the requirements of convenience, taste, and even of inquisitive curiosity. All these achievements, so often the subject of boasting, owe their inception, their value and usefulness, to the peculiar attraction between man and woman. Thus not only does the whole social organism owe its

existence to that attraction, but we are indebted to it for the arts and culture which we extol as civilization—a term which, by its original etymology, denotes the mode of living together.

It is a maxim imputed to the apostle that "he that loveth his wife loveth himself." Certainly by that relation man is more genuinely a human being, a component part of the community, a "living stone" in the social fabric. He is thus made more capable of living out the highest principle of life, charity, the loving of the neighbor as one's own self.

It is not to be supposed, however, that even this is the whole of the matter. Our existence is not included entirely in personal, domestic and social relations, however high they may carry us. It is a training-school to higher ends. We go by steps from lower to higher, and may not afterward go back and take up again with what suited us before but has now been outgrown. It is well enough that in every stage of experience and development, we should live and act according to its conditions. We contemplated an ideal excellence in them all, which made the attaining of purposes desirable, even when the conceptions were materialistic and commonplace. We often imagine such excellence to exist in children, in friends, in those whom we admire and for whom we entertain affection. Nevertheless, there are defects and even blemishes in every one, and while we may supplement and correct one another in a great degree as parts of the grand collective Humanity, we cherish the ideal of an essence, a principle beyond all these objects, perfect in its excellence. Real love is absolutely the love and desire of such excellence. It sees with the faculty of mental sight; it sees not the image of an object that it may contemplate aglow with passionate affection, but perceives the reality itself, the highest fruition of which we can become capable.

"I am the All that was, that is and that will be, and no mortal has unveiled me."

ALEXANDER WILDER, M.D., F.A.S.

IS THERE DANGER IN OCCULTISM?

BY DR. R. SWINBURNE CLYMER.

In a tract recently issued by the "Press of the Church in Philadelphia," and which has had a large circulation among church people, the author, who is unknown, makes the following statements:

"What passes today under the respectable name of Occultism, Mind Reading and Psychological Research had its origin or beginning some fifty years ago with the spirit-rapping and mediumism called "Spiritualism" or, more properly, Spiritism, which consists in seeking intercourse with spirits, or supposing them to be the spirits of the dead. This sin would be denominated in spiritual language, Necromancy. It is, indeed, nothing but the same thing as the Sorcery and Necromancy which we often see denounced as sin and abomination in Holy Scripture, both in the Old and the New Testaments. Under the name of Spiritualism it has earned for itself an unsavory reputation, and has been exposed so often as humbug and fraud and charlatanism, that when known by that name it finds people, to a great extent, on their guard against it. None the less its captives—those who lust after intercourse with familiar spirits—are to be numbered by the thousands."

The statement that Occultism dates back but fifty years is utterly false, as any one who has studied the Secret and Sacred Sciences, even for only a short time, knows that Spiritualism, as it is now known, may date back but fifty years, but Occultism is almost as old as the world itself. Let us go back but a little and investigate so that we know for ourselves and know whereof we speak and find the truth of the matter, proving that which is true and that which is false, as we ever should ere we give something to the world that may be an instrument for great good or great harm.

It is not necessary to say why the Church (Orthodox) makes such an insane attempt to try and bring disgrace on that Grand system of life science—the Occult—as almost every scholar knows that it is because they see that the better class of people are getting past the beliefs of the Dark Ages and are starting to believe in a true and just God, a God of Love, and not a God of hate and revenge.

We need only go back some seventy years and we find that Elphas Levi, that great scholar and teacher writing his well-known work on Magic and Occultism—and there are but a few scholars of the Occult that do not know of his masterly works. In this work we find Occultism formulated as we can find it in no other work, and yet, this work appeared at least twenty years before Modern Spiritualism or the Fox Sisters had ever been heard of. We go still a little farther back and we find the great works of the Occult Brotherhoods and of the Hermetic Brothers. These are all, each and every one, works on the Occult, Spiritism, Magic, etc. There are hundreds of these volumes that date back to 1614 A. D. We go still farther back and we find Christian Rosencreutz, the founder of the Rose Cross, or rather, the refounder of the Franternity of the Grand Order of the Rosy Cross, writing his famous "Fama Fraternitatis," which certainly dealt with Occult Mysteries. We go still farther back to the time of Christ and we find the Order of the Essenes, and there are records to show that Christ, whom the modern (so-called) Christian church claims as leader, was an Initiate of the Essenian Order, an Occult or Mystic Order, known today as the Rose Cross. A work of many volumes might be written on the subject, but it is unnecessary, as these positive proofs that the statement that Occultism started but fifty years back is utterly false, and must have been uttered, or written by one who did not even know the fundamental principles of Occultism and who judged and wrote from a purely material standpoint simply to try and get the blind followers of churchism to fear Occultism and its grander truths.

Let us look and see what Psychology is, whether it has anything to do with Necromancy. Psychology, or sensitiveness, wherein the subject does NOT see at all, but comes in magnetic contact with, first, the peculiar material emanation, or sphere given off from every person or object in existence and is analogous to the power whereby a dog finds his master in a crowd, or a hound hunts down a fugitive and pursues him unerringly, from having smelt a garment once worn by that fugitive. By this sense or of feeling, persons come *en rapport* with others present, distant, dead, or alive, and when the sensitiveness is great, are enabled to sympathetically feel, hence

describe, that persons physical social, moral, amative and intellectual condition, and, in extraordinary cases, to discern and detect diseases, both of mind and affection, and body, without however, being qualified to treat or cure said aberrations. Who is there who reads this that can say that this is wrong? It is not a make-belief or deception, but a fact and an absolute science as hundreds can prove.

Intuition is but the third degree of Psychology and is man's grandest and sublimest gift; and where is a man to be found even among ministers and priests that will say that Intuition is of the devil, to whom they give the glory of Occultism and everything else that works against churchism and which they, narrow-minded as they are, cannot understand.

The statement that "This sin would be dominated in Scriptural language, Necromancy," is equally as absurd as the others. How could the writers in the New Testament write on this or any other Occult subject if it was unknown in the time of Christ? two thousand years ago? Yet this writer tells us that it had its start fifty years ago. Necromancy and Occultism or White Magic are two different things. Necromancy is Black Art or Black Magic, while Occultism is White Magic. The difference is as great as night is from day. One is dark while the other is of the light. I may say that the same force is used for both. It is White Magic or Occultism when it is used for some noble purpose and for the good of humanity, but if it is used for evil purpose or to curse and do wrong it becomes Black Magic or Necromancy.

Christ, being an *Essene* was a true Initiate of that great Order and therefore understood these forces as no man does today or possibly ever did or ever will. He used this force, White Magic, when he healed the sick and he also commanded others to do so when he said:

"Go ye into all the world, and preach the gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

And these signs shall follow them that *believe:* in my name shall they cast out devils; they shall speak with new tongues."

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark xvi: 15 to 18.

All these things Mystic Science takes under its wing to-day, and proves that what the Master taught was not an idle dream, but that it can be accomplished even as He taught.

He also understood Black Magic and knew that the Occult and White Magic could be put to bad use and it was against this that he wrote and spoke. It is a fact that every true Occultist or Mystic to-day gives the same warning. The followers of the Mystic have ever been the ones to usher in a New Age. They first told us that a Christ was coming. These were called the Wise men, but another name for Magi, and Magi means nothing but teachers and practitioners of Magic. Few of the clergy know this; and even according to the clergy and priestcraft of to-day, these Wise men come under the heading of sorceress and under the curse of God, because they foretold that which was to happen and that cannot be done unless by one of the inner teaching of Occultism. After the Christ had come, they took Him and initiated Him, teaching Him the true Science of Life and death, and it is a fact that Christ was accused by the Priests of that time the same as the Occultist, Mystic and Spiritualist is at the present time. After Christ, the Occult has brought us Christian Rosencreutz, the refounder of the Rosy Cross. Then came Martin Luther the founder of a true Christianity but which is now so much abused in modern churchanity that is cannot be recognized. After Luther came Wesley; he too, like all Mystics was a visionary and had visions of the future and the departed ones of this earth. He tried to establish the true church but none understood; and we have the materialism of his work but not the spiritualism.

It is not the fault of these grand Souls that their teachings are abused as they are at the present. They taught the right, but their followers, being only of the body and of the flesh, with but very little soul, did not understand them and thus we have the modern Inquisition. Once again, we have a few good leaders, who have the pure Religion. Let us hope that this may bring in the New Age and the true Brotherhood of Humanity.

What has churchanity done that they can afford to step on other

toes without a "beg your pardon?" First, they sent their missionaries to Armenia to "convert" the heathen there. It is true that they did "convert" some of them, but only among the lower class, as no educated man can accept the modern doctrine of "Justification by Faith." Many of the illiterate were "converted" and started to do the same as the followers of that faith do in America, and the natural result was that the terrible war started which was the means of killing thousands of innocent men, women and children. Next, they sent their "converted" missionaries to China to "convert" the heathen there, with the same result as in Armenia. It is a fact that these so-called heathen are in many cases far nobler men and women than any that can be found in our so-called civilized Christian nations. Very few of the crimes found in America can be found there. The children obey their parents and they are happy. They have that grand old God-given Religion of "As thou soweth so shall thou reap." This they believe and consequently they love their God. Thus it is with the true Occultism or Mysticism under whatever name you may class it, whether it be true Spiritualism, Vedanta, Hermetic or Rosicrusian. The modern church has also sent missionaries to India, the home of all great Religions and Philosophies, trying to "convert" those who had found the Light of Christ in themselves long before modern churchanity had opened its eyes and gone into the money making business under the guise of Christianity. In India they have failed most miserably, not even succeeding in starting a war so as to be able to get the Christian Government to send a few thousand men to kill and get killed. India the Pearl of the world, the supposed hot-bed of heathendom, and yet, in that country with its sunny clime and its coral sand, they have learned to live without meat and without taking life and shedding of innocent blood; there where they believe that "As thou sowest so shall thou reap" and where the women believe as Christ said: "be thou fruitful," and where that foul crime of civilized Christian countries, abortion, is unknown, in that land the modern church has failed and thank God for it.

Spiritualism, in its purity, has never known such a thing as being exposed, no more than God. Those that have tried to show that spirits did not exist or that Spiritualism was a fraud,

have simply gone down into unknown graves. Those that have made fraud out of Spiritualism and tried to palm off a fake as that of the true spirit-communication have been exposed as frauds, but Spiritualism itself stands stronger today than ever before and is respected by all except the orthodox church and it is only the financial side of the question that keeps the clergy from accepting the doctrine. By preaching the truth as Christ did, they would lose a good position, something that Christ, whom they claim to represent and follow never held.

The satement that Occultists and Spiritualists lust after intercourse with familiar spirits is almost too gross a statement to be considered and it can only be made by one who is himself or herself lust incarnate. Not a single Initiate lusts after intercourse with any spirit; it is only a desire to learn the truth in regard to a future life and the Grand and Sublime power of the Soul that draws men and women onward to find out for themselves, as *all* priestcraft is far too ignorant to teach mankind the truth in these matters. A subject that is of far greater importance to the honest and developed Soul than all else besides. I must say with Dr. P. B. Randolph, that:—

"No curtain hides from view the spheres elysian
Save these poor shells of half-transparent lust.
While all that blinds the Spiritual vision,
Is pride and hate and lust."

Nothing truer was ever written, and it is for this reason that the so-called Christians of modern times cannot see anything but that which belongs to the category of hate, pride and lust, only mortality, no Spirituality, and being too blind themselves to see they condemn others who do.

It is equally well established, "however, *fools* may sheer, that for ages men of the loftiest mental power have used various agents as a means of vision, either to bring themselves in contact with the supernal realms of the ether, or to afford a sensitive surface upon which the attendant dead could, can, and do, temporally photograph whatever they choose to, or conditions permit. And now to prove to the world what it is to see a Spirit or Soul of our departed dead and how they can do it, let me say this and explain so that those bigots who read this may know what it is and how done."

"All Phantasma are based upon the eternal fact, that whatever exists is something; that thoughts are things, that spirit is real substance, that all things photograph themselves upon other surfaces, that sensitives can see and contact these shadows, lights, impressions, and images—as abundantly demonstrated by Baron von Reichenbach in his researches into the Arcana of Chemism, light, force and magnetism; also by thousands of others in all lands.

I use the word dead in the sense that I mean passing from one plane to another. There is no such thing as death. Death, should be a beautiful word and is such if understood. It is ever but a changing from one state to another, always higher, until at last the great Center is reached and we again become one with God, our Creator. At each time we die or change we pass to a dgree higher. It is but a question of time until we are sure to reach perfection. Even the smallest blade of grass, the smallest flower of the meadow does not die but only changes and gives life to something grander and of more value to God and humanity. There is no death, all is Life, grand, noble and beautiful life and change. It is man's very nature to change, but it is his very ignorance and bigotism, which he thinks is education and Wisdom, that keeps him from reaching perfection sooner. Is it not foolishness to condemn the Science of the Soul?

Spirits do not return in reality; they but project their shadows as it were, on the aura of those that have advanced far enough or have learned but little of the mighty truth which is ever waiting for man to accept. Spiritualism is a grand and mighty fact that neither church nor bigotism can gainsay. It is true that there are such things as frauds but we must ever remember that all good, grand and noble things are counterfeited. And thus it is with Spiritualism, Occultism, Psychology and all other branches of the Higher Sciences. No one need be ashamed to be an Occultist or Mystic, because there are frauds and black magicians.

R. SWINBURNE CLYMER.

RELIGIOUS ASPECTS OF HERBERT SPENCER'S THOUGHT.

It was said by Emerson that when a friend has died the sky seems less grand because it shuts down over less worth. So it is when those friends of the soul, the great minds of the earth leave it to pass among the sacred dead. The light of their spirit is missed from the earth, and a sense of loneliness comes to the children of thought because a strong supporting companionship is gone. But more than ever do the thoughts they have left in our keeping seem our own, and we see them with new affection when, suddenly, as with departing day, there falls upon them the tender glory of the past.

The death of Herbert Spencer is thus impressively felt by the many who have loved him as a friend. For to them he has given not alone ideas that through extraordinary depth and power have become organic in their lives, but also the inspiration of a surpassing poetry and a pure religion—the poetry of science and the worship of the real. With him there has gone by that great wave of thought-activity that must make our age an era in universal history. It was a wave of conflict breaking down the barriers of freedom, and of constructive energy building a happier and more wonderful future. The moving purpose was the eternal union of man and nature, the informing ideas, the immanence of God. Poets have foreseen the light and gladness which the realization of this ideal is destined to bring to humanity. Science has thrown all her powers into the search for the elements of the new knowledge. The reign of law, the conservation of energy, the universal evolution in which these have their outcome, are the basic principles she has found. Of the great names associated with this movement none is more representative than that of Herbert Spencer, because in him the movement assumed its universality. He formulated the philosophy of science and discovered the law of cosmic evolution.

This was in harmony with the character of his genius, the special trait of which is generalizing power. He has unified science on such a scale that we instinctively compare him with Aristotle. Stars, organisms, and geologic strata, religion, science, art and philosophy, the phenomena of nature, mind and society are successively embraced in his philosophy—which finally itself falls into

its own generalizations, leaving the reader to wonder in amazement whether any existence be left outside. Formulas blend with formulas and these with higher, and when we think we have found some two or three ultimate principles, suddenly these are hurled together into a single thought. The boldness of the operations is in keeping with the vast space in which they are taking place. We are in company with a Titanic intellect that is bowling ninepins with the spheres. There is a massive grandeur in his thought, and a sweep and gathering momentum in the argument like that of the energies of nature.

In the crystal unity which, in this philosophy, all nature assumes, is seen the rainbow-play of all-pervading principles. The universe becomes grand and poetic because its forms are seen as the workings of law in endless variety. A wide poetry is felt pervading the world when we know that the gale that lays waste the beauty of autumn, bearing away the changing leaves and leaving the green ones alone on the trees, is the same mode of the eternal energy as the force which slowly segregates the crystals in the deep-buried rocks; that one principle of integration forms the sun and planets out of the nebula, brings all the waters of the earth together in the sea and develops by coalescence of thought-processes the highest energy of mental power; that the same law of equilibrium that insures the stability of the planetary orbits amid their secular changes. controls the sweeping curves of a river, is felt as the quality of repose in the greatest works of art, and maintains and determines the life of every individual according to the limits of its type. Who that was so fortunate as to have the truth of evolution first revealed to him in Spencer's pages can forget the sudden light that broke over familiar phenomena or the sense awakened in him of kinship with all living things? One deep harmony is struck throughout the universe. The law of the rhythm of motion leads us to see all phenomena as one endless rhythm of rhythms till the world dissolves in music.

We see at once that science thus unified and blending man with nature must have important relations to religion. Spencer dwells chiefly upon one and that the highest of these relations. In the historic war between religion and science, he sought a principle of peace. All readers will recall the clear-cut outlines of the argument in which he brings to light the truth they both assert in unison.

It is known to metaphysicians that ultimate religious ideas are one and all unthinkable. Every effort to conceive the Infinite, the First Cause, the Absolute, involves destructive contradiction. But the like is true of the ultimate ideas of science. The eternal energy in terms of which science formulates the endless motions of nature and of mind is in itself utterly incomprehensible. We cannot know what force is nor can we conceive in its essence that which we call our consciousness. This results from the very nature of knowledge. We explain a thing by comprising it in a wider group of things, and there is no wider group in which to comprise ultimate being.

Here, however, Spencer shows by an argument from a beautiful psychologic standpoint, that while the Absolute Reality cannot be known, its existence can be demonstrated with a certainty beyond all other truth. Even when we are arguing its non-existence, it is all the while present to the mind. Beneath and beyond all definite thought it is felt as a vague sense of unlimited being. It is for us the absolute existence which is the basis of our intelligence, the unchanging reality that passes through thought's changing forms. Looked at from another side, it is the element in ourselves that is unchangeable, the permanent essence of the conscious self. Uncomprehended and unknown it thus abides in us with the nearness of identity. Nor less is it that same reality which in outward nature we are compelled to think of as indestructibly existing and which science conceives as the eternal energy. Alike in outward nature and in the mind it is that which is unchangeable beneath all change. The postulate of its existence "is deeper than demonstration, deeper even than definite cognition, deep as the nature of mind."

And this unknown reality, which yet by the necessities of thought we are obliged to assume as infinite, absolute and eternal, which is manifested in nature and wells up in the mind, is the ultimate object of the search alike of religion and science. Successive scientific generalizations, becoming more and more abstract, become less and less representable in thought, and we find the goal of science to be the inconceivable. Matter and spirit become for it alike "the sign of an Inscrutable Power." Religion, even in the earliest fairy-lore looks upon life as an inexplicable wonder. With advancing development the concrete images under which it at first pictured

the divine, give way to more and more abstract ones till at last all are seen to be but symbols. And as form after form falls away, there grows more full and ever more intense the unspeakable consciousness of the Uncomprehended. When all the forms of reason and imagination are shattered, we stand in presence of that which no form can bind.

In science and religion we have two antithetical modes of thought the first whole function is the defining and limiting which constitute the processes of reason, the second whose office it is to break away from all limitation and seek the Infinite. Yet, antagonistic in method, they are one in their final goal. And the truth in which they converge has a higher certainty than any other fact whatever.

It is fabled that twin eagles separated in their flight and went by opposite ways around the world. Where in the midst they met was built the temple of the mystic Jove. Where the genius of reason and the genius of intuition meet in their flight about the world shall be built the temple of Truth, and the rock of its foundation shall be unshaken forever, though there break against it in darkness the waves of the Unknown Sea.

Nor should it be thought that the religious ideal presented by Spencer is void of content and unsatisfying. It is in humility and self-abnegation that faith finds its highest fulfilment. How grandly is science pictured in his words, "While towards the traditions and authorities of men its attitude may be proud, before the impenetrable veil that hides the Absolute its attitude is humble." In the classic passage in which he finally states and defends his position, declaring the duty of submission to our established limitations, there is felt beneath the stern dignity of the language, the movement of an austere and sublime religion. Assuredly we may accept it as our duty neither to affirm nor to deny the personality of the Supreme Cause on the ground that it so far transcends personality as that such ascription is a degradation. Assuredly our inability to conceive any mode of being higher than intelligence and will "is not a reason for questioning its existence but rather the reverse." For "our incompetency is the incompetency of the conditioned to grasp the Unconditioned" and "the Ultimate Cause cannot be in any respect conceived by us because it is in every respect greater than can be conceived."

In the position thus maintained, we surely cannot fail to find the supreme attitude of religious faith. We cannot fail to see in this the noblest worship, which, counting as degradation the highest ascription of its highest powers, finds its only satisfaction "in asserting a transcendent difference." If such faith errs at all it errs like the "Imitation" of à Kempis, in abasing the finite to exalt the Infinite. Rather does it seem in losing itself to attain itself—to stand in sublime humility nearest of all faiths to that which it sees not but with veiled eyes, worships Uncontent beyond others with the symbols of the true, it leaves farthest behind our human conceptions, aspiring to the real that lies beyond conception. As was written in the lines of a friend it is,

"The faith that travelling infinitely far,
"Finds in the Unknowable a resting-place."

Yet Spencer would not have us abandon the efforts, dear to the religious imagination, to picture at the remotest bourne of thought the attributes of the divine. We shall not err in such conceptions so long as we remember that they are but symbols. He would not restrain the religious imagination but would on the contrary give it the widest possible freedom. For it is not alone that such ideas are necessary as transitional modes of thought. It is much more than this as we see on looking at the reverse or positive side of his philosophy.

If Spencer has thus nobly stated the true agnosticism, hardly less beautiful is his "transfigured realism." Absolute knowledge being impossible, what is the nature of such knowledge as we actually possess? Are we to look upon the world around us as an unreal show? Spencer's conclusion is as far as possible from this. For what, he asks, do we mean by knowledge? Our knowledge, all our experience, is but an interaction between ourselves and the world. But this interaction takes place in those unchanging modes we call the laws of nature. And our idea of reality is our idea of the permanence of these modes and our belief in the permanence of their underlying cause. The knowledge of its abiding presence and not the comprehension of it by reason or imagination, is the reality we require. The world is left as real as we have ever believed it, but it is real in a transfigured sense. It is real as the actual mode of manifestation to us of the Absolute Reality.

By a beautiful seeming paradox, the ideas of the divine im-

manence and of the divine transcendency are thus indissolubly joined. This is the inevitable religion of science, a philosophic yet childlike faith that sees, in the forming of a crystal, in the motion of a star, the immediate act of the Divine. Spencer's thought is everywhere imbued with this religion. "It makes the Almighty seem very near," said a distinguished friend of the writer after reading Spencer's discussion of energy and motion. An early reviewer of his volumes writes, "This is science that has been conversing with God and brings in her hand his law written on tables of stone."

Through the pervading poetry of this belief how many beautiful lines from Spencer's pages cling in memory! "Think you that a drop of water, which to the vulgar eye is but a drop of water, loses anything in the eye of a physicist who knows that its elements are held together by a force which if suddenly liberated would produce a flash of lightning? . . . Think you that the rounded rock marked with parallel scratches calls up as much poetry in an ignorant mind as in the mind of a geologist who knows that over this rock a glacier slid a million years ago?" "Sad indeed it is to see how men occupy themselves with trivialities and are indifferent to the grandest phenomena—care not to understand the architecture of the heavens but are deeply interested in some contemptible controversy about the intrigues of Mary Queen of Scots—are learnedly critical over a Greek ode, and pass by without a glance that grand epic written by the finger of God upon the strata of the earth!"

If this philosophy so transfigures nature that "devotion to science is tacit worship," as grandly does it transfigure life. For the soul of man is no less than an emanation of the Highest. Every true conviction, every sincere faith that arises in us is the inspiration of the Unknown God. So Spencer says that those conceptions which men shape to themselves of the divine and which we have found to be symbols, are yet, so long as they are sincerely held, far more than symbols. "They are the modes of manifestation of the Unknowable and have this for their warrant." Every creed that aspiring thought makes real to us has no less a sanction. Every belief that helps to adjust character to life "is an element in that great evolution of which the beginning and end are beyond our knowledge or conception." In this light nothing is grander in all nature than our individuality and our freedom. For our unique

capacities, aspirations and beliefs are not for nothing. They are our sacred trust, our part in the eternal purposes. And Spencer, in a noble passage, declares the duty of uttering fearlessly, in word and in life, the faith that is in us, since we are agents of the Unknown Cause.

With what fidelity he himself, through a pure and heroic life, bore witness to this faith, is known to those who knew him and is read by others between the lines of his pages. His influence, which has led many to a grander faith and a nobler freedom, is yet more deep and sacred with them now that his testimony is sealed and glorified in death.

For death but exalts the relation we hold with those whom we know as now forever one with truth. Their friendship casts a silver ray along the solitary by-ways thought travels through the universe. We feel their presence in the operations of nature's familiar laws. Every great and true ideal they have loved and lived for is nearer to us for their sake. So is the ideal of a pure and sublime religion for his sake who now,

"Finds in the Unknowable a resting-place."

ANTONIA C. MAURY.

TIME ETERNAL.

BY MARY HALLOCK GREENEWALT.

There was once a man who said to himself, "When I travel from the Atlantic to the Pacific on the railroad train I gain three hours; when I go all the way around the world I go in a day, now supposing I travel all the time, I'd never die, because, of course, I would never be quite as many days old as I would have been had I not kept moving."

This man, so the newspaper said, went crazy thinking over the problem. I hope such a fate may be spared us.

Perhaps all of us have at some time or other speculated on this subject of time. How strange this thing which never had a beginning and will never have an end. How truly bewildering such eternity! This little peculiarity, that of wondering about this phenomena, we have shared with the greatest thinkers of all ages.

Before engaging in the particular problem of our subject let us rehearse briefly the opinions of these various men:

Aristotle, in the 4th Century before Christ defined time as the

measure of motion with reference to the earlier and later. So far as this goes it must be approved. Time is inseparable from motion because it is being acted away. If all things were stationary and immovable there would be no earlier or later.

Then came the Stoics, about 308 B.C., who defined time as the extension of the motion of the world which they said was infinite both in the direction of the past and of the future. This we can hardly accept, because the motion of the world has nothing to do with our time, as is shown in the story with which our subject began. Had that man travelled all the time, had he gone around the world instantaneously, around and around in a pneumatic tube he would have been just as old as if he had remained sitting at his home. His age is inseparable from himself, is intimately connected with himself. We have used the turning of the world as a measure, but the measure has nothing to do with the age. Our time is quite separate from that of all inorganic things about us except in so far as these inorganic things keep up the mechanism of the body.

The "world" enters into the subject in a different way when Plato, in the 5th Century B.C., and Thomas Aquinas in the 15th Century after Christ, held that time began with the world. This, the latter said, had not existed from eternity, but had been called into existence out of nothing by God's almighty power at a determinate instant in time, with which instant time began.

Plato realized evidently that matter developed into form; only he could realize a motion which could be gauged. You will understand what I mean if you can imagine the world a mass of moving molecules, something as little particles of matter show up in a ray of light. Some flying hither, some thither, every way with apparently no "rhyme or reason." Unless they make a definite pattern, like electric fountain or kaleidoscope, which they may without our knowing it, there would be nothing regular enough by which the before and after could be reckoned.

After Plato came a man who said that time must have had a beginning or it would never have reached the present moment. As though time was some sort of a rod or, better yet, jointed fishing pole, which, by dint of a new joint being constantly added, eventually reached from the beginning to us.

About the 5th Century began the feeling that the soul, the spirit, that which has absolutely nothing to do with our bodies, could not be

part of space and a philosopher by the name of Claudius Manertus thought that the soul was subject to motion in time though not to motion in space.

Then came the truest note found in the Philosophy of the Jews in the middle ages, which raised Jehovah above the individual and exalted him above time and space.

After the 15th Century the truth was formulated that we never can think of anything except it be connected with either time or space, and in the 17th Century Leibnitz said simply that space is the order of co-existing phenomena, while time is the order of succession of phenomena. And then came Kant.

I have in the world of letters, not of tones, two great overweaning admirations. One of them is Darwin, the other is Kant. To say that I would have been willing to wash their feet and dry them with my hair is too trifling. To say that I would have been willing to sacrifice my life rather than that they should not have lived is, so far as I can tell, without being brought face to face with the proposition, nearer the feeling. It is not quite so much what Kant did as the way he did it which makes the mouth gape and the eyes open wide. His conclusions were reached through the subtlest and most abstruse reasoning possible to any human mind. And yet we are going to try to explain from a strictly material physical standpoint that which this supremely great man seized so gloriously through things which we cannot see, which we cannot feel, which we can only think.

Kant's idea was that time is "our particular way of looking at things." That our sort of time at least does not exist in a chair or table, or the air, or the earth. That we see all things in a medium of time because it is a peculiarity of the brain to do so. His difficulties regarding the subject are our difficulties. His questioning arose out of the impossibility of conceiving of time as either having bounds or as having none absolutely.

After Kant came Herder, who said that what was needed was a Physiology of the Human Faculties of Knowledge; then Herbert who, born in 1776, held that space and time are the results of the psychical mechanism; and then Trendelenburg, whose idea was that time and space are products of the "motion" which takes place within and without us as well.

Here our work begins. We accept the suggestions of these last

three men but we are going to dare to specify. We are not going to be content with saying that physiology in general is at the root of our sense of time, we are going to say what part of physiology it is. We are not going to be satisfied with saying that the motion within has given us a sense of time, we are going to say what motion.

I feel particularly emboldened to do this because it seems to me that music must have a mine of testimony to offer the scientific world, and so far it has done so little.

A character in Mr. James Huneker's Melomaniacs (the word means music-mania) thought that through music he could find the fourth dimension. I am hopeful enough to think that music may prove the means through which we may have been led to know more about eternity. And why not? Is not time the brain, the spinal marrow, the soul of music?

The first step is to define time. Most of the definitions of time in the dictionaries are not definitions. When, for example, the Standard Dictionary says: Time is a definite period of duration, we are practically saying that Time is time. Let me coin a definition for you: Time is periodic motion recording inward change, and thought of by us as extending forward in one dimension only.

No one will quarrel with the fact that time is inseparable from change. That that change must record within us we have seen from the little story of the man who thought that by travelling around the world he could beat time. Let me say right here, however, that we are considering time only in the form which it appears to us. Dwellers in Mars may for all we know have a totally different idea of time from us, " a sort of time," which in Prof. Royce's words, "may include the truth of ours and still make clear how the world process somehow returns into itself. A sort of time, in other words, which would make it unnecessary for us as well as Kant to have to conceive time as being in a straight line and yet having no beginning and no end. Or a thing which no matter how much it is subdivided will still have a piece left.

Change of course implies motion. Why should this motion be periodic? Because we would never have had the capacity of measuring time regularly if something did not accent the recurrence. You have but to conceive the world revolving in a space empty of sun, moon and stars to realize how impossible it would have been

for us under these circumstances to gauge day and night. The sun in this case accents the recurrence. It is the recurring landmark.

There remains the fact that time is one dimensional and of that there is not the slightest doubt. We think of things as having happened back of us or to happen before us.

Now all that has happened to us, all that we have seen or felt or tasted or smelt in our past lives gets shut up within us into a little box which we call the brain. This brain is like a composite picture made on a sensitive film. It gets one impression after another one moment after another, but the moment a new picture is added it becomes part of the old picture, one with it, *needing no time for its seeing* even if time was used in its making. We see our lives, any short instant we choose to look at them, just as they are said to appear before a man about to drown. It may have taken years to make the picture, the clock may have ticked away myriads of seconds during the performance, but any time you can look back and see the thing at one glance. The time which it took to make the picture is not necessary for the re-seeing of it.

I hear Mr. Paderewski play a whole Recital programme, and afterward the whole is before me as in one glance; to see if I do not have to say he played this in the first bar and this in the second. It does not take me two hours every time I think that recital over.

Evidently the real us within the brain does not know or need time. It is, and that is all we can say of it.

Camille Flammarion, the great French astronomer, relates this anecdote in his book, "The Unknown." He says: Madame d'Esperance, whose faculties as a medium were extraordinary, says of one of her impressions, "How can I describe the indescribable? Time had disappeared. Space was no more. I felt that thoughts were the only really tangible things."

Notice this very particularly, that whereas time was present during the manufacturing of the impressions of our brain, that it is not part of the impressions.

Please, for my sake, keep the motion of the world around the sun quite out of your head, remembering the man who would travel and think what can record the happenings which make up the furniture of the brain by periodic motion which records inward change and which is not itself part and parcel of the brain's happenings.

Once upon a day Galileo, then a student at Pisa, while sitting in a church took to watching the chandelier. It swung first through a greater arc and then through a smaller. He thought the same length of time was taken for all the excursions. He verified the fact by the only small regular time measure perceptible to the senses which the world has or ever has had naturally. He verified the fact by feeling his pulse. That one discovery made all the clocks and watches possible. They are all based on this principle of the pendulum swinging in the same time no matter what the arc through which it travels.

Let us see what the effect is of pulse on the brain. Dr. Holmes says, "The forcible impact of the four columns of arterial blood raises the brain in normal condition just as it is seen to raise it through an accidental opening in the skull."

Regular motion has, therefore, accompanied every single thought that has ever been from the insect stage to our stage.

Is it any wonder then that, to use Kant's words paraphrased: "There is therefore no part of our experience free from the condition of time." Before the brain formed, periodic motion swinging in one direction was waiting for it. In a bodily form no thought has ever been which did not have regular recurrence as a part of its experience.

It is this idea which in the twinkling of an eye changed an abstruse and unintelligible book into one more or less easy of comprehension to me. Needless to say this book is the part of Kant's Critique of Pure Reason dealing with time.

How impossible to imagine time as non-existent; how different the problem looks when you can see a reason for not being able to think of anything as apart from time.

This regular motion has affected the brain as a whole. It is this which puts out of the question all the minute rhythms belonging to a body.

When an electric circuit is sent through the entire body, you can feel the influences permeating into the tissues. These do not move any one organ as a whole. So it must be with heat, light, sound and all the list of small rhythms which record in the very being of the brain.

Time makes a part of the brain as a whole. Periodic motion has recorded every change in the brain but has not been part of it.

You pick up a newspaper and in one instant catch a glimpse of several headings. One of them may be about Port Arthur in Manchuria, another a murder in your own city, a third an Antarctic expedition. In that one instant these are all focussed into one single unit of your time, the unit of time in which you happened to see them. While glancing at the paper you may have been tapping with your foot or fingers, you were aware of what sort of a day it was, its atmosphere, etc. Your nose may have been smelling the bunch of violets at the lady's corsage next to you, you might possibly have been smoking, every one of these impressions would have gone into the same instant. Clearly time is a matter of the whole brain and never belongs to some part of it to the exclusion of the other part. Periodic motion has accompanied every change in the brain but has not been part of it. The whole of the brain has been made through the circulation of the blood to move regularly. Internally the brain has been fed not by this force but by capillary attraction. Here we have the phenomena of regular motion being an accompaniment of every thought without its being part and parcel of that thought. Remember that I am talking of the *way we think* of time. The worlds with their suns may swing in a motion which is periodic, which has a before and an after but which does not progress in one direction. That is not our time. A being in Mars may have three heads to the right and to the left and up above and so see happenings as being periodic, recording inward change but progressing in three directions, that would not be our time. We are talking now of our way of looking at time and nothing else.

In talking this problem over with a psychologist, he said: "You would have to show then that a sense of time is with us when we sleep." So far as that goes there is plenty of evidence that such is the case. People have been known to be able to wake up at a certain time. They have been known to gauge the time accurately when they wake up during the night. On the other hand when people faint the heart action gets so weak that I have been told it was sometimes almost impossible to feel any pulse at the wrist. During a fainting spell the sense of time is generally lost.

There are apparently remote and yet similar matters which add proof to our idea. When we have fever the pulse is much accelerated and the day seems to pass by more slowly. The inward moments are being ticked off quicker and therefore the day seems

longer. Under the excitement of expectancy the same results prevail. "A watched pot never boils." Similarly children whose pulse rates are much faster find the uninteresting hours at church move most tortoise like.

"But, granted all this," you will say, "how do you explain the fact that we think of time as progressing in an unending line forward into space?"

I explain it on this ground that addition always means extension to us. If I have an apple and add another to it the two take up more room, project further into space, than the one; any addition means this. Now I hold that through the custom of the brain to think of extension when there is addition in finding one sensation added to another, one motion (one dimensional) added to another, it thinks extension whether there is extension or not. It is a fallacy of the brain.

It is more than possible that we have conceived of time as conveying us toward heaven in a direction opposite to our feet because the brain's pulsing has been in that direction. The kingdom of heaven may be within us after all.

Now here we have compassed with a simple explanation our definition of time. We have seen that there is a phenomenon of our physical selves which can explain why it is that we can conceive of nothing except as occurring under our way of thinking of time. It is because our every thought, the every thought of our parents and grand-parents and their grand-parents back to the earliest family, have always had their birth under circumstances of periodic motion, recording inward change, and thought of by us as progressing forward in one dimension only.

But, you will say, what about the before and after, the earlier and later. We are living now and we die afterwards. Well, let us imagine ourselves dead, after what has been and can we, with the heart stilled, the arteries in motionless ebb, think that what is left of us lives in the time which the bodily mechanism gave us. Remember what it is like when one faints. And our idea of time, the idea we had before we began this thinking— did we not think of it as leading us to a place far away from this?

Why need our spirits go anywhere if they need no room? As to our bodies, do they not come right back again to what they were before, dust to dust?—Cæsar turned into nourishment for a flower.

"Alexander's disintegrated body helping to make the mortar for a wall."

Alternation alone does not bring a sense of forwardness into space. Here is the point as it strikes me in the whole subject. It must be thoroughly understood what are the characteristic ways in which the before and after appear to us and what it is like in inorganic nature. Our bodies grow; they disintegrate, turn into other bodies which in their turn disintegrate, form other bodies and so on in an endless chain. A tree grows. It is made into a chair, the chair is burned up, the gases get into the air, new trees are fed, new chairs made, etc. This is the theory of conservation of energy, thoroughly worked out by some half-dozen men of the past century. All this would be simply change which brought things back to the same place again;—a kaleidoscope; various images of the same things.

Supposing we imagine that primitive man learned time from his surroundings. There would be the sun rising and setting, rising and setting and the change in the verdure. But we have seen, I think, that if the sun did not record change in his inward experience, there would be nothing but alternation, which would imply neither change nor progress in one dimension. It would be the same as if a platter, the same platter was turned once toward you and then away from you.

As to the verdure, there is no change in the tropical regions. Man did not leave the tropics till very late in his development. But even were this not so, look at a landscape. How peaceful and eternal, immobile and unchanging everything looks. How quiet the internal change in the verdure. How irregular the breeze. Could the sense of throbbing, pulsing time with its eternal forward motion have come from this? I think not.

It may be that in our *finite* condition through some such sort of reasoning, clarifying and elimination of facts that we must begin to see the infinite. "Yea, though worms destroy this body, yet in my flesh shall I see God."

Let all those who minimize the importance of the material body beware. Who knows, perhaps we only live eternally by being part of the finite existences of those that come after us.

MARY HALLOCK GREENEWALT.

MYSTICISM OR INTELLECTUALISM, THE TRUE PHILOSOPHY OF LIFE?

BY DR. AXEL EMIL GIBSON.

.....“Man once described, imprints
His presence on all living things; the winds
Are henceforth voices.”

—*Browning.*

From a general point of view the literary productions of our time, notwithstanding minor individual characteristics and differing degrees in dictional and analytic powers, can readily be classified under the two distinct heads: mysticism and intellectualism. Yet are these systems of thought, though modified by our present time, by no means unique to any special school or era, but like rivers of universal intelligence, sweep down the descent of the ages, irrigating the fields of human evolution into culture grounds of mental and spiritual progress.

While the two thought-currents are more or less intermingled in the output of modern literature, in themselves they remain distinct and separate. Thus the presence of intellectualism is ever revealed in a special elaboration of its forms of expression. Its deliveries are technical and complex, aiming at a mastery of style; and while its arguments may carry great convincing power, and be capable of bringing forth the strongest reflexes in the mind of the reader, its influence, lacking in vital depth, leaves no permanent impressions in the human consciousness. Hence its action as a factor in evolution is at all times limited to the concrete and measurable. Generating nothing, creating nothing, its office is to examine, copy and reconstruct. Its originality is expressed in form rather than in idea, and springs from a masterly ingenuity in collecting elements susceptible to processes of concatenation, and to weld them into chains of binding logic.

The dominant characteristic of intellectualism lies in the lack of spontaneity, in consequence of the strain and tension due to the wrestling with problems which receive their only light from the flitting, more or less incoherent, perceptions of the mind. And this brings us to the very heart of the subject; the source

and supporting basis of the intellectual process. For it must be in the relation existing between the mind the false ego, and the soul the true ego, that the basic difference between intellectualism and mysticism is to be found.

From the standpoint of the mystic, the mind is a medium of exchange, surrounding the soul, as the physical atmosphere surrounds the earth, and like the latter serves as a transmitter of energy between the giver and the receiver. Thus as the earth-atmosphere transmits or translates the light and warmth of the sun to terrestrial life, so the mental atmosphere—the mind transmits or translates to the soul impressions received, either from the ever-warring, ever-erring sense activities, or from the calm, ever poised, ever sane and unerring influx from the "over-soul"—the center of cosmic intelligence.

When calm and serene this mental zone becomes translucent and a true transmitter of impluses from the noumenal or the phenomenal world. Thus like the earth, which depends for its light and warmth on the condition of its atmosphere, so the soul depends for its truth and clearness of perception on the calmness, firmness and sincerity of the mind. Yet the comparison must necessarily remain incomplete in so far that the relation of earth to its atmosphere is purely material, and gives rise to merely physico-vital changes, while the relation between the soul and the mental atmosphere, involves the operation of tremendous force-currents of mental-intellectual-psychic potencies. Hence a cloud on the mental horizon means an accumulation of misapplied psychic-intellectual energy, and the mental or moral thunderstorms generated by such accumulations, such as anger, ill-temper, fits of rage, and bursts of pent-up emotions and passions, may rend and shock the soul to its very foundations. For what is insanity, temporary or permanent, but the result of such psychic thunderstorms, overturning the moral poise and balance of the soul?

Furthermore the soul, when gazing out over the conformations of thought-images and phantoms of emotions afloat in its mental atmosphere, will be apt to commit no less blunders and conjectural errors, than the personal observer, who when gauged by his unaided vision, proceeds to theorize and formulate axioms concerning the character and meaning of siderial

phenomena as they appear to him through the refractory medium of the atmosphere. And again as it has been found that the minute dust-particles, suspended in the atmosphere, give rise to what to the denizens of earth appears as the blue dome of heaven with its basis of romance, poetry and fate, so the soul in its sphere of mind may discover presences, in the guise of ideas illusive and meaningless, yet with a semblance of reality and truth, powerful enough to cause deception and bewilderment in the uninformed soul. The numerous mistakes of intellectualism, which for the substance of its deliberations largely depends on mental impressions may have their seat of origin in these illusions.

By constantly referring to itself as an infallible and final power of judgment, the intellectualized mind gradually isolates itself and becomes impervious to impulses of universal truth. In other words, the emanations of the mind overclouding the dome of thought, prevents the rays of truth from striking its center of consciousness—thus generating in its own unenlightened zone the morbid output of bias, intolerance, dogmatism and all the other brood of a selfish nature.

This mental isolation, however, does not prevent the mind from accumulating intellectual selfcenterment, and strength of will. For the cohesive force, generated by the ego through its intensity to identify itself with its mental processes, condenses its available powers into a focus of personal energy which is falsely termed will. The difference, however, between *true* will, as exhibited in self-denial and subordination to moral and ethical ideals, and the *false* will or rather willfulness manifested in personal ambition, lies in their source of origin and in the character of their motive. Intellectual or personal will is generated by intense mental agitation of the ego; while true impersonal will, the "mystic will," consists in the unconditional surrender of the human soul, the true ego, to the dictates of conscience and duty.

In the domain of thought, as well as in the domain of life in general, the principle holds good that like attracts like. Intellectualism and intuition (mysticism) form the two poles or expressions of manifested intelligence; and while the former attracts to itself elements of the mind with its cool, rigid, self-

sustained reasoning, and cast-iron logic; the latter appeals to the powers of the soul, to the moral hero, the lover of mankind, the man with faith in the ideal possibilities of human life. The one analyzes and educates, the other synthesizes and inspires; the one toils and drudges in the field of evolution, the other sheds its light on the work blazing out the direction; the one is the *I* and has its roots in the *true Ego* or soul, the other in the *me* or *myself*, and has its basis in the *reflected ego* or mind.

Controlled by a sense-fed self sufficient mind, the soul gives rise, to intellectualism; controlled by its divine universal nature, "the over-soul," it manifests as mysticism. In the former case, the soul, receiving its intelligence from the sense-world becomes incapable of observing the universe and its life-pictures from any higher level than the source of its information; while in the latter case, with its inspiring intelligence drawn from the center of all love, wisdom and power, the soul is able to recognize the possibilities and purposiveness of the evolutionary processes.

Mysticism thus comprehends life and intelligence as emanating from a universal, exhaustless, ungenerate source and center of power, while intellectualism holds that life is generated by processes unfolding and closing with each individual life, hence isolated and temporal. The former has the timeless, the measureless, the deathless for its basis; the latter rears its world-conception on the limited, the tangible, the ultimately destructible. The one stands and rises with the idea and the ideal, the other stands and falls with the form and its concrete experiences.

"Logic," says Emerson, "is the procession of proportionate unfolding of thought; but its virtue is as silent method; the moment it would appear as propositions, and have a separate value, it is worthless." In other words, logic is the gauge applied by the intellect to the unfoldment of thought in its relations to life-processes in a sensually perceived and conceived universe. Consequently logic, as a standard of the probable, must have a different meaning to different systems of intelligence. The logic of intellectualism derives its force and accuracy from the premise, that the mind constitutes the only source and power of intelligence, and sense-perception the only channel by which this power is sustained. On this basis intel-

lectualism issues forth its mandates. Hence the logic of the intellect may not always be a signature for truth nor the illogical the sign for untruth. The truth of logic is relative and depends for is value on the nature of the premise on which it is based. Hence notwithstanding its iron-exactitude, its approval is not always an infallible criterion for truth—a fact most forcefully brought home in the life work of one of the strongest minds of the age—Herbert Spencer—whose staggering intellectualism with its unassailable logic, did not insure the great philosopher from committing serious mistakes in his analysis and determination of human life in its relation to time and destiny.

From the mystic standpoint, the intellect, as deriving its intelligence from a largely sense-fed mind, can not adequately deal with that part of the human being which is *not* subject to sense-perception, i. e., the man of emotions, volitions and feelings, a point of view which Herbert Spencer himself endorses in a passage found in his autobiography where he freely admits that "at any rate one significant truth has been made clear that in the genesis of a system of thought the emotional nature is a large factor; perhaps as large a factor as the intellectual nature."

In this statement, the great philosopher grants the logical necessity of a system of intelligence by which emotions and feelings are appreciated and determined with the same accuracy as elements of sense-perception and ratiocination are ascertained by the intellect. Nor is man the only entity in whom the expression of such a system may be recognized; a similar consciousness is demonstrable in the most primitive animals. For the marvelous manifestations of intelligence displayed in the movements of the whole animal kingdom, can not possibly be regarded as an output of mental reaction of reason and perceptive analysis. The intelligence manifested in these simple lives is termed instinct, and the staggering accuracy by which rudimentary consciousness deals with the vital problems of existence, certainly indicates the workings of a discerning power emanating more directly from the source of infinite intelligence, than the groping erring reason. Like intellectualism, this instinctual knowledge must be transmitted through the mind; but unlike intellectualism, its messages are not elaborated, dissected and refashioned by the mind to suit the mental ten-

dencies of the time. This instinct when emerging in the light of human consciousness, becomes mysticism. From this point of view, the logic of Emerson's thought is readily seen: "trust the instinct to the end, though you can render no reason. By trusting it to the end, it shall ripen into truth, and you shall know why you believe."

Knowing the principles back of intellectualism and mysticism, it is comparatively easy to trace their respective actions in the current of the world's literature. In the very form of expression, in the fashioning and the application of words and sentences are found unmistakable characteristics, marking out the devotees of the two different systems. The extensions, complex and elaborate diction of intellectualism, contrast keenly with the unassuming, quiet, graceful and spontaneous effusions of mysticism. Perhaps no two authors represent so strikingly the principles of the two systems as Thomas Carlyle, of Great Britain, and Ralph Waldo Emerson, of America. The former is a strong, daring intellectualist, though his mental sagacity, lighted up with glimpses of keenest perception and backed up by redoubtable personal convictions, sometimes flashed out expressions almost resembling mysticism. "Who is man?" he cries in *Sartar Resartas* and answers with mysticism: "a breath, a motion, an appearance;—a visionalized idea in the eternal mind." Yet with Carlyle this thought is an intellectual concept, an elaboration of second-hand Hindu philosophy which he discovered in his study of Fichtean and Hegelian metaphysics. With a surpassing subtlety of logic, Carlyle decerned the probability of the postulates advanced by mysticism, and applied them with mathematical precision to the human equation. Hence without being possessed by the nature of mysticism, he was still receptive to the profound reasonableness of its intuitions. The penetrating power of his perception and overpowering force of logic, enabled him to analyze the historical phase of mysticism, and give to it a practical interpretation. He described the mystic life, but did not *live* it; he appreciated the beauty and force of its truth as an intensely interested critic, but did not find its idenity in himself as a governing, ever present principle. He discovered the mystic life, by analysis, not by synthesis—i. e., recognized by sheer force of logic its

necessity in the orderly unfoldment of a mental and moral universe; but conceived of it as the result of a *generatio spontanea* generated by evolution itself, and not the emanation of a fundamental unit-essence independent of, yet acting through universal evolution.

For while the mystic reacts in terms of vital, selfconscious, heart to heart experience to his inspiration, and thus identifies himself with his thought, the intellectualist is limited in his knowledge to the affirmative recognition of a seemingly infallible logic. But as identity of the mind with its subject is the indispensable condition for a true understanding of its integral and universal relations, it follows that the intellectualist is not in a position to recognize the fundamental unity and solidarity of life back of the temporal forms of expression.

Hence Carlyle fails to conceive of history and nature as part of a divine drama, staged for the purpose of educating the soul into a knowledge of itself. He regards the events of life as complete and final products, irretrievable and irreparable. Man, the concrete, historical man, is to Carlyle the sole arbiter of universal existence—the sublime, immeasurable hero, or despicable irredeemable wretch, capable of generating powers to build or wreck human destiny. In absence of an inner and ultimately adjusting power, the individuals are at each others' mercy to the extent which social and physical conditions permit. Consequently Carlyle's historical characters are not representatives or instruments of fate, but fate itself, wielding good or evil, truth or falsehood, life or death as unchangeable finalities, commencing and ending with human nature, and inducing impenetrable gloom, or fairy delight over the lives of men. And it is this view of existence that compels Carlyle to judge man from what he *does* rather than from what he *is*, and to interpret the drama of history as a final process—the irredeemable output of its own actors.

The strong, ever-assertive personality of Carlyle indicates the intellectualism of his nature. For intellectualism stamps every syllable with the personality of the writer, while the mystic continually makes efforts to disappear from view in the fullness and power of his message. He sacrifices his personality so as to enable the thought of which he is the hearer, to

speak with its own inherent strength and virtue. The intellectual writer charges his message, while in mysticism the message charges the messenger. Carlyle, with his mastery of the letter, but enslavement of the idea; with his tyrannous control of expression, but abject subjection to the mind back of it, charges his vehicle of expression almost to the point of bursting, with the mingled output of his unceasing mental conflicts. Under the strain of tumultuous energy, he delivers torrents of moral indignation and personal animosity, fervor of compassion and heartless misanthropy, hero-worship and self-conceit, etc., to the extent his volcanic, passion-tossed mind succeeds in ringing off its dominant changes. Carlyle was a self-generating mental dynamo, who derived his aims and powers from an ever-oscillating, ever-restless mind, groaning under the action of a higher light which tried to penetrate and illumine its nature.

If Carlyle illustrates the principle of the nineteenth century intellectualism, Emerson on the other hand presents a type of mysticism, conforming to the practical spirit of our modern time. For there is a practical and unpractical mysticism, and the mysticism of Hindu abstraction and medieval fire-philosophy, is as different from the vitalizing, concrete, man-embracing and heart-throbbing mysticism of an Emerson, Browning, Maeterlinck or Walt Whitman, as the alchemy of the Rosicrucians is different from the chemistry of a William Crookes, Sir William Ramsay or M. Curier. The difference is principally one of motive; for while the mystic of old found in his own advancement the dominant consideration of his life and hence in isolation from his fellow-men sought the path to truth and final liberation, the modern mystic finds in the heart-throb of the common life, in the crowded marts and thoroughfares of our commonwealths the inspiration and realization of his philosophy.

And Emerson possesses in fullest measure this spirit of modern mysticism. A true mystic, he has the power to disappear in the profundity of his thought. This statement, however, does not deny originality to Emerson; but his originality lies in the thought, rather than in the letter, in the soul as *individuality*, rather than in the mind as *personality*. Thus in comparing him with Carlyle, we find that while the originality of the latter has its root in the *forms* of the mind, the originality

of Emerson lies in the *ideas* of the soul. Regardless of the seeming incongruity of expression which his sudden and frequent changes of opinion gave rise to, Emerson followed the promptings of his soul, fearlessly subordinating his mental concepts to the revelations of a purer light. "If a thought" he says, "which you may pronounce today, should in the light of tomorrow's experiences be contradicted by a truer thought, proclaim the latter with cannon voice to the same public." Like the true mystic he ever sacrifices his own will to the impersonal, divine will, which latter we recognize as conscience. "Here is a man" says Henry James, who had had the privilege of Emerson's personal friendship, "here is a man who seems to me almost void of will, void of that tyrannous intellectual power, which incessantly drives its subjects to subjugate all men to its own mental and moral convictions." Or as Emerson expresses it himself in his essay on *Spiritual Laws:* "A little consideration of what takes place around us every day, would show us that a higher law than that of our will regulates events; that our painful struggles are very unnecessary, and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love will relieve us of a vast load of care."

So far from being a mere dreamer and theorizer, the mystic holds a firm grip on the practical issues in the human situation. By his calmness of mind he is able to receive the rays of universal truth shot into his soul unrefracted and undiscovered. Hence the paramount necessity of possessing mental calmness for the realization of truth. Or to speak with Robert Browning, another mystic nature who in *Paracelsus* reveals to us that

> "Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe:
> There is an inmost center in us all,
> Where truth abides in fullness; and around
> Wall upon wall the gross flesh hems it in.
> .....and *"to know"*
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape
> Than in effecting entry for a light
> Supposed to be without."

The calm, pure, placid mind is ever porous to truth. No longer disturbed by agitations arising from mental worry, personal ambitions and fears, the mind will cease to render obstruction to the passage of vital truths into the human soul. Hence it at once becomes apparent that there can be no points of similarity between the mystical and the mysterious. The latter is vague, complex and unproductive of practical issues, while the former is simple, serene, and intensely practical. Mysticism is mysterious only to the intellect—the mind; to the soul it is as plain as daylight. The staggering cycles and epicycles of the geocentric theory of stellar mechanism were irredeemably complex and mysterious, involving in its computations unceasing problems to the intellect; while the unsuspected fact of a heliocentric basis, revealed to the soul of Kopernicus, dissolved the mystery into elements of at once profoundest truths and simplest principles. The profoundly grand is ever the profoundly simple, and true wisdom is always accompanied by a practical understanding and common sense. For what is common sense but a realization of the true relations existing between man and his environments—a realization, which when universally applied, involves the operation of the highest powers of human consciousness. The science of life, and the philosophy of living constitute the Alpha and Omega, the beginning and the end, the subject-matter and the motive-power of modern mysticism.

As a mystic, Emerson conceived of man as a "method, a progressive arrangement; a selecting principle, gathering his light to him wherever he goes. He takes only his own, out of the multiplicity that sweeps and circles around him. He is like one of those booms which are set out on the shore on rivers to catch drift wood, or like the loadstone among the splinters of steel."

That is, man *is* what he *does,* and *has* what he *is.* By laws of unerring affinity every man is brought into vital and reciprocal connection with things and elements corresponding in character to his own moral nature. The mystic grows strong and wise and true because of living a life attractive to these powers. And by reasons similar to what is found in the failure of the sunrays to reach the earth through a turbulent, cloud-covered atmosphere, so the rays of eternal truth are incapable of enlight-

ening a soul whose mind is agitated or impure. Calmness and sweetness are to Emerson, powers of world-fashioning potency. "In the rush and humdrum of the crowded street, man should feel the calm serenity of solitude." The haunted restlessness of most men results in their leaping away from their true estate. "Whatever is due to thee gravitates unto thee"—but its coming must be awaited with calmness and faith.

While the intellectualist, engaged in powerful wrestlings, keeps his mind continually agitated and inaccessable to universal thought-currents; the devotee of mysticism by fixing his mind on definite moral ends renders it a fit vehicle for thought, and thus sets free the receptive and assimilated powers of the soul. "From within or from behind a light shines through us upon things, and makes us aware that we are nothing, but the light is all," says Emerson, thus setting forth the *modus operandi* of the seeming paradox: The union in the soul of the two contraries; fearlessness and humility. "Oh friend" he continues, "never strike sail to a fear. Come into port greatly or sail with God the high seas." With the consciousness of having God as the immediate leader and defender of our lives we feel imbued with the fearlessness of immeasurable powers while at the same time the realization of this power overshadowing and protecting us, must fill our hearts with humbleness and childlike faith.

And here we find the source to the calmness, strength and determination of the mystic. He is never taken by surprise, never gives way to impatience, never loses his cheerfulness and faith. He knows, because he feels that both the sad and the pleasant are introduced into his life as elements necessary for his evolution. Fortune or misfortune, success or failure, health or disease are the changing features of one great universal scheme, the evolution of the soul.

It is in holding this broader view of life that the mystic triumphs where the intellectualist fails in solving the problem of existence. For where the former surmounts his difficulties by referring them to an ultimate basis of unity, where friction is dissolved into harmony, the latter succumbs to his difficulties by appropriating to them characteristics of isolated, final processes, regulated by no other influences than the power of at-

tack and the power of resistance, innate as merciless, elementary forces in the warring entities of temporal survival. The mystic looks upon himself as an instrument, the intellectualist as a victim; the one finds his power for life contained in the struggle for life; the other finds in the same struggle the generation and operation of an inimical force which is ultimately destined to destroy him.

The mind rendered impervious through its own internal agitations isolates the soul from the greater sphere of life and thus compels it to revolve its mental processes on the pivot of a limited personality. The judgments and general conceptions of the individual will thus be constructed on a basis of the relationship things bear to himself rather than to others. His philosophy starts with himself, feeds on himself, grows with himself, and mostly dissolves and dies with himself. He stands and falls, an isolated factor; and while he may exhibit a tremendous intellectual activity as long as his mental dynamo can supply him with force, the display is merely ephemeral, leaving no enduring landmarks, no reliable guideboards on the highways of an historical evolution.

"Intellect" says Emerson, "is void of affection and sees an object as it stands in the light of science, cool and disengaged." Yet while largely skeptical and negative to its fundamental nature, intellectualism is not without its mission in the evolutionary process. Its historical position is that of a fashioning, co-ordinating factor, adjusting the past to the present, the old to the new. It analyzes and classifies the material brought forth by an advancing evolution. It rediscovers and applies inventions and arts buried in the past; and while yet unable to strike out on original departures of thought, is still rendering services to progress by the realization and execution of ideas, impulses and tendencies floating into the mind from external sources. Thus equipped with a power to execute rather than to legislate; to apply rather than to construct, intellectualism receives its evolutionary value by critically examining the laws and principles of evolution and applying them as levers in the social progress.

So far, intellectualism represents the activity of a healthy force in the unfoldment of human nature. Its trespassings, how-

ever, we find in the attempt to substitute the soul by the mind, the heart by the head, as powers of intelligence—a process which necessarily must lead to a conversion of pure, original, humanizing soul-impulses, into injunctions of egotism, dogmatism and personal ambitions. Intellectualism in its very nature is negative and analytic, and must ever fail the moment it arrogates to itself, the dignity of positive synthetic and constructive power.

To the thoughtful student of life there can be no doubt that evolution tends toward mysticism. For it is the recognition of the action of the soul in human affairs that gives rise to mysticism. And as this recognition, with its innate certainty of a supreme power back of life and destiny, tends to inspire trust, faith and hope in the soul, it follows that one of the strongest characteristics in the mystic is found in his optimism. And it is in the growth of this optimism in the leading minds of our time, that we find the surest indication of the presence of this evolutionary tendency. In the work of our modern great poets, in the effusions of the Brownings, Tennysons, Walt Whitmans, Maeterlincks, Bjornstiern Bjornsons and Ibsens, bubbles the stream of unmistakable optimism, clear and strong. "Be sure", says Browning in *Sardello,* "be sure they sleep not whom God needs!" And again, "God is in heaven, all is well in the world." In his powerful drama *Paracelsus,* the latter is made to say: "I have lived, seen God's hands through a life time, and all was for the best." And on another place in the same drama:

> "From childhood I have been pursued,
> By a fire—a true fire—faint or fierce
> As from *without* some master so it seemed,
> Repressed or urged its current; or rather
> I must believe an angel ruled me thus
> Than that my souls' own working, own high nature
> So became manifest."

For it must be conceded at all events, that Browning has discovered the soul in evolution, and most of his large poems are dramatizations of incidents occurring in the development of this soul. And as the study of the soul ever leads along the path of truth, it follows that the finding and determination of truth constitute the theme of his great mystic quest:

....."Watch narrowly
The demonstration of a truth—its birth
—And you trace back the affluence to its springs
And source within us;
There broods radiance vast!"

And this "watching for the demonstrations of truth" does not end with existence. Browning as a mystic saw in death, "not a blind alley but a thoroughfare"—"Oh Festus"—he lets his *Paracelsus* exclaim: "Strange secrets are let out in death."

It is on the basis of this certainty of soul that mysticism rears its optimism. And the latter, when realized in action manifests as joy—a joy born from a consciousness of being a part and parcel of universal, imperishable life,—a share holder in its wisdom, love and power:

—"For I can not enjoy
Unless I deem my knowledge gained through joy;
Nor can I know, but straight warm tears reveal
My need of linking also joy to knowledge;
So on I drive, enjoying all I can."

For pure joy must be earned—earned by work, by renunciation, yea, even suffering:

"But thou shalt painfully attain to joy." *

And here at last we find the keynote to the very heart and center of mysticism; self-sacrifice—the rewardless, unappreciated work for others. For is not that the meaning of the quest whispered in the ear of *Paracelsus* by his genius:

"Wilt thou adventure for my sake and man's;—apart from all reward?"—

In the prose poems of Maeterlinck the same conception of life is present—the same tireless search for the soul. "The soul," says this author, on *Treasure of the Humble,* "is emerging from its mystic deeps of being, and makes its revolutionary presence felt in the every-day consciousness of men."—a presence which "strikes terror in the hearts of the wicked, but sheds sweetness and love in the hearts of the pure." He who does not know the soul does not know love. The knowledge of the latter calls for infinite vigilence. For to Maeterlinck there is an evolution of love not less imperious than an evolution of

* Browning, *A Soul's Tragedy.*

life. In the old dispensation we were admonished to love our neighbor as he loves us; in the new dispensation the advanced statue of the soul admits of a stronger and deeper interpretation of the nature of love; love thy neighbor as *thyself;* while the latest dispensation called forth by the tremendous strides of the soul in its historical unfoldment, is interpreted by Maeterlinck in the truly mystic sentence, "love thy neighbor in *thyself.*"

Hence the subject of mysticism is the study of the soul, and the enjoyment of its powers in the service of humanity, its ever-present object.

Mysticism stands for the philosophy of life and the science of living, exerting a determined practical bearing on human life, devising plans and methods for raising intersocial relations and individual conducts toward ideal heights. It derives its name from its researches in the deepest, most vital and important, yet least known element in human nature—the individual soul. And as the soul is the center and basis of intelligence, the generating, creative force back of every thought and action, it follows that a study, which has for its aim an adjustment and harmonizing between outer and inner nature; between man and his environments; and the vivifying of individual consciousness concerning his duties, responsibilities and service to his fellow men,—which all are functions of the sane and active soul—means nothing but simple common sense expressed in a wholesome, wideawake, practical life. Or in other words: Mysticism is the love-inspired action of the soul in his service of suffering fellow souls.

AXEL EMIL GIBSON.

THE MENTAL MECHANISM.

BY DR. L. E. HOLMES.

Some of the central ganglia of the human brain, particularly the pituitary bodies and the pineal gland, have been called by the ancients the seat of the soul and credited with the office of consciousness. But recent knowledge of brain cell functions seems to upset the theory of a special location of consciousness.

The convolutions of the brain, or cerebrum, where the intellectual functions are carried on, are specialized for certain purposes; each convolution is a more or less separate and distinct portion of the gray brain matter as to the functions of its cells; each of the five senses has a separate brain portion assigned to it.

The functions of many folds or convolutions of the brain have been quite clearly demonstrated. For instance: The surface appearance of objects—pictures of persons, trees, animals, landscapes, etc., lies in the posterior portion of the cerebrum, in the occipital lobe. This lobe has been called the picture gallery of the soul. Language, or the word-forms whereby these pictures are described, lies at the opposite (anterior) portion of the brain in the third anterior left frontal convolution—the speech area on the lower and anterior border of the fissure of Sylvius. The sense of flavor of an object, as of an orange or a rose, lies upon the anterior portion of the brain, below the speech area, in the temporo-sphenoidal lobe. That of taste near that of smell, but in a separate fold. The sense of feeling by which an object is distinguished as to many of its attributes and qualities, lies in the parietal portion at the top of the side of the brain on either side of the fissure of Rolando, midway between sight and speech areas. The auditory centre is in the first temporal convolution, while the naming centre is in the third and fourth temporal folds. Other centres of brain cell functions have their separate locations.* The different qualities and properties by which any object is known and distinguished all lie in separate brain localities.

By common supposition the intellect cells lie in the anterior portion of the cerebrum. These are not so definitely located or defined as are other (sense) cells of the gray matter of the brain. They are approximately located by exclusion.

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*Ferrier; Ranney (Neurone System).

For instance: The third left frontal convolution (that of speech) is sensory with an intellectual coloring, being confined to the function of retaining word impressions, and thus closely related by position as well as by function with the intellect cells; and, probably, the third right anterior fold has a similar function, but less used. The left carotid artery receives a more direct and larger quantity of blood than the right. Thus these folds of the frontal lobes on either side are excluded from purely intellectual functions; and probably the other frontal folds, the first and second on either side, are purely intellectual.

The intellect cells are set apart, and receive no direct impressions from the outside world. All comes to them second hand, from the sense deposits of the different brain centres. They cannot communicate to the outside world except through sense centres.

From the sense brain cells radiate nerve cords to all the external organs of sense perception, and to and from distant parts of the brain—from the different layers of cells among themselves (by contact of poles); from the sense cells to the intellect cells, and from these, again, to the sense cells; so that at any time the whole brain organism may be in active relation with itself and with the external world.

The microscope reveals five layers of cells covering the cerebrum.

It is estimated that the brain surface is composed of about 9,200 million cell-bodies.* Enough, it would seem, for any man, if they are fairly trained and developed and kept free from the effects of unnatural and destructive agents during their growth and natural development.†

The brain cells are polar, bi-polar and multi-polar, so that they connect with one or more nerve cords and with one another by contact of poles.

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*Guenther and Pedersen's Epitome (Physiology).

†The largeness of the human intellect is estimated by or found to correspond to the weight of the mass of the brain. But the mass does not consist of gray matter. Perhaps nine-tenths of the weight of the brain consists of the white substance of the commissure, *e. g.*, of nerve cords. Of the fraction of the gray matter but a moiety is of the intellectual portion. The explanation is that the activity of the cells gives development to the communicating cords, and the strength of these reacts, doubtless, upon the cells to stimulate their activity.

The nerve cord is composed of a central axis-cylinder of a soft gelatinous substance, divided throughout its length into short sections or nodes; these nodes are electrical, each with positive and negative pole. This cylinder is surrounded by semi-fluid myelin and a firm cellular sheath—the neurilemma; this sheath covers the axis cylinder to its near approach to the gray brain cell. Here the soft substance of the cylinder is uncovered and comes in contact with the brain cell pole, rests upon or receives into itself the pole of the cell. The poles of the brain cells being of the same or similar protoplasmic substance as the axis-cylinder, act in the same way, touching and communicating with one another without the intervention of a nerve cord.

The nerve cords are not continuous with the cells of gray matter, but connect intermittently to the horns or poles of the cells making a contiguous connection when necessary for memory and expression, memory being an impulse wave from a sense cell to an intellect cell.

The cord connection with the pole of the cell is not permanent. It is made, as said above, by the neuron or proximal end of the cord slipping over or coming in contact with the pole of the cell. Nothing is in the cord but a wave motion through its gelatinous substance; all is in the cell. The wave motion is an electrical impression of what the cell has received through the external sense. The intellect cell calls on the sense cells for responses as to the nature of their contents, and the intellect cell conveys these as thought images to the language cells for utterance in speech.

We often find a name on our tongue, but slipping our memory just as we are about to pronounce it. The name had been found by the intellect cell inquiry in its sense cell keeping, and was transmitted to the vocal organs for utterance, but at that instant the neuron or end of the connecting cord slipped from the pole of the cell (owing to a shrinkage in the blood current due to fear, fainting, self-consciousness, perhaps, or to any other cause), the connection of the word cell with the intellect cell thereby ceased, and the name disappeared from consciousness and from the tongue. Here consciousness is plainly the result of intellect and sense cell connection and existed only during active communication.

The images and parts and properties that make up an object are reposed in as many parts, and widely different parts, of the brain as

there are senses; they remain there as unconscious effects except in active transit from sense cell to intellect cell.

No object, as a whole, as we have seen, has a brain cell or thought centre of existence.

Conception is formed from the reflection of the impressions of the parts, properties and relations of material things from the sense cells to the intellect cell and there synthetized into a whole. We never think in wholes, only apparently so while synthetizing the sense parts. The intellect retains an unconscious abstraction of its work as the sense cells retain their impressions unconsciously in a fixed state. This abstraction may at times be consciously aroused to action, filled out, and transmitted as thought to the organ of speech to become uttered or recorded, and so capable of transmission to other minds. The different sense cells aid one another by suggestion in the restoration of images.

When a person's name is lost, we think of the person's face to aid in recalling the name; or by walking past the place where such person once lived or worked when we knew him, the name will suddenly come to us; the sight cells stimulate the intellect and word cells to recall the name. Thought is stimulated by sense forms. We may remember by aid of scent alone, and recall thereby a long train of forgotten circumstances.

When all the senses have lost an impression once implanted, there still may remain in the intellect the shadow of that former impression, whereby recovery may be brought to the sense cells again. But never can we think of that of which one or more of the senses has not been furnished a clue.

Instinct, which at first thought seems an exception, is not. Instinct is the adaptability of cell form to do, when stimulated by sight or sound or any sense impression similar to that which created it in an ancestor, that act (as if before known) which such ancestor had done for repeated generations. That adaptability is organic and transmitted. It is sometimes in the human species transmitted apparently from some remote ancestor. So quickly does the instinct-wrought cell receive that for which it is so exactly adapted in its molecular and gross structure that it appears like some certain spiritual knowledge inherited, while only the place was inherited where such knowledge or practice could at once lodge and act.

Thus genius is an inherited cell-form adapted to a certain line

of work. For the same reason a hound instinctively follows a scent. Possibly an ancestral thought may be revived again in its inherited word-form when such cells are stimulated by scenes like to ancestral scenes, and thus a plagiarism may be simulated. The cell form and quality is mostly due to ancestral cultivation. The cell that contains the impress of a horse likely differs in its physical form from that one that has the impress of a sun-flower, or of a child, or a serpent; and that that contains the solution of a problem in Euclid may be of larger size and form than that that can solve only a very simple sum in primary arithmetic. 'Tis these forms and larger sizes that are transmitted to brighter offspring, from generation to generation, and advance the race.

"God gives to man the hope of prouder progeny."

Thus while instinct is the natural response of the gray brain cells to the impact of the external senses upon them, the beginning of the intellectual cell development is the conversion of instinct into language forms. Secondarily, the intellect cells receive impact of sounds and words from the word centre; these are gradually developed into word forms bearing ideas—as the single word itself carries its meaning. These impacts develop the intellect cells in numbers, strength and form, in like manner as the sense cells are developed into instinct centres by the impact of sense waves bearing the properties of external objects of sense. The word and its meaning act on these cells as an external object. Thus the speaking animal only can develop to any considerable extent the intellectual faculty.

The intellect cells use all other brain cells for the production of thought—these other (sense) cells having the stored material—images of segregated parts of objects out of which the mind may weave ideas, a theory or discourse.

Sense cells are stimulated by the intellect cell in its desire to know and feel what is. The intellect cell in turn may be stimulated to thought or desire by a sense cell when that cell is moved by some new or renewed impression.

Consciousness of this or that object or conception can take place in the brain only when the intellect cell is in active contact with the poles of the sense cells which contain that subject in its separate sense divisions. We know ourselves only through reflected sense impressions and shades of past impressions remaining in the intellect cells and there rekindled.

Consciousness depends upon the related functions of all the brain cells, or a major portion of them, *in action.*

Consciousness of a concrete whole cannot be located in one centre when all the sense parts of that whole are segregated and never placed in one cell keeping or local part. It can be felt only during synthesis.

Thought cells calling upon the sense cells to impart their contents for inspection through their conveying cords, we call thinking, trying to think, or to recall a memory.

The intellect associates the several parts of an object of thought under its inspection, and, of these parts and their relations, re-creates whole forms, conceives ideas and formulates expression. These parts are conveyed to them by electric waves through the gelatinous axes of the nerve cord cylinders from the sense cell deposits.

Without the returning impulse of the sense cell the intellect would be unable to formulate thought, having desire only without material for such use.

Thought is the wrought product of the impressions of external crude forms.

Thought construction may, and often does go on without consciousness. In these cases the mind goes on with a work previously thought of or planned, while the external senses are practically closed. A delayed consciousness may come to one without memory of time or place, and thus a revelation be simulated. In the multitude of millions of cells much is hidden away and temporarily lost. We search sometimes for a previous thought and cannot find it, or give it up, but the mind may continue the search without troubling consciousness, and, after a time, a day, or perhaps a week, it is found and suddenly surprises consciousness with its presence.

Experience verifies this and shows that the intellect searches far and wide among the cells for its lost treasures, and shows also that all is not in one place of thought, but that each and every item lodges in a special part and that part outside of the intellect or thought centre from where the search is sent out—the ego—centre of our conscious selves.

Contact with the external world is necessary to enable the mind to preserve its sanity. Sane consciousness depends upon contact of the sense cells with the intellect and with the external world.

As thought cells receive no direct external impressions, they can

act only by an indirect or reflex impression or impulse from the stored impressions of the sense cells; and all knowledge of facts by which truth is discovered is thus from a secondary source that must be verified constantly; constant touch with the source of all things enables the mind to preserve a sane relation between itself and external nature. In sleep a part of our touch with externality is lost, and, consequently, the incongruousness of our dreams does not appear to us. Thus consciousness and sanity require the action and interaction of the whole brain in relation with itself and the external world. Without communication with the sense cell the intellect cell would be lost and void of sense or thought, or but a vague feeling of sympathy could exist between it and something near by, physical only, unless a telepathic sense be assumed by which thought forms are directly brought to the intellect from outside. That the intellect cells have no direct communication with the external world through a communicating cord seems to preclude this idea. The idea is still *sub judice,* and, likely, ever will be. Direct mental transference of thought is not voluntary—not in conscious use. The supposition that there is, now and then, such transference, is quite generally admitted among the people, but it is as generally rejected by trained thinkers—still with a shy shade of possibility. The possibility must suggest as means of transference a vibration through some mentiferous ether, stimulated by thought waves from another person, and directed—one cannot imagine how—to the recipient. Psychology has not yet dealt with that. It is so far merely a feeling in the air that may or may not be true. The mystic would say: "Time and space are non-existent; they are the illusions of matter and motion. Therefore there is no need to direct thought—it is there. Soul and (its) thought are all; and are where the object is—*i.e.,* there is no space between."

Be that as it may, we will not argue it.

SUMMARY.

All the special senses have separate brain centres; they have no direct communication with the intellect.

Communication with the intellect is a secondary reflection from the sense cells through brain cords or poles of cells.

In the intellect cells a synthesis takes place of the different parts and properties of objects reflected from sense cells. A shadowy abstraction of this may remain in the intellect cells.

Consciousness takes place but momentarily as a passing wave between the sense cells and the intellect cells as the sense impulse touches the latter—with its reception and making up; it has no abiding location.

Knowledge attained is in an unconscious state. We can dimly realize our ability to bring that knowledge to an active state of consciousness by calling on the sense cells for their stored impressions. The instant the neuron slips or shrinks from the pole of the sense cell all active knowledge or memory of that particular cell content ceases.*

Conscious thought springs from the impact of an electric wave impulse from the sense cells to the intellect cells; consciousness remains during the effect of such impact and active reflection thereon.

DR. L. E. HOLMES.

THE ETERNAL CYCLE.

A mystery of space long æons past
  Was shaken by an energy supreme
Called God (or X), and into it was cast
  A billion orbs which yet with motion teem.
And one at least of these—the motley earth—
  In vegetation showed the parent flame,
Which, after countless ages of rebirth,
  The reptile, bird, and animal became.
Then upward on the slow-evolving scale
  The Force Divine advanced, until at last
The form of man became its coat of mail,—
  The great epitome of all its past.
Its course complete, its strength by death renewed,
Again thro' time the cycle is pursued!

OLIVER OLDEN.

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*Read before the Montana Academy of Sciences, Arts and Letters at Helena, Montana, December 29, 1904, and before the Montana State Medical Association, May 17, 1905.

MODERN SOCIAL LIFE.

Society, so-called, is organized entirely for the benefit of a privileged class; the working class being only considered in the arrangement as so much machinery. This involves perpetual and enormous waste, as the organization for the production of genuine utilities is only a secondary consideration. This waste lands the whole civilized world in a position of artificial poverty, which again debars men of all classes from satisfying their rational desires. Rich men are in slavery to Philistinism, poor men to penury. We can, none of us, have what we want, except (partially only) by making prodigious sacrifices, which few men can ever do. Before, therefore, we can as much as hope for any Art, we must be free from this artificial poverty. When we are thus free, in my opinion, the natural instincts of mankind toward beauty and incident will take their due place; we shall *want* art, and since we shall be *really* wealthy, we shall be able to have what we want.—*William Morris.*

REVIVALS OF RELIGION.

To the revivals of religion, so-called, the obvious objections are unhealthy emotionalism, hysteria, and transcience of effect with injurious reaction after a time. A series of vivid pictures are drawn, the pigments being "sin," "guilt," "hell," "wrath" and "judgment." There are a few minds in every audience instantly susceptible to the influence of words and tones confidently and hypnotically emitted. These minds succumb to fear at once, and the contagion spreads from them to the less susceptible, breaking down whatever healthy intellectual positively they may have, so that they too succumb to the verbal pictures and to fear. When the process has gone far enough, another key-note is suddenly sounded with equal power. Another set of verbal pictures are sent in pursuit of the first, obliterating and reversing them. The pigments now used are "grace," "redemption," "atonement," "salvation," "love." Minds rendered utterly negative and non-resistant by fear, accept with profound relief the new pictures, gladly label their fear "repentance," and confidingly move under the soothing influence of the new hypnotic current.

There is no calling of men to the real "new birth" in this,

—*Exchange.*

THE WILL THE INDIVIDUAL.

The more one investigates the domain of Will, the more hopeless becomes the task of defining its precise meaning; for Will is the Individual. It is the fire of Life.—*Arthur Lovell.*

REINCARNATION.

O, little soul, from out the azure sea
  Of endless time's illimitable space,
Once more to earth you come, once more
  To tread life's round of grace.

From out the depths of all the Universe,
  Canst thou not tell us of Life's mysteries?
From whence we came, where we shall go
  And all that was and is?

Canst thou remember nought of that last life
  When thou wert bound upon the Wheel of Fate,
In that, thy previous birth or of the time
  From which thou cam'st so late?

O, little soul, I will not vex thee thus.
  Thou hast thy right to live this life in peace,
To laugh and crow within thy mother's arms.
  My questionings shall cease.

May nought but peace and plenty crown this life!
  May happiness within thy pathway spring!
May fame be thine! "To all high places may
  Thy name and glory cling!"

A. EASTMAN ELWIN.

Whatever has God in it will meet with three things; first of all ridicule, then discussion and finally adoption.—*J. Stuart Mill.*

Whatever is just is also the true law, and this true law can not be abrogated by any written enactment.—*Cicero.*

Statutes against equality and fundamental morality are void.
—*Justice John McLean.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

THE MONTHLY ISSUE REINSTATED.

With this number THE METAPHYSICAL MAGAZINE returns to its original status as a "monthly." This move we are convinced will be most acceptable to its numerous readers who have missed the usual monthly visits. It has always been the intention of the publishers to restore the regular issue when feasible.

Among the changes effected in order to bring this about at the present time is the absorption of "The Wise-Man," a former monthly, which has now been combined with the METAPHYSICAL MAGAZINE. This we believe will strengthen the work of both periodicals, as several points of advantage are gained thereby. The most valuable of the material prepared for "The Wise-Man" will appear in these pages in future numbers.

Subscribers to both magazines, of record January, 1906, will receive THE METAPHYSICAL MAGAZINE monthly for the entire period for which they have paid. New subscriptions will be received for periods of one year, six months, or three months at $2.00 *per annum*. A good magazine cannot be maintained for less than this price; all those who have tried it have failed in the attempt.

THE "METAPHYSICAL MAGAZINE" is now here to stay, and features are in hand which will insure the maintaining of its previous reputation as a purveyor of the best to be procured in its lines. Its pages are open to the sound thinking of the world.

The really valuable work of this periodical, we fully believe, is ahead rather than back of the present time. The grand subjects of which it treats are daily becoming more popular because better understood and their intrinsic value in daily life is beginning to be appreciated.

That everything really worth doing is first evolved in mind is an axiom that carries with it the vitality of a principle. This truth is the groundwork of mental philosophy.

THE METAPHYSICAL MAGAZINE will continue to disseminate sound principles and aid in understanding kindred philosophy.

Those who wish such teachings as it imparts will, we feel sure, welcome its return to a monthly issue. For the insuring of its continued success it requires only the generous support of those who feel the need of such a helper, and this we are sure it will receive, for there is no other to take its place. No matter how many periodicals you receive, there is a vacancy until "THE METAPHYSICAL" arrives.

LATER EXPLANATIONS OF THE EXODUS ACCOUNT.

The savants who have been exploring Egypt have been overturning much that we were supposed to know of her ancient history. The exodus of the Israelites and their adventures appear to be quite a different affair from what has been represented. According to the late Brugs-ch-Bey, the emigrating horde did not go through the Red Sea, or the Gulf of Suez, but by way of the Sea of Papyrus seeks the Lake Mareotis. Mr. Sayce shows further that they could not have tarried in the Sinaitic peninsula, as that had been for centuries in the possession of Egypt, and the mines were protected by soldiers. They could not have been safe from pursuit till they had passed the Gulf of Akiba into the Bedouin and Idumean territory.

Dr. Edward Mahler has attempted to ascertain the probable dates. Down to 1901 no mention of the Israelites had been found in Egypt, but that year Prof. Flinders-Petrie discovered an inscription which he renders as follows: "Israel is in despair; its fruits are no more." As this belonged to the time of the son of Rameses the great, it is construed to imply that the Israelites were not then a nation, but a people then wandering in a vagrant condition, not unlike the Gypsies. Perhaps it also related to their bemoaning of the flesh-pots, the cucumbers, onions and garlic. Dr. Mahler infers that the expulsion took place in the reign of Ramesus II. The "new king which knew not Joseph" he supposes was Amosis or Aahmes I., the founder of the Eighteenth Dynasty, who expelled the foreign rulers. A later monarch, Amenophis III., married a foreign woman not of royal blood, and so opened the way for the attempt to change the Egyptian worship. Their daughter was the princess who rescued and reared the Hebrew infant, naming him "Moses," an Egyptian appellation, signifying a "child," which appears in other proper names. At eighty years old he is described as appearing at the court of the Pharoah at Zoav or Tanis in Northern Egypt. This would

be Rameses II., a prince of Hyk-sos descent. The son of this king, Seti II., does not appear to have ever reigned alone, probably perishing when all the first-born were slain, from the son of Pharoah to the offspring of the humblest subject. The date of this event is conjecturally fixed on Thursday, March 27th, 1,335 years before the present era.

IMPOSSIBILITY OF SERUM THERAPY.

Professor Fischer makes three classes of bacteria, the prototrophic, the mitatrophic, and the paratrophic. The first of these classes subsist on inorganic material which they thus convert into living matter or matter transformed by its alliance with life. The second class are described as subsisting on organic material which has possessed life and died. They convert the matter from a lower to higher form. The third class prey upon living matter and change into their own substance. But though they vitiate bodies in which they are parasites, this is an acquired peculiarity and they can be made to become like the second class, feeding only on dead and decaying substances.

But no form of serum-therapy will destroy them. It may check their operations in one direction but only to change them to another direction where they will be equally mischievous or more so; to accomplish the best with this work of combating bacteria there must be a serum specific for every type of the vermin that has existence. This is absolutely impossible.

ABRAHAM LINCOLN A JEW.

A writer in *The Israelite* calls attention to the religious belief of Mr. Lincoln. It is well known that the Evangelic clergy accept him as being at heart one of their own kind; and spiritualists enumerate him as belonging with them. Peter Cartwright with characteristic bigotry assailed him as deist and infidel. But the "Jewish Quaker" calls attention to Mr. Lincoln's actual profession of faith. In the twelfth chapter of Mark it is recorded that a scribe interrogated Jesus in regard to his orthodoxy. To his question which is the first or chief commandment of all Jesus replies by a quotation from the book of Deuteronomy: "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength: This is the first commandment, and the second

is like unto it: Thou shalt love thy neighbor as thyself." The Scribe, broader in view than Cartwright, accepted this reply as complete, declaring that there was none other than the One, and that this law of him and the neighbor was better than whole burnt-offerings and sacrifices. As this statement embodies the entire Judean cult the writer considers Mr. Lincoln as sound in that faith.

THE TAILLESS GOSPEL.

A fox having had the luck to lose his tail by a trap, endeavored to promulgate the doctrine that foxes should not wear tails. His argument was that tails were a superfluity, utterly useless, and even evidence of a low stage of evolution. This, it may be remarked, seems to be analogous to a freak of surgeons eager to extirpate ovaries and the appendix.

Prof. Ernest Haeckel, the apostle of anthropologic learning, seems to be a freak like the fox, in his zeal to crush out the belief in immortality. Having put out his own eyes so that he can only perceive darkness as death he is eager to increase the number who believe themselves perishing as to consciousness and actual being. In this latest promulgation he declares that the Almighty did not create a soul till man appeared in the animal life of the world, nature having evolved a being high enough for a vehicle in which it could be incarnated. When the vehicle meets the fate of Dr. Holmes's "One-horse shay," the occupant, of course, perishes with it. Such is the beatitude which is offered, and which men are asked to believe. With such belief suicide would be mentioned as savagery, the happiest of conditions.

A CITY BENEATH A CITY.

The City of Carthage in ancient Africa, was utterly destroyed, as everybody knows in the third Punic war. It was originally a Phœnician colony, and the language of the inhabitants was almost identical with Hebrew. French scientists have discovered the existence of another city beneath which appears to have been inhabited by a people cognate with the Egyptians. Hundreds of sarcophagi with mummies have been found, marks of the Hathor and other articles purely Egyptian accompanying them.

The practice of embalming the dead does not appear to have been in vogue in the earlier dynasties or in the pre-Menean times. It was evidently introduced by some dynasty coming from elsewhere. Can it be that this find at the site of Carthage is evidence

of a conquest of Egypt from the country beyond Libya, and a colonising from the Barbary states? The legend of the Amazons hints something of the sort. They were described as coming from the region of Lake Tritonis, finding a cognate people in Egypt where they met with a friendly reception, and proceeding into Asia on a career of conquest. Other Arabic cities have also been found in the same regions.

IRIDIUM AS A LIFE-PROLONGER.

Dr. W. W. Christian, of Berlin, Connecticut, has been making a series of experiments with iridium. This mineral was discovered by Tennant in 1802 and takes rank as "the noblest of metals," being the hardest, strongest and least easily manipulated chemically or mechanically. In solution it prolongs animal and vegetable life. It has been found to relieve rheumatism, Bright's disease and consumption and other complaints of kindred nature. Though Dr. Christian has been engaged too short a time to pronounce upon the certainty of the remedy, he is hopeful of his discovery as an addition to the number of genuine remedies for disorders considered incurable.

ENGLAND AND BEER.

A brewery company in England recently announced a great loss of business. There was no money to pay dividends. This is said to be the case all over England. The loss is greatest in the towns, and is attributed to the fact that the people are becoming more sober, and there are better dwellings for the workmen.

THE MOONS OF THE PLANET MARS.

Gulliver, the scientist, has fairly redeemed his name from invidious association with the better-known Lemuel. Setting himself against La Place and all his followers, Prof. Gulliver insisted that there were two moons to the planet Mars. He based his hypothesis on the Law of Symmetry and Keppler's "Third Law." Of course he was derided and his opinion set down to visionary conception. But in 1877 Professor Hall discovered that Mars actually did have two moons, and that they make their revolutions almost in the same time and conditions as Professor Guliver had described.

THE "PROTECTION" NEEDED.

The healing of disease can never be made a strictly commercial transaction. There is a spiritual element in it that can never be safely separated from it. The doctor who doles out

his cures for dollars, thinking nothing of the transaction further than the money he makes out of it, will soon become a most dangerous parasite in the community. He is no healer at all. He is simply a charlatan and a quack of the most flagrant kind. It matters not what college he graduated from, or what system of healing he practices. If he does not hold the purpose of his patient above all theories, and all personal gain, and can not regard his function as a sacred one, separate from ordinary commercial transactions, he is a charlatan. These are the quacks tht society ought to pe protected from.—*C. S. Carr, in "Medical Talk."*

MATTER AND ELECTRICITY.

Sir Oliver Lodge declares that we know more about electricity than we do about matter. His hypothesis is, that an atom of matter is made up of a staple group of electrons, and that electrons themselves are merely electrical charges. He thinks that all the properties of matter can be accounted for in this way, and are merely the result of electrical forces. "Should this be true," says *The Electrical Review*, "we may then begin to reel that we know something about matter, for an atom of matter may be nothing more than a crystal of electricity."

VIVISECTION. Like every member of my profession. I was brought up in the belief of vivisection. But experience has taught me better. I do not believe that vivisection has helped the surgeons one bit. But I do believe that it has often led him astray.—*Lawson Tait.*

CHINESE LITERATURE SOUND.

It must be stated to the honor of the Chinese that no people, ancient or modern, ever possessed a sacred literature more completely exempt from licentious ideas, and that at no period has their worship been associated with orgies or human sacrifices similar to those of which traces may be found in the history of every pagan people. This vitalizing purity is, perhaps the reason for the prolonged existence of the social order of things.

—*Emile Bard.*

THE MOUND-BUILDER RACE NOT EXTINCT.

The Bureau of Ethnology in the Smithsonian Institute at Washington claims to have "proved that the mysterious mound-builders, who scattered memorials of themselves in the shape of huge tumuli, often built in the likeness of animals, over the valleys of the Mississippi and Ohio, were not an ancient and extinct race, as used to be supposed, but the immediate progenitors of the modern copper-colored aborigines. The Indians were still engaged in constructing these mounds for religious and burial purposes, when Columbus landed on the shores of America."—*René Bache in "Saturday Evening Post."*

THE AZTEC NAME OF MEXICO.

Tenochtitlan, the former name of the city of Mexico, derived its name from the cactus plant. It signifies Cactus-town.

SEVEN THOUSAND YEARS AGO.

In the heart of Arabian Babylonia, midway between the rivers Tigris and Euphrates, is a large row of hills surrounded by a desert. Numerous fragments of pottery are scattered there. Dr. Edgar James Barker caused excavations to be made and succeeded in unearthing a statue. The head was detached from it, and was not found till afterward. It had been inscribed by Naram Sin, the son of Sargon; and gave the name of the city as Ud-nun-ki, and the king as Daud or David. Its date is 1500 years older than the Tellah statue, heretofore the oldest known, so that it is at least seven thousand years old.

THE AWKWARD BOY.

A boy from the country, reserved and awkward, sat at the table in a boarding house beside a young lady who took pleasure in teasing him. When she left she asked him to write in her autograph album. He wrote this flattering stanza:

"Thy life—may nothing vex it—
Thy years be not a few,
And at thy final exit
May the Devil miss his due."

That boy was John Greenleaf Whittier.

The only person who never does wrong is the one who never does anything. The man who never makes a mistake never makes anything else.—*Lydia K. Commara.*

Altogether the foreign and the ignorant comprise the bulk of the American people. The principal problem that confronts us in our struggle to build up an American democracy is the education and uplifting of this vast mass.—* * *

Not liberty, but property, is the main object of society. The savage state is more favorable to liberty than the civilized, and was only renounced for the sake of property.—*Governeur Morris.*

It is love of the right, not fear of the law, that constitutes civilization.

By the definitions of law as given by Coke, Blackstone and other of the most distinguished jurists of the world, the law of Compulsory vaccination is unjust, invalid and void. It violates personal rights, and is a menace to the liberty of Americans.

While a police power exists and is necessary to some extent, it is subject to the limitations of the Constitution; and hence, under guise of the police power an individual can not be deprived of life, liberty or property without due process of law. Vast as the police power is, it is subject to such constitutional limitations.

—*Justice Herrick.*

Yet courts and Legislatures under this pretext have repeatedly set the Constitution aside.

Hast thou considered how each man's heart is so tremendously responsive to the hearts of all men?—*Carlyle.*

Progress requires variation; orthodoxy leads to bigotry, persecution, paralysis.—*Com. R. Mayer.*

Ridicule is the first and last argument of fools.

An immediate result of the acceptence of evolution was the spread of fatalism. Science could finally demonstrate that rigid laws govern the material universe, including the bodies of men. By implication, man's will and spirit were equally fate-bound.

Equality of opportunity and of rights and special privilege to none, no less than political equality, are imperatively demanded by the genius of free government.

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BOOK REVIEWS

THE METAPHYSICS OF NATURE. By Carveth Read, M.A., Professor of Philosophy of Mind and Logic in University College, London. In four books: Book I.—Canonic. Book II.—Cosmology. Book III.—Psychology. Book IV.—The Categories. Cloth, 354 luxe pps. $2.75 net. New York, Macmillan Co. London, Adam and Charles Black.

Here we have a most remarkable book, following lines of reasoning that few attempt even in this age of advanced thinking. The author presents in a plain style of English not too difficult to understand, the results of profound thinking along the lines of both metaphysical philosophy and physical science. He shows in this a wide familiarity with authors of the deep-thinking type and an almost marvellous style and system of analysis of ideas, modes and methods of thinking. The book should be read, re-read and studied by all who think among the mazes of modern philosophy.

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PSYCHIC THERAPY.

BY ALEXANDER WILDER, M.D., F.A.S.

"An Arabian hospitality to the suggestions of ancient tradition, as to the adventure of modern thought, belongs to genius as its insuperable trust."
—*D. A. Wasson.*

As materialistic reasoning in one class of minds converges to the extreme dogma of physical agencies and no more, a law as of polarity develops the conviction of a higher energy which inspires all life and enables all activity. Doubtless, there is a necessity somehow for both points of view, and a superior wisdom that comprehends them both within its scope. But we, with limited vision and faculties incompletely evolved, are hardly able to grasp that conception, and so remain more or less circ-circumscribed within our own range of thought. It will be well for us, nevertheless, if we are willing to admit that real truth is higher and broader than we conceive, and so are correspondingly modest in our assumptions.

The real entity of moral being is the soul. It is this which wills, perceives and feels. Closely allied with the corporeal structure in every part, it prompts every action, and through the bodily organism is made conversant with what is external. Critically speaking, we do not possess souls, because we ourselves are souls. It may be hard to explain or demonstrate, but it is by no means irrational to believe and to contemplate the soul as the real selfhood, to which the body is adjoined, and that it has its subsistence distinct from the body. It is, indeed, the

former and the governor, and by its forces the body preserves its integrity. Nor is it too much to presume that it has within itself a prescience which may divine the truth and even anticipate actual discovery. As every part of the universe, like an organic structure, is dependent upon every other, there must be a common sympathy between them, and the soul belonging with them necessarily participates in that sympathy, and may accordingly perceive their phenomena and operations. Truth is to be known subjectively as well as objectively.

It was long a belief among the various peoples of the earth that the Healing Art was of divine origin and character. If man himself sprung from a Divine Creator and parentage, he should resort for the remedying of ailments to the source of his being. The priest and the prophet were consulted as interpreters of the supreme knowledge, and the wisdom of the philosopher was held to include a science of maladies. As the individual came to know his own soul, he would perceive that the source of healing virtue exists within himself. We have had accordingly, in the different periods of history, accomplished men who taught, in one form or another, that there is a method of cure which transcends drugs and potions, and is co-existent with every person. It is a procedure, as they affirmed, to be employed through mind, effecting its results by the agency of the unseen forces which subsist and keep in order the whole corporeal nature.

Suggestions of this kind were made by those who were esteemed as the Fathers of Medicine, and even by Hippokrates himself. Living when philosophy had come to the flower with Ionian peoples, he was familiar with the teachings of Pythagoras, Demokritos, Herakleitos and their immediate successors; and he fully accepted the belief of supernal agency in all visible manifestations. "When the eyes are closed," says he, "the soul sees everything that goes forward in the body."

This sentiment seems to have received a more definite form about the first years of the present era. Athenæos, a native of Pamphylia, afterward living at Rome, was a philosopher as well as a physician, and founded a school of disciples. He rejected the old notion of four elements—fire, air, water and earth. They

were only qualities of matter, he affirmed. W. F. Evans remarks of him that he "revived the Platonic theory of the existence of an immaterial, active principle, called *pneuma*, or spirit; and the state of this principle was considered to be the source of health and disease. A medical sect was founded under the name of Pneumaticists or Spiritualists, whose practice was based on this principle.* Jesus, the Christ, seems to have adopted, or rather to have conformed His practice to that theory, and without deviating from it.

Many of the examples adduced in the Gospels, making allowance, perhaps, for some exaggeration by the narrators, appear to be confirmatory of this hypothesis. The paralytic at Capernaum, the man with the withered hand, the daughter of Jaeiros, the demoniacs—those whom their faith made whole may be named as examples.

After the establishment of Christendom, the treatment of the sick fell into the hands of the clergy. They became the lawyers and the physicians, and were such till after the Renaissance. Then came gradually many changes.

The great innovator was Paracelsus. Dr. Charles Creighton describes him as a man of originality and genius, who broke the dead level of tradition. He severely denounced polypharmacy, the poisoning of patients with mercury and the purging or bleeding of them to death. The indication of the true remedy, he insisted, was perceived in the mind. The physician "must above all be in possession of the faculty which is called intuition, and which cannot be acquired by blindly following in the footsteps of others; he must be able to see his own way. You must be able to do your own thinking," says he, "and not merely employ the thoughts of others. What others teach you may be good enough to help you, but you must be able to think for yourself."

He depicted medical men as constituting five classes: the disciples of Galen, the Empiricists, those who cure by employing their will-power, those who make use of spiritual force, and those who cure by faith alone.

Several of his maxims are very important. "There is a great

* The ancient Eclectics took their rise from the Pneumaticist teachings.

difference," says he, "between the power that removes the invisible causes of disease, and which is magic or superior knowledge, and that which causes merely external effects to disappear.

"As far as the patient is concerned there are three things required of him in order to expect a cure: his disease should be a natural one; he should have a certain amount of will, and a certain amount of vitality. If these conditions are not present, no cure can be effected. It is not the physician who heals the sick, but God, who heals him through Nature, and the physician is merely the instrument."

"In a case of sickness the patient, the physician and the attendants shall be, so to say, one heart and one soul."

"A physician who is true to his own higher self will have faith in himself; and he who has that faith will easily command the faith of the people."

"Determined imagination is the beginning of the highest achievements. Fixed thought is the means to the end. I cannot turn my eye about with my hand, but the sternly-fixed imagination turns it wherever it will. If we rightly understood the mind of man, nothing would be impossible to us on earth. The imagination is invigorated and perfected through faith, for it really happens that every doubt interrupts the operation. Faith must confirm the operation, for faith establishes the will. The art might be perfectly certain, but because men do not perfectly imagine and believe, they are uncertain."

Paracelsus had numerous disciples. Among them were Henry of Netherheim, known as "Cornelius Agrippa"; Johann Faust, made immortal by dramatists; Van Helmont, and, later, Rademacher of Gernoy.

An utterance of Van Helmont seems to cover the ground, "There exists a certain relationship between the inner and the outer man," said he, "and the superior power must be diffused through his entire being; but it is more energetic in the soul than in the body, and a mere suggestion will rouse it into activity."

In the early years of the eighteenth century the doctrine of psychal therapeutics was taught in one of the principal universities of Germany. George Heinrich Stahl had been court physician to the Duke of Weimer. He was also a graduate of

the University of Jena. In 1694, at the earnest suggestion of his friends and fellow students, he became professor of medicine at the University of Hallé. He now prepared his great work, *Theoria Medica Vera,* or true Medical Philosophy, published in 1707. It was an earnest protest against the materialistic notions that had become common among teachers and writers upon medicine. He believed with Des Cartes, that all motion and activity imply and require the aid of a spiritual agency. All voluntary muscular motions are of this character; for none of the muscles is a force, but only the instrument of a force. It is equally true, he affirms, accordingly, that the unconscious and invisible physiological movements and processes are EFFECTS of which the soul or spirit is the producing cause.

The health of the body, he declared to consist in the conservation and maintaining of the fluids in a state of integrity and perfect mixture. This condition was the effect of a cause, and that cause must be non-material and rational soul.

He recognized two morbid conditions; one a plethora or overfulness, and the other a depressed condition of the fluids. Every disease was produced from the reaction of the soul against the morbific agent; and the symptoms, all taken together in any given case, only represented, therefore, the succession of vital movements. Hence the physician should either do nothing or direct his efforts to aid the soul, this being the actual *vis medicatrix naturæ* to restore the body to a normal and healthy condition.

He and his followers depended largely upon *placebos* and strenuously opposed the use of active drugs, including opium and Peruvian bark. Bleeding, emetics and such like "remedies" met little favor at their hands.

This psychal entity, the soul or *anima,* corresponds closely with the *archæus;* and also more or less with the principal called "nature," to which Thomas Sydenham so strenuously referred his causes.

Stahl was thus the reviver of *animism* in Germany. The theory met with distinguished supporters in France, but was there considerably modified. Stahl treated of no principle inter-

mediate between the soul and the body. Barthez, however, propounded the theory of the vital principle or formative force existing between the superior intellective element and the physical structure. He held the position of Consulting Physician to Louis XVI. and Napoleon. He published a book entitled *Nouveaux Elemens de la Science de l'Homme*, or New Elements of the Science of Man. In it he asserted distinctly the animistic doctrine of formative force, and opposed strongly the theory which would explain the phenomena of life by physical or mechanical laws.

Friedrich Hoffmann, the comrade of Stahl, retained his professorship at Hallé over fifty years. He was the latest of a line of physicians which had extended through two centuries. His professional reputation was very high; the Emperor Charles VI. and Frederick the Great consulted him. But his was the true professional spirit; he depended upon his stipend at the university for his living, and took no fees for his professional services. Nor was he restricted by frivolous ethical notions. He was a pharmacist, and sold medicines, of which the formulas were secret, and so remained after his death.

Hoffmann was a philosopher of the school of Leibnitz, the alchemist and reputed Rosicrucius, whose special dogma was that of "pre-established harmony between the soul and body"—that each was conformed to the other by adaptation, which was adduced in itself, as it were, apart from the other. He endeavored to construct a theory and practice of medicine in analogy with a doctrine which should harmonize and interblend the animistic and spiritual views of Stahl with the materialistic notions current with other teachers.

After the fashion of the time he based his medical tenets upon an elaborate theory of the universe. He taught that there is a universal principle superior to every known element. It permeates all things. We inhale it from the atmosphere; it is the source of life and preserves all animate beings alive. It becomes assimilated in the brain, and so forms the *pneuma* or "nervous fluid," by which the body is sustained.

In regard to practical medicine, he and his colleague were in

substantial agreement. His works had much favor. They were several times republished, and were translated into other languages. A maxim of his would seem to be in harmony with the famous lines of Boerhaave: "Avoid medicines and physicians if you value your health."

As theories of medicine have changed repeatedly all through the centuries, like the views in a kaleidoscope, each claiming superiority for a season and always giving way to new dogma, it is significant of scialism, that any one shall expect to refute the psychic hypothesis by sneers, and it is an unwarrantable encroachment on personal rights to make remedial treatment in accordance with it, illegal and liable to civil prosecution. Men will worship God even though such worship be contrary to statute law; and they will adhere to the method of healing in which they believe, even though unworthily treated, despoiled of their goods, incarcerated in prison, or punished as malefactors at the scaffold. Not the diction of a court nor the voice of a majority can convert what is wrong into what is right, or what is false into what is true.

The increase of schools, teachers and practitioners of psychic healing indicates more than a mere craze. There is conviction in it. Those who believe in it are not simply besotted visionaries. They are men and women as rational as any of us, and they are as able as the most scholarly to bring out argument not easy to controvert, supported by Holy Writ, logical reasoning and actual good results.

What is more, they believe in their methods; whereas very many who denounce or sneer at them are physicians that have little confidence in their own modes of medication. Oliver Wendell Holmes, when he made the sweeping declaration that the entire assortment of drugs was injurious to mankind, voiced the sentiment of a large body of the most intelligent of medical men. He would not deny what the ablest and most distinguished teachers and practitioners have repeatedly affirmed: that the current methods employed by them had annihilated no disease, but, on the other hand, had added to the number, and often rendered disease more deadly.

The modern schools of psychic therapy certainly afford re-

sults better than this. They do not profess to act adverse to physiological law, but to apply it rationally and normally, consistent with facts and principles which we may know and intelligently accept. Those who have studied medicine and the descriptions of disease are aware that disorders are often caused by mental emotion; that fear alone will occasion insanity, paralysis, uncontrollable perspiration, cholerina, jaundice, sudden decay of teeth, anæmia, skin disease, erysipelas and eczema. Sir Francis Galton declares that mental shock produces cancer. Certainly I have known examples in which the individual, while apparently in good health, met with distressing experience, and afterward succumbed to this affection. Every notion has its peculiar mode of expression in bodily conditions. Every false religion makes unhealth of body. Mind translates itself into corporeal tissue. Why need we demur at such a statement when we are told so often that the converse of it is true? It certainly is not illogical. If this universe is ruled and held in existence by force and law, then that force and law must be intelligent, and, of course, alive. It must be the real being of and from which all things that exist are offshoots. It is accordingly perfectly reasonable to presume and believe that individuals may and do come into harmony and closer communication with the life and essence which create and sustain the universe. If we can bring rain and lightning from the sky, it is perfectly rational to believe that we can attract, absorb and assimilate vital energy from the great source of life. It may be by faith, not an idle and speculative belief, but the wilful reaching forth of the mind and consciousness toward that which is higher; or it may be a sober, intelligent self-discipline which brings the individual at one with the forces of nature. Medicines, modes of exercise, regimes and even amulets and peculiar ceremonies may be found salutary in the way of effecting such an end.

It may be, however, as Henry Wood describes, that while these magnificent results are possible, the great obstacle to the attaining of them is generally "because the average man is inclined to vacate the control of his being, put his body into the keeping of the doctor, and his soul into the care of his pastor."

Under such circumstances, it becomes necessary to deal with subjects and conditions on the plane where we find them. Till individuals can subsist on angels' food they must eat bread and the fruits of the earth. So, when they cannot communicate, whether by faith or health-imparting thought, with the higher fountains of health, they will seek for healing medicines for their maladies, and in the fury of intolerable pain they will hurry to the dentist for deliverance from an aching tooth. Many of us are too weak of mind for these higher things. Yet to those who would persecute those who labor to heal disorders after this manner, I would repeat the words imputed to the Rabbi Gamaliel: "If this cause and this work be of men, it will come nought. But if it be of God, ye cannot overthrow it. Refrain, therefore, from these men and let them alone, lest haply ye be found to be fighting against God."

Even as Paul exhorted to covet earnestly the best gifts and qualifications, there may yet be shown "a more excellent way."

ALEXANDER WILDER, M.D.

HAUNTED HOUSES.

BY HEREWARD CARRINGTON.

There is probably no more interesting branch of Psychical Research, yet none on which the public is more misinformed, than the subject of "Haunted Houses." Cases of "hauntings" have occurred, or at least have been reported, throughout the history of all ages, with probably greater frequency than any other branch of Psychical Research; and, though the early literature of this subject contains very numerous accounts of such cases, the S. P. R. has been unable to ever definitely bring to light more than four or five well authenticated cases that would stand the test of impartial and exact scrutiny. Still, such cases form a nucleus around which may gather those of more dubious origin, and, providing these are definitely proved to exist, the other cases receive more or less greater impetus toward credibility; and, should such cases be collected in sufficient

numbers, would necessitate our accepting "Haunted Houses" as a more or less definitely established fact of science—though, as yet, it must be acknowledged that this certainty has not been achieved. Still, there are enough well-attested cases on hand to warrant the average Psychical Researcher in accepting the *fact* of their existence in some form or another, without definitely accepting any theory as to their explanation, and I think that any impartial mind who has studied the evidence will accept the fact of the haunting in some cases, at least, whatever theory of the facts is heard, or whatever construction he may put upon the phenomena observed.

The typical "Haunted House" is too well known in outline to be described; more or less vague visions being seen by one or more members of the household, footsteps in different parts of the house, sighs, sobs, moans and fragments of sentences being heard more or less distinctly, and sometimes even touches and other more material evidences being recorded—serving to establish, apparently, the objectivity of the ghost. Those of my readers who are interested in such phenomena, I would refer to Mrs. Crowe's "Night Side of Nature," or to two modern cases published respectively in the Proceedings S. P. R., volume VIII., pages 311-332, by Miss Morton, entitled "Record of a Haunted House," and a separate book by Miss X., entitled "The Alleged Haunting of B.—— House." But it is not the province of this paper to go into the alleged facts in such cases, since I shall take it for granted that the majority of readers of this article are familiar with the phenomena of "Haunted Houses" as they are generally reported, and shall here but briefly consider the various theories that have been advanced by way of explanation.

Mrs. Sidgwick, in her most interesting article on "Phantasms of the Dead," published in Proceedings S. P. R., volume III., pages 69-150, advanced, tentatively, four theories in explanation of "Haunted Houses." Briefly, and in outline, they are as follows:

Theory 1. The ghost is an outstanding, objective entity; a real, more or less material being which actually exists in the material world, and exists whether perceived by seer or not. That is, a ghost is a separate entity, and exists whether or not

the seer is present to perceive it. This, of course, is the commonly accepted theory and the one the public conceives as the true explanation of all cases of so called "Haunted Houses," involving a more or less material being—a "materialized soul," so to speak. To this theory there are, of course, various objections. In the first place, it is taken for granted that there is such a thing as a soul to exist, which is precisely what we set out to prove in investigating all such cases, and to accept it as already proved is a monstrous assumption. Another objection is that, were the so called ghost really to exist independently, it would doubtless be seen by two or more persons at the same time; but this is very rarely the case, even when several persons are together—though this has sometimes happened, and in any case, the objection is not altogether valid for reasons that will be advanced at some later date. The great and most crushing objection to this idea of the ghost is the old argument as to the ghost's *clothes*. Ghosts invariably appear clothed, and, if they are real outstanding entities, their clothes must be ghostly counterparts of their material raiment also, since they are part and parcel of the figure and inseparable from it. This old objection has never been satisfactorily answered by the advocates of the external objectivity of apparitions, and I shall merely state it, and pass to the next theory advanced in explanation of "Haunted Houses."

Theory 2. This theory was, we believe, originated by Mr. Podmore, or at least elaborated by him, and he is its staunchest defender. The theory in brief is this: That one occupant of the house has experienced a subjective hallucination, visual or other, consequent upon the abnormal mental condition of the percipient, or person seeing the ghost, which mental condition may have been engendered by purely material causes being misinterpreted—such as the dropping of water, perceived as footfalls, etc.—or have a purely subjective origin in the morbid imagination of the seer. Having once conjured-up this imaginary figure, which would, in this case, it must be observed, be nothing more than a hallucination, this figure might appear again to the same percipient, owing to the association of ideas, or to other members of the house—the mental condition being then

communicated by thought-transference from the original seer; and, when these occupants move and others tenant the house, the thoughts of the former occupants might, by thought-transference, so affect the minds of the then inhabitants, as to predispose them to perceive the images formerly beheld by the occupants first perceiving them.

The objections to this theory are also, of course, many. In the first place, we should have to assume (and this is a monstrous assumption) that the mind of the *first* seer was, in some manner, morbidly affected before he saw the ghost in the first instance, and of this, in many cases, we have absolutely no proof. And further, we should have to assume (and this is again a monstrous assumption) that this person could, all unconsciously, affect the minds of the following tenants by telepathy to such an extent as to predispose their minds to behold also such apparitions. But why should the two series of apparitions agree in appearance, as they apparently do? As Mr. Andrew Lang has so humorously remarked (See "Cock Lane and Common Sense," page 149) :—"Surely the peace of us all rests on a very uncertain tenure."

Theory 3. This theory assumes that there is in the house some subtle physical influence, abiding either in the walls, in the atmosphere, or in some article of furniture of the house, which is capable of affecting, in turn, each tenant, causing them to be affected to a certain extent, in somewhat the same manner. The "atmosphere" spoken of is, of course, psychic, not physical, and I think there is a great deal to be said in favor of this theory, and that not enough consideration has been given to it in the records of Psychical Research. That persons do each carry with them their own individual "aura" or atmosphere, there can be no doubt; and, though it is, of course, quite intangible, it is nevertheless distinctly felt by those psychics attuned to receive and apppreciate such influences. The spontaneous aversion of two persons one to the other, or the cases of "love at first sight" might, it has been pointed out, be explained upon this theory of the mutual blending or repulsion of the psychic aura of the individuals. And that this extends to the so-called inanimate world, to a lesser extent, is, it seems to me, undoubtedly true.

Certain subjects can collect and retain such impressions, and be capable of arousing in the sensitive the same impressions as those with which they are charged, when handled again by such psychics; and of this fact we have constant proof in the phenomena of Psychometry and trance-mediumship—for example, the case of Mrs. Piper. As "Miss X." so well remarked ("Essays in Psychical Research," pages 41-42):—"A house might perhaps be described as being in a haunted atmosphere. This question of atmosphere is so exceedingly subjective that the sensation is difficult to analyze. It is one of which all 'sensitives' are conscious—both as to places and persons, and I am inclined to think that in both cases the emotion is telepathic. Most of us know, in some degree, the overwhelming sensation of the presence of Westminster Abbey, or, whether we chance to be very loyal or no, on hearing 'God Save the Queen,' sung by a thousand voices; or the sight of a life boat; or a relic of Prince Charlie; or a war horse that has been in action; of the colors used at Waterloo or Balaklava; or of the mast of the *Victory*. We may dismiss the emotion as simply 'cosmic,' but, I venture to think, that we are, some of us, overwhelmed because we are, for the moment, the subject of the emotions of others as well as of our own."

And in other, subtler ways we feel such impressions. I have myself, for instance, when entering a certain room, found myself humming an air, all unconsciously, which I had been humming in that same room on the last two or three occasions in which I had been in it, and at no other times—that is, the atmosphere of the room had, apparently, in some way, influenced my unconscious mind to the extent of associating with it, and with it only, that particular tune. And it seems to me that this same influence might extend to a greater degree, and in a more forcible manner, in arousing, in our subliminal consciousness, thoughts and associations of a more subtle, psychic character, which might tend to externalize themselves whenever in that room, in phantasms, visual, auditory or tactile.

The objections to this theory are, of course, almost too apparent to be pointed out, and I shall not dwell upon them here. That an influence of this character must involve more or less mentality or consciousness is obvious; and if mentality is in-

volved, then this mentality is either that of some all-pervading consciousness, or of some individual either known or unknown to the beholder; and if the latter is the case, it involves consideration of the fourth theory, which I outline herewith.

Theory 4. Mr. Myers in his article on "Recognised Apparitions Occurring More than a Year After Death," published in Proceedings S. P. R. volume VI, pages 13-65, has so beautifully stated this theory that it would be impossible for me to do better than quote herewith; but owing to the length at which the theory was there elaborated, it is impossible for me to do so at sufficient length to justify quotation, and I shall consequently give a brief résumé of his theory.

Mr. Myers then, started with the admitted fact of telepathy, or thought-transference between the living. He endeavored to show that its action was that of soul to soul; that is, that it was an immaterial, non-physical thing, and belonged solely to the immaterial, psychic or spiritual world. Consequently, he argued, telepathy was, in all probability, the mode of communication between soul and soul when *dis*embodied, or when the two persons communicated had died, and this agrees with the statements made by spirits who have, according to their own statements, returned to tell us of the conditions "on the other side." And from this Mr. Myers goes on to argue that it is more than probable that it is the mode of communication between spirits either embodied or disembodied; and that one may be embodied, that is, alive; and the other may be disembodied, that is, dead, and yet telepathy be the means of communication between them. Now if this be true, telepathy is the means by which the spirit communicates or sends messages, or impressions to those still in the flesh, and this impression may be in the form of a message, warning, intuition of "internal voice," or in the more externalized forms of the vision, the voice, or the touch. They all originate from the same source, the differences being in us—in our mode of apprehension,—and in the manner in which the message is externalized by us, or rendered capable of perception by our ordinary consciousness. Thus we see that the spirit of the departed person (supposing it exists, and retains its personal identity), may impress the subliminal consciousness of one still living with

an imprint or impress of its individuality; and this thought may take form or become externalized as a visionary image or figure,—constituting what is popularly known as a "ghost." It will thus be seen that "Haunted Houses" may really exist in so far as they actually do affect the persons residing in them; and that figures really are seen and voices heard, though they do not themselves have an external or actual existence. They really exist so far as the mind of the seer goes, and it is not right to say that they have no existence at all, since they are mental states as purely as any other mental states, and all that we know of the external world is, after all, but a series of mental states or conditions. It is true there is no corresponding physical counterpart to the apparition or figure seen, and that the figure exists purely in the mind of the person seeing it, but the origin of such figure has a real external existence—in the mind of a deceased person; and to say that "Haunted Houses" do not exist is, therefore, obviously incorrect. It is only correct, if we think of "Haunted Houses" in the popular sense of the term,—that is, as houses in which appear more or less material, externalized figures wrapped in sheets! and parading about in more or less material form. Such, of course, is a crude materialistic conception, which cannot be entertained; but that *real influences* are at work in certain houses, affecting the minds, senses and the subliminal consciousness of those residing within them is beyond question, and to deny it is to deny well-recorded facts, which would be a most unwarranted proceeding.

Provisionally accepting, then, this last explanation as the true one so far as it goes, (or at least in combination with one or other of the former three theories, elaborated above,) I shall proceed to discuss, in a future paper, the complex problems into which we are led in considering this theory, and the further details which this elaboration would necessitate.

HEREWARD CARRINGTON.

THEOSOPHY AND OCCULTISM.

BY MISS J. L. STRUVE.

It is said, that when religion is fully comprehended, and science entirely developed, there will be no essential difference between the two.

Theosophy teaches that religion is a part of man's own character, not simply a knowledge derived from whatever books he may have studied. The links in the chain of thought that brought the great thinkers of the past to their conclusions, are scattered; the occult science is lost to the world at large. The object of Theosophy is to educate man in right philosophy, to awaken in him a knowledge of his possibilities and to point out the methods of advance.

Ruskin says: "He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into *living* peace." And the men who have this life in them, are the true Lords, all other kingships, as far as they are true, are only the practical issue and expression of this. These kings lay up treasures that need no guarding—treasures of which the more thieves there are the better. There is a treasure with which the jewel and gold cannot compare; a web more fair in the weaving by Athena's shuttle; an armour forged in diviner fire, by Vulcan's force; a gold only to be mined in the Sun's red heart.

As the esoteric philosophy stands rooted in occultism, in the hidden aspects of man and nature, some study is necessary for any comprehension of that philosophy which aims at getting below the surface. This requires time and devotion. No one will get any adequate idea of occultism, until he learns experimentally, by intelligent and persistent effort, to master his own nature. Occultism is the science of Life, the transmuting the baser metals into gold; and the body of man is the crucible. To the occultist, the Tree of Knowledge, in the Paradise of man's own heart, becomes the Tree of Life Eternal.

The object of occultism is to rise higher in the scale of evolution, while living in the body. This is the only true religion—the higher life now, not in some shadowy future

relegated to the clouds. "The creeping thing that flyeth, is unclean still." To walk upright while in the body is the task. The soul must "build more stately mansions."

It is evident that this cannot be accomplished in one life-time. The work is slow, very slow; still, it is encouraging to know that we are not creatures of a day and that no failure is final. In the light of Karma and Reincarnation we see Life with new eyes.

The life of the occultist is in complet harmony with the life and teachings of Jesus. He says plainly, "Not every one who says Lord! Lord! shall enter in, but he that doeth the will of the Father." Paul says: "Though he were a Son, yet learned he obedience by the things which he suffered."

We have all heard of the six men, to learning much inclined, who went to see the elephant, (though all of them were blind) that each by observation might satisfy his mind." We know their observations, though meagre, were true; yet, because of the very meagreness, they led to perverted ideas of the truth, hence ridiculous conclusions when each conceited man declared that he had grasped the truth. One coming against its side, said, "The elephant is very like a wall; another feeling its tusk, said, "The elephant is very like a spear;" another catching its tail, said, "The elephant is very like a rope"; another feeling its leg, said, "The elephant is very like a tree"; another falling on its trunk, said, "The elephant is very like a snake"; and yet another feeling its ear, said, "It is very like a fan." The figure is trite, yet the truth remains. Is it not true that in reading the Bible, when perhaps each one is like "an infant crying in the night, an infant crying for the light, and with no language but a cry"—one may read and because of his limited vision, he grasps but a small portion of the great sublime truth, and in his arrogant ignorance he declares that he understands the Law. Another and another, and myriad others do the same thing, and we have different religions, different creeds, and even blasphemers, each railing on, blind and in ignorance of what the other means. If our view were broader and clearer, we would see the true or occult meaning. And this is the aim of Theosophy, to give all possible Light on the Path.

The practical investigation of the occult and psychic side of nature is one of the most difficult things imaginable. It requires the development of senses and faculties not generally active in man. But before these can be developed, a complete self-reliance, that is, reliance on the God within, must be attained. Absolute purity of mind, unselfishness and freedom from superstition are preliminary requisites to occult development. All the great teachers have instructed their pupils in these virtues before permitting them to practically study occultism. Self-discipline and progress go side by side—the best way to increase our capital, being to use well that which we already have. The occult laws require only that each shall do his best in that sphere into which it is his Karma to have been born. Each one who conquers a single fault raises the burden of the whole world to that extent. Occultism finds far more work for man than simply preparing himself to die. Through experiments and training, based upon a greater knowledge of natural law than we have, the occultists have developed powers not normally possessed by man. A correct understanding of the condition of matter, and of the methods of directing its hidden forces, is the stepping stone to great power; and in this connection it may some day be found that the "Vril" of Bulwer Lytton's "Coming Race" is not altogether a fable.

The ancients knew more concerning certain sciences than our modern wise men have yet discovered; but this Knowledge was confined in the temples and carefully veiled from the eyes of the people.

To raise man to a state of perfection, enjoyed by the permanent ideal man, is the object of Life, for the attainment of which the Alchemists said that thousands of years might be required. They looked upon the human mind as being a great alembic, in which the contending forces of the emotions may be purified by noble aspirations and a supreme love of truth. They gave instructions how the soul may be sublimated and purified from earthly attractions, and its immortal parts be made living and free. The harder its struggle, the faster may the character become developed; even a little effort is not without results.

At one end of the scale of possibilities connected with occult

study lies the supreme development of Adeptship; on the other, the result which may be said to establish a tendency in that direction. It may be asked how this may be applied to a succession of lives, separate from each other by a total oblivion of details, but it really applies as directly to the succession of lives as the succession of days within one life, which are separated from each other by as many nights. The certain operation of those affinities in the individual, which are collectively described as Karma, must operate to pick up old habits of character and thought, as life after life comes round, with the same certainty that the thread of memory in a living brain recovers day after day the impression of those that have gone before. Whether a habit is thus deliberately engendered by a student in order that it may propagate itself through future ages, or whether it merely arises from unintelligent aspirations toward good, the way it works in each case is the same. The mere sentiment leads to future good. The intelligent purpose propagates itself in the same way, plus the intelligence. This shows the difference which may exist between the growth of a human soul which merely drifts along the stream of time, and that of one which is consciously steered by an intelligent purpose throughout. The character which acquires the habit of seeking for knowledge, becomes invested, life after life, with the qualifications which ensure final success.

It is said, that the first step which the student of occultism must take, is to renounce the vanities of the world. This does not mean that he must break family ties; throw away his means of support, avoid society, or become fanatical in any way; but it means to renounce selfishness, the love of self, the first great evil. To accomplish this it is not necessary to retire into a jungle; the struggle caused by the annoyances of every day life is a good training school to exercise the will power.

The will is sometimes called the Sun; the imagination, the Moon. The Moon must obey the Sun. Thought must become obedient to the will, and the will must be in harmony with wisdom, while wisdom is acquired in no way except by obedience to the Law. The will becomes free through knowledge and action. The control of the emotions is the task that is allegoric-

ally represented by the twelve labors of Hercules. He who would wrestle with Antaeus, must have the strength to lift him, for he cannot be killed. Nor is this the object; but, by being lifted up, he is transformed.

At the present time, man appears to be about midway between the animal and the God. He is neither entirely guided by his instincts and impulses, nor entirely by his conscience and intuition. He is guided more or less by his reason, the middle ground between his instinct and intuition. But his reason cannot be perfect so long as it is not based on perfect knowledge. And this can only be attained by contemplation, or meditation and experience. By contemplation is not meant, the *study* on an idea. If we merely contemplate, or look at an object, without exerting our mental faculties, we simply render the mind a blank and subject to the very forces we desire to control. The laws of the revolution of planets, the principles of light and electricity, the relations between spirit and matter, were not discovered by staring at a spot on the wall, but by study of cause and effect.

In the academy of Plato, the student was required to be well versed in mathematics and music. This accustomed his mind to intense reasoning and gave him a knowledge of the harmony of the Universe. The Knowledge of the Universe and its laws depends on a perfect knowledge of man, not only of man in his present average condition, but of perfect man in his ultimate state. No one can obtain perfect knowledge without experience, and to obtain experience of perfect man, he must perfect himself. This may not be obtained in one life on earth, but it is a state, which in the course of evolution, will be the normal condition of those who have worked for it. Many incarnations may be necessary for the average man to arrive at the state of perfection attained by the Adept. The process may be hastened by a *continuous* effort of the will.

It is sometimes said that it makes no difference what a man believes, so long as he acts rightly, but one cannot be certain to act rightly, unless he *knows* what is right. The true development of the will depends, therefore, on the attainment of Knowledge, because Knowledge establishes faith, and without faith there can be no great work.

It is a great mistake to assume that things have no real existence, because we may not be conscious of them. Very few have any rational idea of the unseen universe, and yet it is from this invisible world that every object in nature comes, and to it, all material things return. It is this process of Genesis and Exodus that constitutes the phenomenal world, which many imagine to be the only real one.

The life of the student of occultism is not fantastic or visionary: it does not take him out of the world or away from temptation. It is the life of the true soldier of the cross, and he must needs be brave, for the domain he would conquer is his own subjective arena. To learn and to apply is the method of all true initiation. The hammer must follow the torch. In the ancient mysteries all theoretical teachings are said to have been followed by experimental efforts on the part of the neophyte.

Occultism is not spiritualism. In the phase of mediumship, the things said or done do not come through the medium's own volition, and are often not remembered. In this he differs from the student of occultism, who consciously and intentionally reads the past or future, for his own instruction. The keynote of the medium is passivity to foreign control, while the occultist is self controlled. It is said that even in sleep, he can preserve an unbroken consciousness.

He learns to stand alone thinking his own thoughts; disentangling from his mind those other countless thoughts and feelings that are not his own, but which come upon him, as upon all of us, from the waves of other men, dead and living,—waves, which in our ignorance, we like as our own. He studies lives that have other homes than land or sea;—lives that after countless years will live as men, and that even now take colour, evil and good, from thought of man. So he lives on, wearing down many bodies, his mind standing on ever higher planes of thought, having its continuance above the gulfs of birth and death, gulfs which for him, are now bridged by the unbroken thread of memory. None of us need say—"this is not for me." Everything in this life has a beginning. Those who have *become* Sons of God, were once as we. The ideal and the impediment

are both in us. In and with ourselves is the first work. The goal may be far off, but if we *will* it, victory is certain. It may lead through the thorns, but as Bulwer says, "It never stops in the desert." The problems that we have to solve in life are the same for no two. Each has his path, his difficulties, but all the paths converge, and the many perfected souls of the far future, will form each one facet in the cosmic jewel. In the light of our ideals, in the light of our many pictures of the golden future, we can move hopefully and confidently through the Karmic tasks of daily life.

J. L. STRUVE.

HOW TO PERCEIVE THE TRUTH.

BY CHARLES EDWARD CUMMINGS.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate said unto him, "What is truth?"—St. John xviii., 37.

John does not say that Jesus answered him anything, nor does it seem from the Gospel that Pilate gave him any opportunity to enlarge upon the theme, but immediately went out to plead with the Jews that he "found in him no fault at all." Indeed, the latter part of the answer of Jesus to him sufficiently indicates why any explanation would have been vain. He said,—"Every one that *is of the truth* heareth my voice," and Pilate, a Roman soldier and official, whose whole mind was taken up with the illusions of ambition and earthly power, pomp and wealth (as is proved by the statement that he would not do an act of justice "because he feared the people"), could no more be expected to realize the truth than could an American Congressman be expected to support a good and wise measure which he feared would be unpopular in his district, and his support of which would militate against his re-election to office.

If the minds of the individuals are filled with illusions, they will see nothing but illusions, and the deepest of symbols will be but pictures without meaning. They look upon the pictures in the book of nature, but are too indolent to learn the text, and finally come to believe the pictorial representations

to be the *very facts* they are intended only to illustrate. It is so much easier to believe than to think.

The expression of opinion of one person can become knowledge in another only when corroborated by personal experience. A person can truly believe only that which he knows, and he can actually *know* only that which he has perceived.

There is a great difference between the *perception* and the *understanding* of truth. We may perceive the truth by the spirit; we understand it with the mind. In other words, we may feel it intuitively, and understand or examine it intellectually. If this was practiced by our present generation, we would soon witness a vast improvement in the happiness of the race. But the great error of the age is that we strain the intellectual faculties to the point of resistance to examine the external forms of things without perceiving their spiritual character and bearings by the power of intuition.

Mankind, instead of worshipping in the sanctuary of the inner temple of the heart, pass most of their lives in the garret, looking at the illusions that surround them. From the garret windows they watch night and day, careful that nothing of the passing illusions may escape their notice; and while their attention is absorbed by these idle shows, thieves enter the sanctuary and steal away the treasures. Then when death destroys the house, and the illusions pass away like the baseless fabric of a dream, the naked ego, ignorant of and unsustained by the living truths it might have grasped while seeking these illusions, will be in poor condition indeed.

The real object of a religious system should be to teach people the way to develop the power to perceive the truth. To ask a man to believe in the opinion expressed by another is to ask him to remain ignorant and trust to another person in preference to himself. It is well to study the opinions of others and store them up in the book of our memory, till we have time and opportunity to weigh them in the balance of reason and justice.

Even the teachings of the world's greatest adepts, unimpeachable as they may be, can only instruct us without giving us *real knowledge*. They can show us where the ladder stands, but *we*

ourselves must climb the steps that lead to the temple of truth. It is a toilsome and weary task; steep are the stairs and rough the steps. There are a vast number of side platforms from which the sirens of illusions, such as worldly pleasure, ambition, pursuit of wealth, chant their seductive strains and stretch forth their arms to lure the toiler aside from the goal.

Too many, alas! are thus lured from the upward path. Many more grow weary with the labor after they have climbed a little way, and drop back into the valley of doubts and conflicting opinions. Such a one, selecting a shining pebble called a creed, from the vast number pressed upon him by the creed-peddlers of the valley, holds it aloft and cries to all who will listen, "Behold! I have the diamond of truth." Then, those who have purchased pebbles of other colors from different creed-peddlers raise a great outcry, and declare that his pebble is worthless and theirs alone is the true diamond. Finally, he either doggedly resolves to still declare his the true diamond without believing so himself, or he flings it away, and, wearied with the tumult and clamor, despairingly asserts, "There is no such thing as a diamond" or truth.

But for the person who steadfastly and patiently holds to his upward way, resisting both weariness and allurement, there is a glorious reward. At each step the clouds of error grow thinner, the fogs and mists of creeds, dogmas and superstitions roll away beneath his feet, the unobscured rays from the great Sun of truth blaze full upon him, and light up in him the deathless lamp of the self-conscious soul. He will know that to avoid the punishment of vice he must avoid the commission of vice. He will realize that the Supreme Spirit is unchangeable, and that it is vain to implore his assistance to escape the penalty that he has prescribed for a broken law. He will rise to the conception that God is that universal power which acts through the law and cannot be changed; that to break the law is to break the thread of harmony between himself and the Eternal Spirit, and that the only way to be "forgiven" is to patiently bear the penalty, and by obedience to the law reunite the ends of the broken thread.

But where can man find the truth? If he seeks deep enough

in himself he will find it revealed; he may become conscious of the divine spark within him. If his thought is steady and unwavering, he may enter the inner sanctuary of his own temple, and at the inmost centre he will find the germ of truth, which, quickened into consciousness, will become a living and a growing light "that shineth more and more, unto the perfect day." The search for truth by concentration and meditation is the truest prayer; because, seeking the truth is seeking the means of knowing the will of the Eternal.

In order to the finding of the truth and the self-conscious soul, it is not necessary to retire to a jungle, and become a misanthrope. The struggle caused by the petty annoyances of every day life is the best school in which to gain the mastery over the animal man—the best novitiate for the neophyte. For here, the contest is severe and long continued. There are no fixed tasks or tests for which he can prepare or brace himself. At the most unexpected moments, in the seemingly safest places, he is liable to the attacks of the forces of the astral sphere, or of the elementals that he has attracted to his own circle. Each moment may bring with it its own battle and its own victory or defeat.

To "renounce the vanities of the world" does not mean to look with contempt or indifference upon the progress of the world; to take no interest in those grand discoveries in science and mechanics which are daily startling the beholders. In these the true Illuminate perceives new manifestations of divine wisdom; and he rejoices, because he knows that such manifestations are made only through instruments that have become fitted for the work and that therefore each marks an advance in mankind toward harmony with divine will. This is a step in evolution. To lose interest in such matters as affect the welfare of humanity, to avoid the stern duties of life, or to neglect one's family, would produce a result exactly opposite to the one sought. To renounce self means to conquer the sense of physical personality, and to free one's self from the love of things which that physical personality desires. It means to live in the world, but not cling to the world.

Let me illustrate what I mean by the last sentence. Suppose

a ship to be wrecked and a party of the passengers and crew to be cast upon an uninhabited island which but sparsely produced any of the necessaries of life. Here the nature of the different members of the party would at once be shown. The despairing ones would cast themselves supine upon the sand and make no effort; the superstitious would resort to prayer for a miraculous deliverance; the selfish one would sieze upon whatever provisions he could, and, seeking the best shelter he could find, would appropriate it to himself, and steal out only to beg or filch the share of others. But the real MAN, the one in whom the spiritual ego is the motive power, will seek, first of all, to perceive the truth as regards their position, prospects and resources. And then, he prays. Prays? How? By turning all his thoughts inward in an earnest appeal to the spark of divine wisdom within him to direct his efforts. He may be a man, rough, unlearned, who, if asked what he was doing would reply, "Jest studyin'"; or a highly cultured scientist, who would say that he was "seeking a solution of the problem"; but, my friends, they would both be doing exactly the same thing: seeking aid from a divine source, and that source within themselves. And if that prayer is earnest, that is, the thought be concentrated sufficiently, the answer will surely come in that manifestation of the divine which we call "invention," and which is the order of the Spirit that IS, through the Mind that KNOWS, to the Body that DOES, to arise and work. Then will these men go to work with the rude materials that nature furnishes; the one to raise a shelter for the women and children and the weak or sick; another to seek food; another to find fuel and make fire; and you will surely find that the best effort of each man is put forth for the good of all, without thought of self, and is directed toward making their temporary abiding place as endurable as possible. While he toils, he calls to the despairing one, "Come, aid us, we will make things pretty comfortable here yet:" to the superstitious, "Come, aid us, God only helps those who try to help themselves," and against the hopelessly selfish he sets a guard, lest he sneak in and slay the children to steal their food. The faint-hearted, taking courage, arise and aid; the women bring willing hands to such work as they can do. But their

words of praise and encouragement give to the weary limbs of the men new strength; their smiling thanks are his best reward.

From desolation and misery arises comparative comfort. "The result of man's industry" say the orthodox and the materialist. "No" say the occultist, "the work of the divine spirit, manifested through its instrument, the physical man." But, mark you, these people, while heartily striving to make their enforced residence on the island as endurable for all as possible, do not regard it as their *permanent home.* From the first day their signal has been flying from the highest headland; each night watchful hands have fed the signal fire on the cliff: and when at last comes the ship that rescues them, they turn their backs upon the island with joy, abandon without a care all the expedients and improvements that have caused them so much labor, and gladly turn toward the more congenial attractions and larger opportunities of—HOME. They take from thence neither gold nor treasure, except the one treasure (and that the most valuable of all), the pure pearl of experience-formed character.

Friends, this island is the world; we are the crew cast upon it. While we pray and labor to make it as endurable for *all* as possible, let us not learn to believe that it is either our permanent home or the universe, but keep flying the flag of hope—hope of our final rescue from it—so that when the boat comes to our relief we may cast aside all our illusions and makeshifts without a pang and joyfully get on board for a sphere of larger opportunities, carrying with us nothing but our experience and our love for our fellow sojourners on the island.

This is rather a long digression from the subject of how to perceive the truth; but the reason for it is that an opinion has gone abroad, founded on the practices of some oriental fanatics, that a life of solitude, dirt and pauperism is the requisite to the perception of divine truth. No occultist of my school believes this. To hide from the enemy is not the way to win the battle. To conquer the elementals of selfishness, avarice, lust and impurity, we must meet them on the open battlefield of earth-life, and in this battle is where we gain that experience and that character which are the only object of earth-life.

How shall we KNOW the truth? Truth, having awakened to consciousness, knows that IT IS. It is the emanation of the God-spirit in man which is infallible, and cannot be misled by illusion. If the surface of the soul is not lashed by the storm of the passions; if no selfish desires exist to disturb its tranquillity; if its waters are not darkened by the clouds of superstition; we will see the image of eternal truth, mirrored in the deep.

The voice of truth, to one who has not awakened to the consciousness of the spiritual ego, may be heard as a half-conscious dreamer may listen to the ringing of bells in the distance; but, in those who have become conscious of the spirit, the voice of the new-born ego has no uncertain sound, but becomes the all-powerful *word* of the Master—that which "was with God and was God." "It stands higher than the intellect, higher than science; it does not need to be corroborated by recognized authorities, but reposes in the tranquillity of its own supreme majesty."

We may blind ourselves to the perception of the truth, but the truth itself is not thereby changed. It illuminates the minds of those who have awakened to the perception of their own immortal principle. A small room requires but a small flame, a large hall much light for its illumination; but the light shines equally clear in either place. So does the light of the spiritual truth shine into the illuminated with equal clearness, but with a result differing according to their individual capacity.

It is vain to attempt to convey the idea of self-knowledge to one who has not experienced it; because, for us, that of which we have no knowledge has no existence. As no proof of the existence of light could be given to the blind, so no proof of purely spiritual knowledge could be furnished to those who seek for knowledge only in physical phenomena.

The highest form of truth cannot be known to man in mortal form. Those who have attained to the perfect consciousness of absolute truth have entered the domains of the formless. "A soul expanded so that the prison-house can hold it no more, will require that prison-house no longer." Form is required as the instrument of spirit only in the earlier stages of its development. As it advances by the steps of spiritual evolution, the limitations of form become less and less tangible. Finally, having attained

the knowledge of evil and how to control it—having, by realization or perception of absolute truth, eaten of the fruit of the tree of life and obtained immortality, he needs the instrument of matter no longer; but, entering the domain of the formless, becomes pure and blissful spirit. He has learned the truth, and the truth has made him free.

Let him who seeks the truth not retire from the battle of life, but make out of each victory over temptation a stepping-stone upward toward the place where he shall behold the truth in his own soul. Jesus, when concerned for the welfare of the disciples he was leaving, said, "I pray not that thou shouldst take them out of the world, but that thou wouldst keep them from the evil." And to us, as to them, is the promise of the great Adept, "He shall give you another Comforter, who shall abide with you forever, even the Spirit of truth, whom the world receiveth not, for it seeth him not, neither knoweth him; but ye know him, for He dwelleth with you, and shall be in you."

CHARLES EDWARD CUMMING.

LITTLE THINGS.

BY MRS. EVA BEST.

A story has been told of an English boy who so clearly understood the value of little things that he was able to teach a profitable lesson to his elders.

For months he had overheard talk among the elder folks of the need of a larger church building than that which had done service when the town was but a village. He had listened to the patient minister as he stated this need; had heard the church members discuss the subject among themselves.

In his wondering child's mind he pondered over the fact that there had been so much talk and so little action taken in regard to the matter, and was much puzzled over the "whys" of the unsatisfactory state of affairs. Mention after mention of the church's necessity was made at called meetings and at regular services; but mere words, the boy discovered, accomplished nothing.

At length a bright thought, suggesting to him a certain line of action, flashed like an inspiration into the child's mind. He would set an example for his elders to follow—he would do what he could. If every other interested person would as faithfully do his share, he felt that the new church would soon be rising from its foundation.

Pushing his little wheel-barrow before him, and provided with his savings bank's treasure, he made his way to a brick kiln near the town, and bought as many bricks as his savings would pay for—just twelve nice, clean, red bricks.

An hour later there was a knock at the minister's door. The good man himself opened it, and his fine eyes grew moist as he heard the child's story and realized that this little boy had done more than all the men and women of his flock—for he had done what he could.

He had done his little share toward providing materials necessary for the building of the new church. He had not talked—he had acted.

It was a sermon that preached itself the following Sabbath, and the words, alive with new meaning, fell upon the hearts of

those who could and did multiply the gift of twelve not a hundredfold, but a thousandfold. It was a little thing that a little child had found it in his own heart to do; yet it moved men to action, and inspired them to build one of the finest churches in England to-day.

From all man's earthly experiences he learns that the day of small things is not to be despised. He realizes that as surely as the mountain is made up of atoms of granite (the lowly ones at the base as important in the scheme of its being as are those lying under the perpetual snows of its summit) just so surely is his most splendid, most noble, most heroic accomplishment made up of the sum of little things—the little thoughts and deeds of past days, weeks, months and years.

They are the atoms that have gradually formed his character, his first effort being as important in the scheme of his splendid personality as are the little particles forming the majestic mountain's base. Without the first underlying atoms the last exalted ones could not be.

Isaiah proclaimed his recognition of the value of little things when, speaking of acquiring knowledge, he said: "For precept must be upon precept, line upon line, here a little, there a little."

It is the manner of Nature's deliberate growth—the heart of the sturdy oak holds the secret of gentle, persistent effort toward greater and grander results. As the loftiest edifice is builded stone upon stone, so the tallest monarch of the forest stands a mass of living, clinging little fibres. The mighty ocean is composed of particles sufficiently diminutive to drop in the shape of minute, liquid beads from the tip of the tiniest straw. The interminable miles of shore are made up of grains of sand, while the tenement of flesh inhabited by man is an organized structure composed of little lives—a house not built with hands.

This wonderful mystery, the body, is really a mass of little cells, or houses, within each of which dwells a little laborer whose life is devoted to helping his brother workers repair the broken tissues; patch up the ugly wounds; replenish the wastes; destroy and cast aside the used-up, superfluous material—a little toiler that never rests, never sleeps, never deserts man so long as he needs his earthly habitation.

We are not able with the unaided eye to discern the little workers; but we know that they exist, and that a disturbance among them is, at times, a truly deplorable thing.

Each laborer in the human mansion is, indeed, a little thing; but each smallest one is a necessary and important factor in the problem of mortal life.

"The heavens declare the glory of God and the firmament showeth His handiwork"; yet to us who gaze upon the stars on high with almost uncomprehending eyes there has been vouchsafed a close and intimate acquaintance with something that appeals to us as marvelous a proof of the handiwork of the Creator as the radiant galaxy millions of miles beyond the reach of our limited, mental senses. It is the dwelling provided by the Creator for the pilgrim soul—the physical body of man.

We are able to come close to this mystery—see it, touch it; yet for all our nearness it remains a profound mystery still. We marvel at its orderly conduct; its obedience to the divine law of Nature; the unerring service of the little lives that sweep and scour and paint and varnish and burn and chill; that fetch and carry; that lift up and tear down; that manufacture and destroy with prodigious skill for the good of the tenant.

Think of a house provided with millions upon millions of servants so well trained that no orders are required from the master of the house. Yet with what reprehensive contempt we too often allow ourselves to look down, yes, *look down* upon it. And how often we abuse the little servitors—our abuse checking them in their unceasing endeavors to such an extent that we, the unwise masters of the house, are rendered uncomfortable. We have interfered with the skilled labor of perfect workmen; we have added or subtracted a something not necessary to one physical well-being, and no longer may the marvelous perfectness of the mortal establishment obtain.

Our nerves are little things—attenuated, thread-like substances that ramify throughout our bodies and form the seat of sensation. These little things, the nerves, are the strings of the physical instrument upon which the spirit plays life's discords or its harmonies. For the master of the house is a some-

thing apart from the structure he inhabits, and unless he abide therein and wills to make such music, no note of influence, gentle or rude, uplifting or down-dragging, beautiful or hideous, may be sounded.

When the man dies, when the immortal tenant leaves his house of clay, these servants, these millions of busy little workers receive in some mysterious way information that the tenant will no longer need his tenement. Schooled in the wise economics of Nature, they begin immediately to tear down its walls, to put its no longer required materials to the next best possible use. The fleshly tenement crumbles, the particles disintegrate, until there is nothing left of the fair temple in which the pilgrim lived on earth.

Just as physical man is composed of these little lives is Mankind itself made up of an aggregation of single units. We, the men and women of the race, are the atoms that compose it.

Just as the little lives perform acts that will create or destroy mortal man, so do our actions tend to create or destroy the race of which we form a part. The greater number of good cells —good servants—in the body of man, the stronger, the firmer, the grander he appears to us on the physical plane. The greater number of bad cells, the weaker, the more useless, the more unlovely he will be.

So in the race of mankind, the more healthy, earnest, useful doers-of-good it contains the better for it; the more unhealthy, unprincipled doers-of-evil it contains the worse for it.

And we, its members, are the little workers that contribute to its weal or woe.

Let us turn to a page in the primer of history and learn a lesson therefrom. Certain races, among whom let us instance the Greek, whose numbers, self-indulgent and luxury-loving, lost their sense of virtue and became unprincipled, licentious, corrupt, followed the law of decadence and died.

The little lives lost their purity, their power for good, their desire (and with it their strength) to do battle for the race to which they belonged. And so the nation, great and glorious in its earlier years, died an ignominous death, its ruined temples and palaces alone remaining to tell of its past grandeur.

Now we, unlike the little workers of the mortal tenement we inhabit, are *conscious* atoms of this great commonwealth, and upon us each, and individually, rests a fractional part of the responsibility of its growth or decay. Nor can we hope to escape the good or bad results of our deeds; for all we enjoy and suffer, rise and fall with one race.

That one contribution to the commonwealth is small should not deter us from doing our share. Like the little English boy, we are each of us able to bring our twelve bricks toward the building of the nation.

We must mould what industry, honesty, justice and moral virtues we possess into the bricks we bring to the building.

Only by means of little things is it possible for great ones to exist. This rule is universal.

Seven little notes form the gamut of sound—the musical scale with which we are familiar. Seven notes in all; yet by means of these the world sings its Hosannas, wails its dirges, lilts its love songs and croons its tender lullabys.

It is the ladder of sound upon which the angels of harmony ascend and descend. Seven little steps placed at different altitudes—only seven in the whole realm of sound.

Our great libraries—what do their hundreds of thousands of volumes contain other than the twenty-six letters of the alphabet in their countless combinations?—twenty-six little letters all told. By these "little things" the wonders of science, of art, of all knowledge of human life is imparted. By these letters thought is given form; the poet sings; the historian narrates; the enthusiast cries his inspiration to the world.

The millionaire's vast fortune is but the sum of pennies earned for him by toilers at his furnaces and looms, and invested in this or that speculation affording him quickest returns. For the multi-millionaire has but ten little figures by which to count his fabulous wealth. First he counts his pennies—for he is one who cannot afford to despise the day of small things, since these are the true foundation of his wealth.

After he has counted ten what is left to him? Simply a repetition of the little numbers, until his repetition after repetition lands him in the midst of a great company of familiar

little figures—an army wearing ten different uniforms, and presenting its vast phalanx in neat, orderly array.

Distinguishable as a whole, but here we come upon a mysterious limitation of our finite minds. We speak of a vast collection of units much as we speak of space, comprehending the meaning of the words we utter, but as little able to realize the stupendous amount as we should be to count the sum we name unit by unit.

We say "a billion"; but the true magnitude of that sum is to our limited senses utterly ungraspable. We may even tell ourselves that since the birth of Christ only about a billion seconds have passed, and yet be unable to grasp its true enormity. We can perceive the ten units; can grasp their true significance when we have multiplied the little things into hundreds —even thousands; but the millions and the billions are as far beyond our comprehension as are the stars in the firmament.

But there may come a day when the intellects of the future may grow to such proportions that man may be able to grasp that which to-day is, in a sense, infinite. For as savage man, whose tally was limited to the notched stick or chipped stone, was evolved in due time into the less savage man of to-day (who with ease grasps and realizes numbers the primitive man could not comprehend existed), there will, presumably, be a higher state of intellect in those who will succeed us. But though these "think in millions" in days to come, the first few little units that were notched into the stick by the sharpened flint blade of the savage must always obtain as a true, unerring scale of values.

If it be true that the planets are inhabited worlds, who can doubt that upon, let us say, Jupiter—the magnificent sphere thirteen hundred times as large as our earth—there may not live a race of men who are able to "think in billions," and to whom our little millions are as the meagre notches of the primitive man to us.

Yet so changeless, so unalterable are Nature's laws the "thinker in billions" will find those units for which the primitive notches stood must still obtain.

And if there be greater worlds than ours there may be lesser

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ones to whose unevolved minds the little tally stick would appear a thing mysterious and sublime. For always and everywhere in the material world are the comparisions to be found, all things on the physical plane possessing, not absolute, but relative values.

Large and small are really larger and smaller; for nothing exists that can be declared positively large or positively small. The "little things," therefore, of life are little only as we compare them to other things that come under our observation.

From our mortal standpoint we are apt to pronounce upon this, that and the other as if in us were vested a power of judgment so absolute, so true, that there could be no possible appeal from the justice of our decision.

In time, if we are good pupils, and willing to learn, experience teaches us that it is not possible for us to judge for another; for no two pairs of eyes see alike, no two minds think alike, no two hearts suffer alike. What to one is a little thing to another may be of vital importance.

In the physical world—the world of effect—the world we can see and feel—all that manifests itself to our senses is relation. That which we intuitively recognize to be true and unalterable belongs to a different world altogether—the world of spirit, of mind, of causation.

When we speak of a "fixed fact" we are not taking its dimensions as an object; but are recognizing in our minds the principle that fixed it. Now, a principle cannot be grasped by the physical senses; that is, we cannot realize it to ourselves by seeing, by hearing, by tasting, by smelling, by touching.

For instance we comprehend by means of our spiritual senses just what love is; what we may expect of it; how much we may depend upon it; the kindly deeds it will inspire in us, and how exactly in opposition to hate it will be sure to move us to act. It is a "fixed fact"—a true thing, an absolute, positive something upon which to rely.

In this domain of things incomparable we see no little, no great. What is here is—measureless, eternal. In this domain we find unchangeable Law; by observation we discover that it controls Nature. We notice that while certain things work

together for good, others invariably produce the opposite, or what we choose to call evil results.

Admonished by pain we discover that we have gone contrary to the Law governing all things; not "broken Nature's Law"—this cannot be done; rather have we been broken by that fixed Law in our failure to conform to its workings.

Thus we learn wisdom, and, after awhile, may learn to use for ourselves this wonderful Law by knowing how to work in harmony with it. For it is for our use; for this it was intended; and it is then we shall begin to perceive the true value of "little things," and with this perception shall the star of hope, of health, of happiness rise for us.

For as we acquire wisdom we shall come to realize that we need never be discouraged; that the little things are the only things allowed us by which we may arrive at great ones; for no great achievement can be accomplished of itself.

Any notable performance is composed of scores of efforts that have led up to it and made it possible—it was never an achievement suddenly accomplished.

The first faltering steps of a tottering baby were the noted traveler's start toward his valuable discoveries in unknown lands. The A, B, C, of childhood the first grasp of the sceptre of literature which it afterward became the writer's royal right to hold.

Just as the great cables which support bridges stretching from shore to shore are made of lengths of fine wire, so are our lives that stretch from the cradle to the grave composed of the little threads of every-day events—the only material afforded us out of which to fashion them. If the twisted strands are sound and good our lives will not be failures; if they are weak and not to be depended upon we shall score but a sorry success.

And to each of us is given choice which it shall be. For we *can* help it—*we can.* That is where the beauty, the hope, the joy of living lies for us. *We can help it* by making the very strand we are forming at this moment good and strong and dependable.

It isn't too great a tax upon us "worms of the earth" (as we have been taught to call ourselves) to spin, as insects should, a fine, true, perfect thread in this one present hour. Then why not the next little sixty minutes? And the next? And the next?

By increasing our endeavors toward achieving ever worthier results, we may, while spinning a better thread than the first, acquire a habit that makes for excellence; a habit of requiring of one's self one's best efforts, and rendering one dissatisfied with the careless, indifferently performed work that contented us before we became thus wise.

Let us be glad for the "little things" by whose means we may work seeming miracles. A kiss is a little thing—soft as the touch of a butterfly's wing; yet the kiss of devotees have destroyed a portion of a bronze statue of a saint in Rome. A drop of water is a little thing; yet the persistent fall of the liquid particles have worn away a stone.

The little things of home—the little things that make or merit heaven! The cheery greeting; the little loving pat on the shoulder—the tired shoulder that has borne the brunt and burden of the day; the little attentions paid to another's trifling preferences; the smile of sympathy; the sweet, responsive laugh; the little whisper of tender appreciation—these are the little things that make the heaven of home; while the frown of disapproval, the angry word, the lack of consideration, the cold and ungracious performance of a duty, the whine of selfishness, the indifference to another's preference, the jealousy, the hate—these make heaven's opposite. In the hands of each one of us lies the power to help to make home the one or the other.

A kind word is a little thing, yet it enriches the world of home with its one sweet musical note; a cross word is a little thing, yet its discord is like a gloomy cloud shutting out the sunshine of life. We need not utter the cross word. WE CAN HELP IT.

We are poor creatures if we allow ourselves to get out of time and tune. Let us regulate our hearts until they beat in sympathy with life's more beautiful measures. Let us wind them up afresh with the magic key of love, and set them going steadily in joy's perfect rhythm; when the hours strike then we shall find the chime no longer harsh and discordant, but full, harmonious and sweet.

Habits are such little things in the making—such stupendous things when formed. Yet we can undo even these if we will,

by pulling them to pieces, particle by particle, and putting better ones in each vanquished one's place.

We have come, at last, to appreciate the remarks of Plato, who had chided a child for indulging in a rough game, and to whom the boy cried, "Master, thou reprovest me for so little!" "My boy," Plato replied, *"Custom is no little thing."*

Let us foster the blessed things of life—the little courtesies, the little kindnesses, the little acts of love, of appreciation, of sympathy, of gentle tolerance. Little things are these—Love's obligation to the Source of Love manifesting in Being, each act ennobled by its prompter, Love, *whose prayers are a performance.*

EVA BEST.

THE POINT OF VIEW.

The standpoint from which a subject is considered by any group of people varies according to the kind of training each mind has received. Unless the individuality of the man asserts itself to free the personal mind from the shackles of scholasticism which keep it warped in the narrow channels of tradition, there is no hope of originality in that mind, and its point of view will always be narrow and prejudiced. The subject before its consideration is dwarfed to the small proportions of but one side, which is all that such a mind can be made to look at, while the free and unbiassed mind views all sides of the same subject and finds satisfaction and development in so doing.

Imagination, uncontrolled, distorts and exaggerates facts, and leads the person thus handicapped, otherwise truthful, perhaps, to make false statements regarding such facts, and in most instances, he is unaware that he is not speaking the truth, his mind's eye being veiled to such a degree that he cannot see clearly enough to know the real from the false. The responsibility for this state of things rests with the education of the young. The mind of the youth is always receptive, and the seed planted there either blossoms into beautiful flowers or emerges in distorted weeds.

The spiritually developed man commands the universe, and

his piercing look sweeps the wide horizon of the ages from shining heights to lowest depths. With mathematical acumen he directs the forces of his mind to obey the higher law of intelligence and truth—Love.

The Undeveloped Mind, on the contrary, dwells among the weeds of sensuousness, drinking the cup of self-desire to the bitter dregs, and the man, bound materiality, as with links of steel, stumbles along the narrow path of limitation until weary and heartsore he falls among the dry husks of an empty life. But his guardian angel never deserts the struggling soul, and, although he may weep at the sight of the wrecked life, yet he knows that it is only for a time—that the new-born soul will stand again at the gateway ready for a fresh start, with the memory of past mistakes a warning and a guide, if only, in its new environment, it may have a better chance to follow its higher impulses and so develop rightly.

The calm and quiet state of mind which emanates from spiritual development enables the individual to see clearly and judge rightly all questions concerning the ethics of life which are so vitally important to the soul-growth of every man; and these must always begin and continue within the divine circle where reality has its home.

And so the point of view resolves itself into love, truth and justice, for without these no man can live rightly or act nobly toward his brother man. The fountain of love never dries, but springs eternal in the heart of man, and as he refreshes his brother or withholds from him will he be held accountable by the divine law which is at the foundation of all things and compensates every man according to the use he makes of his opportunities.

"All our moments are propitious. The lost opportunities we most regret were opportunities for loving. A new light in our heart makes an occasion; but an occasion is an opportunity, not for building a tabernacle and feeling thankful and looking back to a blessed memory, but for shedding the new light on the old path and doing all duties with new inspiration. The uncommon life is the child of the common day, lived in an uncommon way."

ELIZABETH F. STEPHENSON.

A STUDY IN REINCARNATION.

BY MRS. ABBIE WALKER GOULD.

I was in a strange piece of woodland, and in a strange country. How I came there I could not tell. Perhaps by the pathway of dreams. I seemed to be in waiting for some one, who was to reveal to me certain knowledge, which I was desirous of possessing.

The trees around were of a variety of foliage and color; beautiful mosses covered the ground, and trailing vines of many kinds draped the trees in fantastic manner. A deep dark pool of water, surrounded by a low wall, which here and there was broken through in heaps of stones, was a little at the west of me, and, being attracted there I went over and sat down on the ruins of the walls.

Sitting thus I mused on Life. From whence had I come? To whither was I going? and what was the purpose of it all, if purpose there was? On all I saw or possessed was the time marks of change. Friends once loved, made new ties and seemed removed from me; even my own nature, as it passed in vision, possessed the kaleidoscope changes of a moving panorama, and did not fulfill an Ideal I had been long in seeking. Was there anywhere that which could make clear the one purpose of life, its mission, its aims, its fulfillment? A little white bird sitting on a tree near by sang a low, sweet song, a snow-white rabbit scurried across my path, and a small green snake slipped from the wall into the dark water, each representative of a sphere; each limited to its environment. What better was I? Try as I might, I could not change the hand of Fate, or bring to pass that which I felt might bring me fullness of heart, and peace of soul. As I sat musing, I heard approaching footsteps, and soon a man of venerable appearance came near, and though beard and hair of snowy whiteness told of passing years, yet no sense of age seemed to accompany them. His dark eyes were soft and tender and deep; his head erect, and his footstep firm.

I watched him, as he approached, for he seemed to be coming to where I sat, and he did so. Seating himself on the low wall of the pool, he watched me, at first, without speaking. Scarcely looking at me he said, after this pause, "What seekest thou, child?" "Life, father," I said; "the world and all things not understood by me." "And to what end?" he again asked. "Oh, to bring happi-

ness to myself, and make happy my brethren." "And who are thy brethren, those whom you see, or those who are now invisible to you?"

I mused on this, for how could I know of that which I saw not, and how could I make such an application to myself? Seeing I did not answer, he drew a ring from his finger, set with a small green stone of peculiar shading; handing it to me he said, "Put on this ring, turn your eyes toward the center of the pool, and look at that which shall be revealed."

I obeyed; a dreamy sensation crept over me but my eyes did not close; deep down into the water I gazed with intensity, and soon flashes or jets of light stole through the spaces and a tiny world evolved before my eyes weaving into it every element, which by study, I knew was possessed by the earth, whereupon I stood.

Animals of strange forms moved upon it; foliage of strange colors draped and wrapped it about; winds, water, fire, each in turn ravaged it, and then a time of peace seemed to settle down upon it. At first I saw no people, but soon diminutive men and women emerged from rocks and woods and slew the beasts and rent and tore each other. No rights of any one were noticed, and each seemed bent on that only which would be of use to himself. It seemed long in passing this phase, but soon I saw this tiny world engulfed below the water, and all upon it perished. Awed, I watched. "What next?" was my mental query. Soon it came to the surface again, but this time the motion was reversed and the world swung the other way. Soon above it came a luminous blue atmosphere, and cleaving through this came a band of white-robed tiny creatures who lighted upon the world and begun chanting strange musical notes. As they chanted every one of the tiny creatures whom I had before seen came forth again, but how changed.

They did not kill or eat each other now but set about to make beautiful all around them, and each inhabitant seemed to work unceasingly under the guidance of the tiny white-robed creature, which like a guardian angel, stood at the right hand of each worker. "This must be perfection," I said. But, no, the same traits I saw in the world before soon became manifest, but not in the same way; for some among the workers stopped to look up and listen, and when they were thus silent their robes took on a new whiteness, and their

faces reflected a great joy. Then they would tell their brethren of these strange visions, but received only in return their scorn and laughter. On the world sped, the silent workers increased and seemed to make a new atmosphere about themselves, into which, if one of these brethren came who opposed them, they straightway swooned and fell asleep and were taken out. Fixedly I gazed. Was this world permanent? Had it come to stay? In answer the tiny world again sunk beneath the waters of the pool and passed from my sight. Soon it rose again to the surface and as it swung I noticed it had returned to its original movement and seemed more beautiful than anything I had ever seen. I saw no angels from the sky this time, but from every blossom exhaled a most potent perfume. From the branches of every tree sweet-voiced birds sang their songs. The verdure of the hills was soft and green; the waters of the brooks and rivers, swift and sparkling, and into this space, again came forth the same tiny creatures that had been placed when the world was first evolved, and oh! so beautiful. The tiny angel-creatures, whom I had seen before as their guides, seemed to have crept into their bodies, and I could see what was their direction of thought, but this time all seemed to be harmony and love. No one turned against his brother, no one sought his own way, but each in united impulse went forth, building the world they were on so it might no more be engulfed beneath the waves. Time passed on. It grew more and more beautiful, the people more sweet and joyous. Would this perfected world again sink as the others had done? I thought, and I held my breath in fear. Moments that seemed ages seemed to pass me by and steadily I gazed into the pool. I grew cold as stone as once more I saw my tiny world sinking out of sight. I was dismayed. Whence this mystery, and what its meaning? The pool now possessed the greatest fascination for me and again breathlessly I watched. Soon a strange musical vibration reached my ear; the waters were strangely agitated. Then they parted, and a man stepped forth, so perfect in form, so beautiful in countenance as the world's sun had ne'er shone upon.

In his right hand he held the electric bolts of lightning; in his left a snow-white dove. "Potency," "Power," and "Love," seemed

to be the words conveyed to me, as in silence I gazed on him with admiration and surprise.

Coming forward to where I sat he bent over me in a sweet, caressing manner, and said, "Look and listen. Wouldst thou know of me? I am Thyself—the Universe, the World. Thou didst alone perceive thy growth through countless eons of time; ages of manifestation to what thou seest of thyself now; but that which thou really art, thou canst never see; be willing to let it remain unknown, but obey its mandates in all that brings you sweetness and beauty and happiness. Happiness, that is all that man is to know —happiness, and happiness alone, and in the truest use of that which one possesses can it alone be found, for the law of life must work its own evolution. Thus the bird must sing his song; the lion must seize its prey; the fish must swim its waters—each true to its own environment. And Man, master and lord of creative force, must use all for the betterment of all below, and for the upbuilding of himself. Thus shall the quest be ended; thus shall the ideal be made the Real. Learn your lesson and make the true application to yourself. Then you will solve the problem and answer your own question. As thus he spoke he turned from me and walked again into the pool, and the deep waters closed over him. Slowly, as one in a trance, I awoke to consciousness of my outer existence, drew the ring from my finger and turned to question my companion, the old man; he was not there—I was alone.

ABBIE WALKER GOULD.

AFFIRMATION.

BY T. SHELLEY SUTTON.

There *is* a God. All living things demand
The constant succor of some guardian-hand;
The smallest flow'r that by our pathway blooms
Exacts its sustenance, tho' none consumes;
Each mortal thing within itself contains
A magnet-force that outward force sustains;
It was not, is not, in itself complete,
For Nature's magic is her mask's deceit;
From something else than it, tho' high or low,
That thing derives the pow'r which bids it grow.
Dependent thus upon some Higher Pow'r,
The doctrine of its death lives not the hour;
If self-created, self-sustained, 'twould be—
A thing unlike the heavens, earth or sea,
For every orb in yonder firmament
From outward force derives the vigor spent;
Within itself it were a pathless clod—
Becoming more, it must depend on *God.*

The earth receives its food from sea and sky,
And self-dependent, in itself would die.
The very ocean is the Unit-whole
Of all the streams which to its bosom roll;
Earth is dependent on the strength it gives,
And by, and with, and thro' its succor lives;
The sea, in turn, depends upon the earth
And must recall what there effected birth.
The inter-dependence of all sep'rate things
Proves *one* dependable—to which all clings.
One on the other could not long rely
Were there not Something to at first supply;
That Something, on whose pow'r all things depend,
Must be, indeed, the starting and the end—
Infinity—the Universal Womb—
The Mother and the Manna, and the Tomb!
Thus *Infinite,* the Pow'r which all things makes

Becomes omnipotent, and gives and takes;
God or Jehovah—what the name to me?—
Suffice to know, *it* is Divinity!

The blushing rose comes forth by magic Laws,
Revealing Beauty, but not Beauty's cause;
We breathe its fragrance, watch its little hour,
But learn no cause, nor reason, for the flow'r;
It has a glory which inspires the heart,
And doth a sense of loveliness impart;
Death can, alone, its tint or beauty dull—
The Cause Creating *must* be beautiful.
Since life and beauty in those petals blend,
Of such 'tis made; so being, so must end.
If light and color are imparted there
The Source Supplying must be likewise fair.
The thing designed—created—cannot well
The great Creator of Designs excel;
Behind the blossom there is Something More—
The Cause Conceptive must have lived before!

God—Mind—lives on. Grim Chance may rule the spot
Where Madness rampant runs, and God is not.
Creation's symmetry, all things designed,
Proclaim the presence of a Master Mind;
Having created or conceived the Plan,
The Mind becomes the master of the Man;
Shaping the substance, and supplying Life,
It must supply the reason of his strife;
For, without reason, Madness would remain,
And Madness, without reason, could not reign.
Having no cause, nor purpose, *to* create,
Chaos alone would govern God's estate:—
Chaos, if king, eliminates all Cause,
And Chance—blind idiot!—would respect no Laws;
Being supreme, *sans* pow'r, or mind, or soul,
What would be left these systems to control?
If Chance created this all-perfect plan,
There still remains a God, and that is Man.

Man, in himself, becomes the highest pow'r,
Tho' but the passing creature of an hour;
Self-made, self-raised, self-willed to self-supply.
Consumption follows and creations die!

Perpetual motion is beyond the mind—
It would be self-dependent if designed,
Therefore is not, nor can be, for all earth
Relies upon that substance of its birth;
One thing upon the other, each on All,
Else every orb from solar systems fall.
Our inter-dependence with the Unit-whole
Makes each allied with that Creative Soul,
And gives to each an entity, which lives
In One Collective Mind that takes and gives.
We are a portion of the soul and sod,
Akin to earth, and yet a part of God—
Dependent ever on the Father Force
Which shapes our being and controls our course.
Man thus becomes an individual god,
Tho' in himself an animated clod;
One, *sans* the other, could no pow'r control—
The death of either would remove the Whole!

The mind of man, tho' banished by a breath,
Must needs survive the seemingness of Death.
If dissolution should destroy one part
The Mind supplying could no more impart;
Death must replenish, or the Source of birth
Consumes itself, and *Life consumes the earth!*
If Death gives back the fractions of the Whole
There can be, then, but one Eternal Soul;
This being true, I care not what the name—
To One I go, for from the One I came!

Man has but one identity. All Life
Is with the same and single essence rife.
Men differ but in details. Class and clan
Are merely institutions of the man;

This world of physics is the work of clay
Whose various shapes in shifting shadows play;
But all alike come from a common mass
Whose first condition will permit no class.
The elemental substance is the same,
Despite the metamorphosis, or name.
Man, brute and flow'r of common earth are born,
And, dying, are of differences shorn;
Earth is the true identity of all
Which Mind doth into shape and meaning call;
It is the mother, and the first design,
Hence its identity, in flesh, is mine.

All rivers have their unit, that—the sea;
All streams are one, and *thou* art part of *me*.
What tho' our lives in diff'rent channels roll?—
Death shall replace each fraction of the Whole.
We are a part and parcel of the Mind
With one Identity—the Mother-kind;
Hence all the shapes which round us soar or crawl
Are fellow-fractions of the mighty All.
Were't not for Death, naught but the dead could live—
Death takes a part of what the Whole must give;
Living or dead, our *substance* is the same—
The parts component *must* survive the flame!

No pow'r exists in nothing. Life's strange course—
The grand assimilation of its force—
Exists in carnal matter, and the mind
Of latent, subtle substance is designed.
All things not *substance* can be naught but *nil*—
Pow'r is *material* tho' in man or mill—
'Tis an adjustment of those molecules,
Produced by Mind, which all existence rules;
Hence Mind is Pow'r, and every Thought a Thing
Which will its curse or blessing take or bring.
Our mem'ry is a mirror of the mind
Where every deed leaves its effect defined;
Deeds are the shadows of the inner "soul,"

Which doth our actions thro' the mind control;
Hence Mind is master of our lot and fate,
With all the pow'r and wisdom to create;
Man is the moulding of his mind—a deed
Self-perpetrated thro' a self-made need.
He comes by chance, like water from the sea,
But Cause and Reason must behind him be:
Why then did God create for him the cause?—
Conditions make, themselves, eternal *laws:*
What Nature, or Conditions, may desire,
She will decree, and thus by thought acquire;
What many minds in one accordance will
Their wishes or desires must so fulfill;
The desert may be arid. Lack of *life*
Admits no need, or element, of strife.
Man is a God, and guides the given rein;
He is the author of his grief and pain;
Dependent solely on the pow'r within
He falls the prey of that lewd siren, Sin;
Dependent on the Unit, he acquires
The inner strength to which the world aspires;
Thus God is Good thro' all the universe,
And Self, alone, the father of the curse!
But Hell, or Heaven, do not end his path—
He is no chosen pet, nor prey of wrath;
No "destined Doom" leers down upon his road—
No God, revengeful, can increase his load;
His consciousness, or conscience, is the thing
Which shall make known his sweetness or his sting;
The mirrors of the mem'ry make his hell
Wherein his mind its mortal life shall dwell;
Yet, tho' the stream be with the sea allied,
The muddy brook stains not the ocean's tide,
And man shall pass soul-perfect to his God—
Blending, in time, as mortal flesh to sod;
And in that grand Identity, his soul
Shall know the boundless beauty of the Whole;
Co-operative, universal Mind

Shall prove his cradle and his grave combined;
And then, at last, all things of earth or sky
Shall know no God but *ME*—no name but *I!*

We are one fam'ly—each a sep'rate part
Of one great Mind, and one all-pulsing Heart;
For human-ken are children of one Womb,
Brothers in life and equal in the tomb.
The consanguineous tie 'twixt You and Me
Is strong and close, tho' strangers we may be;
For Kings and slaves are one beneath the earth—
One thro' all time, in life, or death, or birth.
There is no diff'rence 'twixt the man and worm
Save one can walk, while one is made to squirm;
One has *imbibed* more *substance*—flesh and soul—
And gains proportions which permit control;
One has a mind to that first frail degree
Which men call instinct. 'Twas the same with me—
I had it once, and so did *you;* 'twas when
We were but infants—undeveloped men.
The worm grew not. The Universal Mind
Its soul and shape to something small confined—
Else would that worm a MONSTER thing have grown,
Imbibing all earth's life for it alone;
Then would the worm, itself, have been the god,
All else but it—unanimated sod.
So Life's great source expends with its supply:
All cannot live, hence all, in turn, must die.
Life thus its force distributes with the need—
More mind to men, more *substance* to the steed.
So Death contributes to the surplus force
And man and worm pursue the self-same course.

All things by circles travel. All who live
To Life's Sum Total must their fraction give;
Like yonder stream, whose course I here discern,
We wend our way—and to the Sea return.
Merged with that Mind, our individual part

Shall feel each pulse of that vast Mother-heart.
One bond of love, one tie of human blood,
Unites the world in one vast Brotherhood!

Each thought some fibre of the brain contracts:
It is deprived by error, fed by *facts;*
The constant thinking of an evil thought
Gives minds a tendency with evil fraught;
The first contraction does so long increase
That this one thought suggests itself with ease;
Our innate tendency thus gives away
To that desire—thought-nurtured—day by day;
Thus Habit grows, and Error finds the root
Whence springs the Upas-tree of poisoned fruit.
The thoughts we think thus shape our lot and fate—
Self is the satan whose vile powers we hate!
The cripple and the idiot are the things
Which parent-evil and not Nature brings;
Earth's poor deformed look upward to their God
And curse the darkness of the pathway trod;
Their shrunken forms are made of perfect clay
But shaped by parents who forgot the way.
Man is immortal, so why curse his shape?—
Revere the mind, be it of man or ape!
Mind! 'Tis the substance of the very stars!—
The Pow'r that makes—the after-pow'r that mars—
The great Designer and the thing it makes—
The thing that seeming gives and seeming takes—
A vast Condition—nothing more nor less—
With neither cause to sanction, curse nor bless.
We are a miniature conception of that Whole—
Each man the judge and doctor of his soul.
Mind is supreme, with pow'r and reason vast—
All things in one—hence by no part surpassed—
Omnipotent, omniscient, all in all,
Divided into parts it must recall;
Co-operative and dependent still
With every part which is required to fill.

Yet All contains no vacuum. The Mind
Is all of substance and to such confined;
It is material, tho' we see it not;
Effect and cause are of substantial thought;
That which is Nothing cannot Something be,
There is a substance which no eye can see;
The psychic substance, or the mental Force,
Is that which governs all creation's course;
It is dependent on the baser earth
And manifest in every death and birth;
Being not substance, it could not exist—
Earth would have naught her changes to assist;
If something it is substance; being so
It must be Mind—the highest pow'r we know;
And, being Mind, it must be part of Me,
And I a part of all Infinity.
Infinity—eternal—proves that I
Am made immortal and not born to die—
A creature co-existent with all things,
Which seeming Death to first condition brings,
And in that first condition shall I stand
Myself a God—with God on every hand!

T. SHELLEY SUTTON.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

HISTORY OF THE MOON.

The late John P. Hale, when making his first speech in the Senate of the United States, in 1847, announced that there was a change in the opinions of the world. He quoted, to illustrate this remark, the words of Cowper, the poet, that men had shown that he who created the world and revealed its age to Moses was mistaken. But modern research has extended its tentacles in other directions with analogous results. No longer do savants inculcate that the earth appeared just above the surface of primeval waters, as Moses told, and that after seeding the ground, on the fourth day of creation, "God made the great lights" one for day and one for the night, together with stars, to divide day from night and serve as astrologic signs and portents. Philosophy intimates the existence of a universe coeval with its progenitor, and our later learning propounds the hypothesis that the earth is of a period subsequent to the sun and stars. Nor does scientific conjecture rest content even with its own theories. A learned professor of Harvard University has broached a new speculation in regard to the parentage of the moon. We had been taught to think of our satellite as having in some mysterious way emanated from the substance of which the earth is composed; but now we are treated to an endeavor setting forth to some extent how the minor planet broke loose from the embrace of the other.

It has appeared significant that the configuration of the two continents exhibits a striking adaptation of their respective sea-coasts on the Atlantic ocean. Where South America projects eastward at Brazil the African continent has a corresponding indentation at the Gulf of Guinea. Like peculiarities exist all the way northward, so that the two seaboards seem well adapted to fit together if they could be brought nearer. This suggests that they possibly may have been severed apart at some long-ago period in mundane history. "How do we know," demands Professor Edward H. Forbes, "how do we know but that at some grand upheaval of nature in a far-off

period, before the birth of Time, has rent the Eastern and Western Continents apart, and in its mighty throes a huge fragment broke loose to be hurled into space?"

Just that is what is now insisted upon. Professor Pickering, of Cambridge, remarks that some of the facts connected with this great change were brought home to him last summer while he was studying the volcanoes of Hawaii. He endeavors to explain the matter, reasoning with great cogency, and making the theory very plausible. He endeavors to point out the point at which the moon broke away from the earth; how the separation was caused, and also to set the time by the geologic clock when the event took place. This period is assumed to be not less than fifty million, not more than five hundred millions of years ago. When the original cloudlets from which the earth was formed, coalesced and reached around the sun, they rotated on a common axis, and as they condensed this rotation became more rapid. The sun producing tides in the cloudlets during this period diminished this speed somewhat, but not very considerably. Professor George H. Darwin demonstrates that at the time when the moon nearly touched the earth the latter must have revolved on its axis once in about three hours, instead of the twenty-four which is now the term. In such cases portions of its surface would be likely to fly away by centrifugal force. We observe a similar occurrence in the mud flying off a wagon wheel when the vehicle is rapidly driven forward. As the speed of the rotation of the earth is increased the centrifugal force must also have increased, and the tides produced by the sun become higher and lighter. Finally came the catastrophe. Five thousand cubic million miles of material separated from the earth, and a new planet came into existence.

The region of the earth from which this disruption is supposed to have occurred is now occupied by the Pacific ocean. Professor Pickering insists that the shape of that ocean supplemented by the peculiarities of the Hawaiian volcanoes, goes far to sustain that view. He gives plausible reasons for his judgment.

"The coast-line of the Pacific is nearly that of a great circle whose centre lies on the Tropic of Capricorn, in longitude one hundred and seventy west, about five hundred miles south of Samoa. It is bounded everywhere, from Cape Horn to the East

Indies, by a continuous row of active or extinct volcanoes. Toward the centre of this circle the volcanic peaks of Hawaii, Samoa and New Zealand are situated with reference to the circumference much as the central peaks of a lunar volcano are situated with reference to the rim. In other words, the general shape of the bed of the Pacific Ocean is that of the crater of a great volcano, quite like Kilanea, much like the great craters of the moon." *

It is suggested also that when the great catastrophe occurred where the bed of the Pacific now is, the coast of the earth, then comparatively a new formation, was torn apart and shifted in position. The rent thus formed became the Atlantic ocean, as the circular mass that had been thrown off had established the form of the bed of the Pacific. When the earth became sufficiently cool, water was condensed and filled the two depressions thus formed. Thus we now have the two oceans.

Emanuel Sunderley described the planets as being formed from rings around the body of the sun. Of course, by this hypothesis the satellites or moon, were probably formed from the planets in a similar manner. It may be that the rings of Saturn are formations in such a stage of progress. Professor Pickering appears to have an opinion not greatly dissimilar. "When first thrown off,' says he, "the moon cannot have had its present shape, as the attractive force of the earth would not have permitted a spherical body of such size to exist in its immediate vicinity. It possibly took the form of a ring, more or less irregular, surrounding the earth's equator, and was probably composed of a large number of separate bodies, which, as they receded, coalesced and eventually took the present spherical shape."

The Professor gives his views with a clearness that indicates conviction that he is right. Future research may modify them; perhaps it will confirm them. It is always interesting to thinkers to be favored with the discoveries and other results of exploration and research in fields which comprise the history of the origin of the earth that we inhabit—its accidents and revelations, the races living upon it, and the thoughts, speculations and incentives which have actuated them.

*Sunday Magazine of N. Y. Tribune.

WHY CANCER IS BECOMING FREQUENT.

The steady increase in mortality from cancer is creating apprehension. The Registrar-General of Ireland, in his report in 1901, makes statements well calculated to create alarm. In Ireland the ratio of deaths with this disease in 1864 was only 2.7 per ten thousand, whereas in 1901 it had gone up to 6.5—more than double. In England and Wales during the same period it increased with like rapidity from 3.9 to 8.3 and in Scotland from 4.3 to 8. In the United States, the report declares, there has been a similar increase, and in Norway, Prussia, Holland and Austria the increase has been even more rapid. The deaths from cancer in Ireland in 1901 were 1,893, in a population of five millions.

Dr. Brown, of the sanatorium in Berkshire county, Massachusetts, recently affirmed that a hundred thousand had died from this disease in a year. This statement may be largely in excess of the actual fact, nevertheless, there are many, not to say innumerable, cases diagnosticated and reported in statistics as deaths from other complaints, in which there was malignant disease.

It is apparent that the frightful increase in fatality from this malady which is now going on must be due in great measure to causes that may be found out. It is no matter of chance or accident; of that we may rest assured. There must have been already some general lowering in vital energy, a deterioration from physical integrity. The matter should be investigated carefully by individuals competent for the work, and having no bias of a professional or pecuniary character to qualify their judgment. The public has a vital interest at issue, and there should be neither delay nor hesitation about an investigation of the facts.

It is significant that the countries which the Registrar-General has enumerated as exhibiting a rapid increase of deaths from cancer are those in which vaccination has been general. The prevalence of the fatal malady is to a very great degree in correspondence with the prevalence of vaccination. This must be more than coincidence. It is far more certain to be a matter of cause and effect. Disease, however it may be occasioned, is a breach of the integrity of the bodily constitution. The first step in impairment opens the way for other ills; and when an individual has been once diseased, the way is opened, and there is in consequence, a susceptibility crea-

ted to malady in other forms. To inflict the vaccine disease, the cow-pox, upon a person is therefore making him liable to other disease, and it is in close analogy to the violating of chastity in a youth or maid. There is contamination, and a contamination which opens the way for others even worse. That cancer should ensue is no matter of wonder.

It is also to be observed that the number of women perishing with this disease is several times larger than that of the other sex. That they are as liable from the cause just suggested, may seem to be a matter of course; but women have by their nature a more tenacious hold on life. There must be an ulterior reason why a malady so terrible as cancer should be so much more common with them. There are, doubtless, many, but there is one, that seems to overshadow the others. Some thirty years ago Dr. Thaddeus Reamy, a leading physician in Cincinnati, and a professor in a medical school, read a paper one evening in which he declared that the practice of criminal abortion was general, and that prospective mothers were instructed in the methods by their family physicians. The medical society before which Dr. Reamy made these statements, attempted, through a committee, to disprove the imputations, but speedily dropped the subject. Dr. Reamy then made the further assertion that this practice was common over the whole country.

What was true then is true now, and true not only in the United States, but in the several countries classified as Protestant. Whether it is the case likewise with Jews or Catholics, we are not prepared to say; but a reading of the Hebrew Scriptures would seem to exonerate the Israelites, and it is a boast of Catholic parents that their children will yet outnumber the progeny of the Protestants and become the ruling population.

The diligence to teach surgery rather than therapeutics in medical schools, the vast increase in number of surgical hospitals and surgical operations of which women are the principal subjects, are evidence in the same direction. A large proportion of the "medical profession" derives pecuniary support from a practice which can hardly be classed as moral or legitimate. The endeavors which are constantly made to procure legislation to regulate and circumscribe the practice of medicine and surgery is open to suspicion that a prominent object is to secure a monopoly of the endowments of gynæcologic surgery.

Where there exists such tampering with the body and its functions, there will be unavoidably a liability to painful and malignant disease. The female organism is made subject, accordingly, to the most terrible maladies and sufferings as the penalty of execrable practices.

The statement is also made by Sir Francis Galton that cancer is a result of mental shock. The disappointment of cherished hopes is a blight upon the nervous forces and often disorganizes the bodily functions. It acts upon the central ganglia, and paralyzes glandular activity. The distinctive agencies are thus enabled to take the lead, and a malignant disorder will often supervene. These results are remarked in the case of sensitive women, but are by no means uncommon with individuals of the other sex. We have a conspicuous example in the first Napoleon. It may be pleaded, perhaps, that in his case the cancer was hereditary, his father having also been a sufferer. Even then, however, the cause of its development was similar, and the inheritance, if there was anything of the kind, was only a susceptibility. Defeated ambitions, confinement on the unhealthy island of St. Helena, and the daily aggravations from ill-treatment by Sir Hudson Lowe energized the susceptibility into active malignity.

The present period is characterized by excessive worrying and excitement. The passion to get rich quickly appears to be general. The successful few are adding millions to millions, and subjecting themselves to corroding anxiety and exhausting labors which others know little about and hardly understand. The less favored many are kept in terror lest in the mad struggle their very means of subsistence shall be wrested from them. Thus worry is their lot from day to day.

Such conditions are morbid and morbific. Till they shall be remedied, till this deadly anxiety shall be alleviated, till our men and women shall cease to worry thus incessantly, and quiet of mind shall succeed, we can only expect that maladies incident to overtaxed energies and exhausted nerves, will be numerous, and perhaps general. If cancer is the consequence of such conditions, and of nervous shock, as Sir Francis Galton declares, then it is certain to increase upon us. It may not become as frequent as consumption, but it will appear often enough to excite lively apprehension, and indeed, its occurring at all is a sorrowful commentary upon our habits of living.

Doubtless, other causes may be enumerated. The vices which have prevailed over the civilized world have left a trail behind. We may instance syphilis, which overran Europe four hundred years ago, and left after it a harvest of diseases mysterious to trace and often hard to define. The wars which have desolated Europe, degrading its population and indelibly disgracing its Christianity, have been so many prolific causes and disseminations of epidemic. We may count upon it as certain that moral obliquity, whatever its form, will inevitably work its full results in all cases, in the contaminating of mind and body.

DESTINY, REINCARNATION AND LAW.

M. De Blowitz, the famous correspondent of the *London Times*, describing his great achievement in procuring the text of the treaty of Berlin in 1877, prefacing it with the following statement of his theosophic belief:

"I must confess that I have a theory which will perhaps be ridiculed, but which has governed my whole life. I believe in the constant intervention of a Supreme Power, directing not only our destiny in general, but such actions of ours as influence our destiny. When I see that nothing in nature is left to chance, that immutable laws govern every movement, that the faintest spark that glimmers in the firmament disappears and reappears with strict punctuality, I cannot suppose that anything to do with mankind goes by chance, and that every individuality composing it is not governed by definite and inflexible law.

"The great men whose names escape oblivion are like the planets which we know by name, and which stand out from the multitude of stars without names. We know their motions and destinies. We know at what time the comet moving in infinite space will reappear, and that the smallest stars, whose existence escape us, obey the fixed law which governs the universe.

"Under various names, in changing circumstances, by successive and co-ordinate revolutions, the great geniuses known to the world, those whose names have escaped oblivion, reappeared. Moses is reflected in Confucius, Mohamed in John Huss; Cyrus lives again in Cæsar and Cæsar in Napoleon. Attila is repeated in Peter the Great, and Frederick II. in Bismarck, Louis le Débonaire in Philip VII., and Cataline in Boulanger. Charlemagne and Jeanne D'Arc

alone have not reappeared, the one to revive authority and the other *la pudeur.* . . .

". . . Everything moves by a fixed law, and every man is master of his own destiny only because he can accept or refuse, by his own intervention and action, the place which he should fill and the path traced out for him by the general decree which regulates the movements of every creature.

"By virtue of this theory it will be easily understood that I have always endeavored to devise the intentions and designs of the Supreme Will which directs us. I have always endeavored not to thwart that ubiquitous guidance, but to enter upon the path which it seemed to point out to me."

FORETOLD BY A DREAM.

Mr. Andrew Lang relates in *Longman's Magazine* the story of a dream which was told him by the wife of the dreamer. It was in a rural town in Wales. The husband, a Welch squire, awoke her one night by talking in his sleep. He was saying: "Poor old man, poor old man!" She repeated the words to him and asked the name of the man. He was still fast asleep, but answered: "John Methuen."

The next morning she asked her husband what he had been dreaming about John Methuen, whom he had described as an old man in great danger. He had no recollection of having dreamed at all, and had never heard of such a man. The husband and wife set out for a little jaunt by rail, before having received their morning paper. They found at the station a newspaper of the evening before, in which was a paragraph about the killing of John Methuen by a railway engine at a local crossing.

"It would seem," says Mr. Lang, "that intellectual 'rays' had been disengaged by the accident, and had found a recipient in the deeply sleeping brain or mind of Mr. Thomas (fictitious name) perhaps twelve hours or more after the accident."

GIRLS AT SCHOOL.

Not till 1790 does it appear that girls were admitted into public schools in Boston. It was then done from motives of self-interest, to enable the supporters of the schools to get the worth of their money. The teachers were employed for the summer months, and

many boys were then kept out to take part in the labors of the season. So as it was deemed important to keep the number of pupils large enough to warrant the outlay, it was voted in town meeting to let girls attend school.

In Connecticut the regulations were equally stringent. In 1684 the following rule was made at New Haven:

"And all girls be excluded as improper and inconsistent with such a grammar school as the law injoins (sic) and is the designe of this settlement."

Benjamin Mudge was a schoolmaster in New England for many years. He left the following memorandum:

"In all my school days, which ended in 1801, I never saw but three females in public schools in my life, and they were only in the afternoon to learn to write."

Not only, however, were the girls permitted to have lessons in writing, but they also had the privilege to attend the general annual catechising.

REALIZING THE DREAM OF YOUTH.

Later life is largely the making out of the ideas which come to us in youth. The art of the world, the most sensitive and beautiful of its convictions, its hopes, and its spirit, is full of these reminiscences of the surroundings of earliest youth. Titian introduced a background of rugged peaks and desolate hills touched with exquisite color in many of his pictures, and one does not know why he has done it until one has stood in the little village of Piève di Cadore and seen around him the mountains which were the companions of the great painter's youth and formed the background of his whole conscious life. Goethe tells us that the whole of "Faust" in idea presented itself to him while he was still a young man. The one stainless personality, in whose rising rest the hopes of the race, was still a young man when he climbed the steep ascent of Calvary. Youth is, to quote one of the most inspiring young men of our time, Robert Louis Stevenson, "not only the beginning, but the perennial spring of all the faculties."—*The Outlook.*

Technical language is employed, not so much to express as to conceal ideas. Thus a mining expert recently described a lode as traversing "a metamorphic matrix of a somewhat argillo-arenaceous composition." Literally this means a changed mass of a somewhat clayey-sandy composition; in the English language, as sensible people talk, it is *mud*. Scientific men like Huxley, Faraday and Lyell talked in English; but the quasi-scientific amateurs of less learning use this barbarous lingo.

The primary aim of government is to protect individuals in the enjoyment of those absolute rights which are vested in them by the immutable laws of Nature. Hence it follows that the first and primary end of human law is to maintain those absolute rights of individuals.—*Blackstone.*

THE DOCTOR WHEN HE'S SICK.

I have patched the voice of singers,
And have robbed the sneeze and grippe,
Knocked the chills clear out of ague,
Cured the smallpox every trip;
But one stunt has always floored me,
Always will—this little trick—
Giving pills and soft emulsions
To the doctor when *he's* sick. —*The Doctor.*

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BOOK REVIEWS

THE DISSOCIATION OF A PERSONALITY. A biographical Study in Abnormal Psychology. By Morton Prince, M.D., Professor of Diseases of the Nervous System, Tufts College Medical School, Physician for Diseases of the Nervous System, Boston City Hospital. 8vo, 580 pages. $2.80 net. Longmans, Green & Co., 91 and 93 Fifth Avenue, New York.

This work is a study of a very remarkable case of multiple personality, the subject, Miss Christine L. Beauchamp, being a person who exhibited three different personalities besides her own normal and original one. It is written for the layman as well as the student of abnormal psychology. The object of the work is threefold: first, to give a detailed account of the daily life of the subject, in such fashion that the full meaning of alteration of personality, in all its phases, may be understood, and the phenomena accorded their proper place amongst those of abnormal psychology. The author, for this purpose, has described with much detail the conditions under which the different personalities developed, the character traits of each, their behavior to the environment, the way in which the dissociated personalities could adapt themselves to social life and how they failed to do so. In this respect, therefore, the work is a biography of a person with multiple mental lives. It describes the trials, difficulties, and social life of each personality, and the way in which each interfered or cooperated with the others. A large number of letters written by the several personalities, and which therefore allow their individual characters to be seen, are included.

The second object of the work is to present a complete study of the psychological relations of the dissociated personalities to one another and to the original self: in other words, to discover the data which enabled the author to answer the question, Which is the Real Miss Beauchamp; and, in general, find data which will aid in the lution of the problem of multiple personality. For this purpose a psychological study of each personality is made, with the result that each is fitted into its proper place and the real person resurrected. This is described in the second part, which is entitled "The Hunt for the Real Miss Beauchamp."

The third object of the author is to describe the various psychological phenomena (such as amnesia, automatic writing and speech, hallucinations, aboulia, ecstasy, and other subconscious manifestations) which are commonly observed in persons who are the victims of dissociation, and which will furnish data for the author's later studies. All these phenomena are introduced running through the course of the biography. This volume, though complete in itself, is intended to be a part of a longer work which will include other problems in abnormal psychology.

THE THREEFOLD PATH TO PEACE. By Xena. Cloth, 60 pps. 50 cents. New York, The Grafton Press. For sale also by The Metaphysical Pub. Co.

A serious-minded little work devoted to a study of the right growth of the mind and the soul nature considered as instrumentalities of the spiritual individual. Its sixteen short chapters appear to be as many meditative talks or petite lectures, and are quasi-Theosophic in character. The teaching is pure and elevating. It leans towards a threefold expression of each phase of action in human life.

THE SHILLING LIBRARY OF PSYCHICAL LITERATURE. By Edward T. Bennett: No. 1—THE SOCIETY FOR PSYCHICAL RESEARCH: ITS RISE AND PROGRESS AND A SKETCH OF ITS WORK. No 2—TWENTY YEARS OF PSYCHIC RESEARCH. No. 3—AUTOMATIC SPEAKING AND WRITING: A STUDY. Paper covers. Each about 60 pps. 1 shilling each. London and Edinburgh, Brimley, Johnson and Ince, Ltd.

The titles are descriptive of the contents of these three books. They are intensely interesting and contain much most valuable information for those who would keep abreast of the times in mental and psychic matters.

PUBLICATIONS RECEIVED

THE SONG OF THE CROSS AND THE CHANT OF THE LABOUR OF SATAN. By James Macbeth Bain. Cloth, gilt, 220 pps. London, Keegan, Paul Trench, Trübner & Co., Ltd., or the author: Struan, Princes Avenue, West Kirby, Cheshire, England.

HAIDA TEXTS AND MYTHS, SKIDEGATE DIALECT, Recorded by John R. Swanton. Issued by Smithsonian Institution, Bureau of American Ethnology, W. R. Tolmes, Chief. Bulletin 20, Washington, D. C.

TWENTY-THIRD ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY. Smithsonian Institution, Washington, D. C., 1904.

A CATECHISM OF HINDUISM. By Srisa Chandra Vasu, B.A. Paper; 71 pp. 8 Annas. Freeman & Co., Ltd., Benares, India.

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THE NATURE OF DISEASE.

Disease and sickness are commonly considered as an interruption and a departure from the normal condition of health. But the opinion has been generally disseminated that they are distinct entities, having a positive being, and necessarily possessing a material base of action. This notion has obstructed the intelligent conception that they are altogether abnormal conditions and under the control of the individual mind. Nevertheless, if this fact were better understood there would be more confidence and correspondingly a less degree of fear of ill results.

Most individuals are aware that apprehension aggravates morbid conditions and the danger of sickness, whatever their form. Some have likewise reached the conclusion that certain forms of fear actually produce sickness which may finally develop some specific form of disease as a result of the morbific mental action.

It is not contemplated by this statement to induce mental apathy in regard to such matters and so, perhaps, create danger through unwarrantable neglect. Instead, it is desired and expected that the almost abnormal fear that commonly prevails may be arrested, and that the adjusting of the mental activities may be such as to avoid unnecessary suffering. The importance of such mental control as this is more fully comprehended when we recognize the fact that mental conditions and states of mind react upon others. By the transference of thought-pictures the minds, even of a family, a social group, or a community may come under morbific influences imparted by a mind acting under the impulse of fear. It is plain, therefore, that such influence should be kept at its lowest possible point.

The etymology of the word "disease" shows that the idea was originally evolved through reversing the idea of ease. The Latin prefix *dis* is a negative preposition denoting separation; a parting from something; and in connection with that to which it refers, it represents an absence, a lack, or a want. This syllable prefixed to the term "ease" gave the original word dis-ease. In this, its original form, none can fail to understand either its meaning or its nature. It does not indicate a presence, or the prevalence of an actuality, and it bears no positive or assuring character. It is entirely negative—simply a departure from healthy life. From the earliest times the idea of disease has been that of a lack of ease; an absence of comfort, quiet, peace. It meant un-rest; un-ease; discomfort; dis-ease.

This meaning evidently prevailed in the earlier centuries, when sickness was considered philosophically and its treatment conducted more along those lines than is done to-day. The combining of the harmless term "ease" with the prefix "*dis*" into the compound word "disease" has resulted in a forgetting of the legitimate meaning, and the evolution of the relative concept of "absence," a nonentity, to the "presence" of a supposed entity possessing positive characteristics. With the advent of this supposed entity, conceived only in the sense-reasoning of the human mind, there has been developed its inevitable consequence, fear;—the fear of the "thing" itself, for which the name now stands in the minds of the human family.

That the people in general are afraid of disease as a supposed thing possessing real being, and consequent power, needs no elaboration. We observe the fact constantly, everywhere. And, indeed, under the modern conditions of life there appears to be much reason for such fear. Nevertheless, much of it is groundless. There are many rational ways under which it can be moderated and even dispelled entirely, with safety and actual advantage.

The supposed "thing" disease is commonly considered as having many definite forms, each attended by specific modes of action, degrees of energy and venomous qualities of its own. In such notions we have all been indoctrinated and almost everybody appears to think accordingly. Most individuals leave the consideration of such matters to the physician, and accept his decision as the law of the case; yet, it is as easy for the professional mind as for others to follow a bias, and the teachings of his education often are based upon

doctrines not sufficiently proved. This is especially true where the finer activities of life and of being are ignored or neglected in the evolving of theories or the applying of practical methods of healing. There are points here for consideration that are vitally important to every member of the human family.

It seems to be a fact almost absolute, that the more disease is studied with confidence, the more forms and varieties of it apparently come into view. It is equally evident that the greater the number of remedies that are offered, the more numerous are the forms of diseased action with which we have to cope. There are reasons for this which should be investigated and considered. The objects which are habitually contemplated have the influence to express their nature and qualities upon us. Even unreal appearances may thus impress the sensuous nature with a seeming evidence of reality.

The only good reason for the study of disease is that we may acquire the means and knowledge for the alleviation of the suffering which it occasions. During the entire period of history little seems to have been actually gained in the understanding of the subject. Many forms of it have been brought to notice, new ones being continually discovered, apparently, and there is a constant increase in the number of those which are set down as incurable. There may be some exceptions. There is much claimed in regard to the excluding and even conquering of particular maladies through quarantine, sanitary regulations, etc., and doubtless much good is accomplished in these ways. Nevertheless, the disease itself remains as seemingly real a fact as ever; and there is little disclosed about its origin or character. Indeed, there has been little more achieved in this respect than the changing of names, theories and opinions, much as figures are changed at the turning of the kaleidoscope.

Each form of disease is named and studied mainly in reference to the organ or part of the body where it is manifested. Yet so long as this course is pursued there can be but little progress in the intelligent understanding of the matter. The disorder often subtilely involves a more extensive region of the body, and in fact, may pertain to it as a whole or to its entire functional action. There are many reasons for entertaining this view of the subject. When any one organ or part of the body is out of harmony or exhibits disease in its own sphere, the whole body is certain to be more or less in-

volved. In fact, no form of disease can be treated aright or successfully by itself alone. In the treatment of any type of disease, attention must be paid to the entire human economy.

Some writers and investigators have declared that disease is practically a unit—one thing or condition affecting the whole system; producing one manifestation in one part or region, and a different one in another, but all related in action. Thus, the symptoms and other phenomena may be diversified with individuals or in different circumstances, but all will be related to one another.

This view of the subject conforms reasonably to numerous facts which are very generally observed. Indeed, many maladies seemingly diverse from each other, and with corresponding modes of action, have been found to be so nearly alike in the original cause and history, that there is much evidence in support of the theory. This is remarkably illustrated in fever. The numerous names given to it mainly signify the definite locality in the body, or the peculiar features of the disorder, while the subjective conditions are almost identical.

For thousands of years fevers have been learnedly described and treated by medical men, who claimed superior knowledge in such matters. Yet the same types of fever exist now as formerly and are even treated in diametrically opposite ways in different parts of the world. Sometimes this state of opposite procedure exists in the same localities, and almost under the same class of persons in authority. Indeed, no two savants agree entirely on any rule of therapeutics. What one considers as "law" another will decry as error, and declare its advocacy to be indicative of dense ignorance. Not only does one sect discredit the ways of another, but persons of the same denomination differ thus widely. There is "a screw loose" somewhere in the "scientific" cabinet. There ought to be greater unanimity of theory and opinion in regard to disease, and also its treatment.

In the Metaphysical School it is taken as true that disease is one in its nature and should therefore be approached in all cases from the same point of view. The varying treatment which may be required in individual cases, is based upon the mode and intensity of the action from which the sickness proceeds. The trouble invariably begins with some form of un-rest, or dis-ease, which, after developing

for a time, evolves some particular form of physical disturbance or distress, which exhibits distorted symptoms analogous to the disease with which it began at the outset. The development is after the method of nature—from the simple to the complex, as well as from a lesser to a greater degree of intensity and discomfort. No matter what was its former energy, when it is developed to the point where the sensationalist observes it and gives it a name, its history is known. It began with simple non-ease, a sense of discomfort, and developed through the gamut of degrees and modes of activity from the sympathetic to the cerebral and cerebro-spinal nerves; from the nervous system to the functional action; then to the organic structure, to be labelled finally as a new-comer in the field of organic disease.

The earlier stages of the action of diseases are usually not noticed. So many unpleasant sensations and symptoms appear and pass, with no serious occurrence following, that there is likely to be carelessness where there is matter of moment. But the premonitory symptoms are of vital importance. If they are discovered at the outset, and there is a true understanding of the matter at that stage of the disturbance, it can almost always be arrested and brought down to its natural proportions of nothingness. It originates in negatives, as "un" in unrest; "dis" in disorder and disease. These denote "without," the "lack of" something more genuine and real; and the nature of disease is of the same order, being without actual reality. It possesses no substance and of itself has no power. The supposed "it" does not possess intelligence. It always has its origin in the sensuous mind, where alone can non-ease obtain place and recognition. From there the notion is pushed forward as an idea, and a supposed fact is reported. It soon becomes established as a new entity. Its various forms of activity proceed from the various modes and conditions of non-ease, to which the mind lays itself open by its many erroneous reasonings. The nature of the abnormity is one, and its action the same in character, or rather absence of character; but its ramifications are many. They extend through the sensuous field, and so we experience discomforts many and corresponding diseases galore.

The chief impediment in understanding this series of facts consists in viewing disease superficially by its manifestation in its physi-

cal form. This, however, is not the thing itself, neither is it the cause but simply the effect of certain action. Disease can never be understood through examining of the physical condition and considering that as the "thing" with which to deal. The disease, its cause and entire nature are all back of the physical condition and must be dealt with at the very seat of the disturbance.

This is the reason why medical theories and medical writers have failed to describe accurately what disease actually is, or to establish remedies which suffice for its treatment. The nature of disease is not well understood and its conditions cannot be rightly overcome under those theories.

As the mind changes its adjustment many such conditions change also and pass beyond observation. In this way some diseases become self-limited and wear themselves out, so to speak, sometimes without medicines and sometimes in spite of medicines, which, when given mistakenly only make conditions worse; for the mind is always uneasy subconsciously when poison is present in its own physical organism, and all drugs are poisons. Sometimes both of these kinds of un-ease, when combined, overpower and cause the mind to abandon its body, now rendered practically uninhabitable and useless for its living purposes. In this way drugs have probably peopled more churchyards than all other causes combined. The people killed by poisons used or administered as supposed remedies, would comprise an army that might easily conquer the world at any one time.

Every disease is mental in its origin. The individual must possess a mind, active enough to know ease from dis-ease, and sane enough to be able to think, else no known disease can enter his realm. To understand this statement fully the mind must be considered in both its conscious and its subconscious phases. Neither phase of action alone can represent its action in entirety. Mental disease as here indicated always possesses the nature of unrest and is characterized by a lack of harmony; and in both of these it is a creature of absence rather than of actual presence. Furthermore, it always rests upon fear or apprehension of some kind or degree. Find a perfectly fearless person, one who actually has never feared anything (there are such persons in existence), and you will see a thoroughly healthy individual sanely in possession of his own facul-

ties and usually independent enough to control himself and his circumstances.

The main element, then, in the generation of disease is fear. Without it we cannot have disease. Indulging its varieties of distorted emotion we lay ourselves open to every conceivable form of sickness and disease. The fear that generates disease may be either conscious or subconscious, in the mentality, and both are amenable to the control of intelligence rightly exercised.

Man has built his own fears and they all rest upon degrees of ignorance. God never made either fear or disease for man's use or for his disuse; and man is not a helpless victim to its ravages. He has but to control his fears and he has the dragon, disease, by the throat. Illusions seem real only while we continue to believe and fear them.

A calm confidence has overthrown many a seemingly hopeless illness, while abnormal fear has carried away millions who might otherwise have remained to complete their work. Thus, knowing the actual nature of disease we need never fear it. It is not an entity. It has no ways or means of injuring us. It can plan no harm. It is only a negative emotional condition, which the mind weakly allows within the realm of its thinking experience. But, in the exercise of intelligence, the mind has full power to deal with it and to conquer every known form of the supposed monster. The first searching light of genuine intelligence that is thrown upon it causes the fact of its nothingness to begin to appear. If such thought be continued the supposed "it" will soon vanish. Disease cannot stand before the wide-a-wake operations of active intelligence. Remove the fear of it from the mind of any sufferer and he is half cured, already. Remove fear itself or any particular fear that has been holding sway subconsciously if not consciously in his mind, and you have him cured, even in the face of adverse opinions and appearances. Thousands of seemingly miraculous recoveries made after science had declared it impossible, attest this fact.

As repeatedly stated, heretofore, a fixed picture can best be removed by direct action brought to bear by one who knows the work required, but each can accomplish much for himself through confidence and persistent application of right thinking. Disease is literally nothing, hence there is no occasion for us to fear it. Instead, we

should bring to bear upon the appearance of it the best of our real thinking forces until the illusions of the false belief shall be overcome. All of this is actually true though it is a phase of knowledge so foreign to the thinking of the world in general that the statement cannot be accepted readily by those who believe in its unhappy nature.

The problem that confronts the practitioner, however, is not the direct curing of "something," as a supposed disease requiring to be cured; nor yet the curing of "nothing" as some would-be facetious ones occasionally express it; but to aid the sufferer to change the views and opinions which have led to the conditions that give trouble, and by direct mental treating to erase from his mind such definite pictures or delineations of disturbed action as are causing him suffering and possible trouble. The cure is rather a curing of the cause than of the disease; of the mind rather than the body, so far as the practitioner's act is concerned. A mind in health never had a sick body. When bodies are sick there is always something wrong in the mentality, and a careful search will disclose it. Then the power for a genuine cure is at hand. Once the malady in the mind is cured the condition of the body will spontaneously return to the normal.

A "cold" may follow a fright. Or it may result from continued anxiety; from excitement; depression; worry; or from a fit of temper. In each of these varying disturbances the *kind* of cold will differ somewhat from those generating from the other lines of distorted mental action. Other symptoms also may appear in connection with the cold (so-called), and will be determined by the mental disturbance, as much as by the features of the cold itself.

In this line of facts lies an intricate study that is intensely interesting to investigators, and more prolific of actual results in the relief of mankind than any field of medical research. The entire gamut of disease stands examination in this way. The diseased condition always corresponds to some mental state that can be proved to have been present before the first evidences of the disease itself. One of these is cause and the other effect. Place them together in your understanding and deal with them only as ONE ACTION, PRESENT IN TWO PHASES, and you will safely control the circumstances and conditions.

It is both useless and dangerous to poison the physical system because the mind, temporarily at variance with itself, is expressing itself wrongly in mentality. The disturbed mentality, when recast in the nervous system, is sufficiently upsetting to the physical body without adding vile poisons to its circulatory processes to complete the ruin so inadvertently begun. The body now more than ever needs the equalizing influences of every harmonious act that can be brought to bear, in order that it may resist the onslaught of the distressing mentality. The mind and all of its operating activity should be supported, rather than the body be further burdened with dangerous elements to be eliminated, as they must, before health can possibly become reestablished.

This is why medicines (so-called), are not really "remedies." They do not restore to health by their own powers, they merely *change* action; and this takes place blindly and uncertain as regards results, often resulting disastrously. Medicines, whether drug or otherwise, never reach the actual cause of the condition and hence bring no direct action to bear against the disease itself. If this fact were more generally known the dangerous and useless custom of poisoning the victim because he is already sick, would cease.

The greatest medical authorities of the world have from time to time made these and even stronger statements, and they continue to make them. Every day's experience redemonstrates their truth. The immediate families of the Doctor and the Druggist take the least drug medicine of any. They may believe in disease but those of ample experience are weak on medicines, especially drugs. They see far too much of the disastrous results to risk their own too deeply. If drugs are right remedies, why should any of these things be so? The answer, here, would seem to be obvious.

The origin of disease being mental we must look to the action of mind for its remedies. There is a prolific field here, fraught with results that will not disappoint the anxious sufferer. In the realm of the mind rests an easy remedy for every ill of either the mind or the body.

The sane reason for this is the irrefutable fact that the body is the active instrument of the mind and reproduces *all* of the action of the mind that relates to bodily life. The body has no option as to whether it shall so reproduce this action, but it is the silent and sub-

missive reproducer of whatever the mind places before it or within its channels of action, whether right or wrong. It is as spontaneously reproductive of harmony as of discord; of strength as of weakness, of health as of sickness; of life as of death. It has no choice in the matter for all of intelligence is contained within the mind. The mind itself, in its higher and more intelligent features, is vastly more responsve to the good than to the seeming bad; to the right than to the wrong; to health than to disease; and so it will promptly act on every good and right influence brought into action by the intelligence, thus giving a most powerful alterative against the errors of sensuous thinking.

Since the nature of disease is agitation and unrest, it would seem that we should look for efficient remedies in the mental realms of calmness, rest, contentment and security. And indeed these are the very conditions that even the most materialistic of physicians and nurses always seek to establish, at least outwardly, and in the physical surroundings, at the outset, with any suffering patient. The long centuries which have elapsed in the evolution of the idea of an unfailing "drug cure" have not eliminated the inborn feeling that disease is a condition of unrest and therefore that quiet and repose are essential to recovery. If the disease, as supposed, is a veritable enemy, in itself, and the medicine an actual cure, why not shoot it with the drug at once and have done with it? Why all these side-issues so nonconforming to the theory of a direct drug-cure?

Every true physician knows innately that the state of the patient's mind has more influence in bringing about a recovery than anything that he can do outside of its modes of action. Frequently, he so states the case and makes his chief suggestions accordingly. This is an admission that the nature of the trouble is dis-ease and if so its origin must be mental. Only that inner conviction can open the way to such conclusions and inspire the giving of such advice.

The physician may not know all of this himself, in his outer consciousness but his higher nature knows it and inspires the good advice which he imparts. The deeper the consciousness employed the nearer to the truth will we think and the closer to fact will be our decisions. In this rests the genuine power to heal.

The character of disease is that of error. It is the final result of mistaken views, or at least of indefinite conclusions. It is un-

certain, confusing, misleading in all reasoning, wrong in action. Its apparent interference with all plans in this life gives it what we call a nature of evil. Its character is thus wholly evil, but this is a point of view rather than the essence of an element. Disease has no inherent qualities. It is only a result of action indulged or entertained by the mind consciously or subconsciously. Its influences are what we designate as evil; nevertheless there is with it no plan or design to produce evil. Its character, therefore, must refer to its nature and must rest in its origin, which is always some element of mental fear. Eliminate this stalking monster of illusion and the rest will be easy.

The true remedy is trust, but to account for all conditions, this must be considered in its ultimate. The means will be found in the understanding of the fundamental harmony and consequent peaceful action of everything actually real in the universe. Then trust will be comparatively easy.

The mighty throbbings of that life which pervades and animates the vast whole will impart it to the individual soul. For the one who realizes this fact of the eternal life, of which we are all partakers, disease can have no terrors. It is a delusion of the mind abiding in the partial and unstable conditions. Nevertheless "the foundation of God standeth sure." Life is self-subsisting, eternal and whole. He who comes to realize this truth, lays hold upon healthy life and ceases to fear disease.

LEANDER EDMUND WHIPPLE.

"THE FALL"—LIME-LIGHT ON GENESIS.

BY FLORENCE E. B. SHAFFER, B. O.

For what are we here? A question asked by so many tried souls must be an answerable one. Let us ascend to a sufficient height of thought, and look about. In view is a planet we recognize as the Earth. It is so small as to constitute a mere point in infinitesimal spaces. All manner of complex and indescribable conditions exist upon its surface. Miserable four-legged animals are being driven by equally miserable two-legged ones who are possessed of an advantage through gain of a symbol representing power; not power, remember, but its symbol. Were it real power, it could not be taken from one animal and passed on to another.

The four-legged animal being driven does not know he has title to an equality of real power with any other animal, hence allows himself to be driven. In the mad scramble, some of the two-legged animals are cursing and some are preaching. Some are waking and some are sleeping. Some are laughing and others weeping. Some are fed and clothed, others are hungry and naked. Some labor, some beg, some fight, some steal, and many are exerting all their energies to kill time—that priceless blessing so valued by the Giver that it is only meted them moment by moment.

What does it all mean, and for what are they all there? Unless there be some high and beneficent purpose held in the Creator's mind, some triumphant goal to be finally won, some eventual good to be accomplished, why have they been called to run a race—to many, so wearying—at all? Why did not this INFINITE LOVE we are told about, leave all uncreated? They would then have been spared the toil and suffering, of such an existence, at least.

Now, from a metaphysical height, let us scan some of the causes we may discern through being thus aloft where the inner sight becomes more far-reaching. Every student must understand that, since we, with our litle planet form so small a part of this, our own solar system, not to mention the endless succession of greater ones known to exist, we cannot be the only scale of creatures or manifestations of life existing on these countless worlds, many of which are far more perfectly adapted to existence on a higher plane than this where we express.

Accepting this deduction—nor know we how to reject it—we are ready to proceed on the basis that, even as there are numerous grades of life-endowed creatures here in our world, so there must be, in universal realms, scales of life-expression far, far more advanced in unfoldment, also, than ourselves. This leads to a view where we perceive that we, dwellers on the earth form but one class or grade in THE MIGHTY UNIVERSITY OF BEING, where never ending successions of graduating hosts are forever progressing toward the infinite pattern set for our own final attainment.

Throughout the long centuries—we say "long" for, while they seem so to us, yet time is no more than our own measurement of events, and has naught in relation to spheres where no day nor night, no change of seasons are—the human race has been taught the story of "THE FALL." Taught that even as our first parents disobeyed God, their and our Creator, therefore we are all alike sinners and subject to death. Worse, a thousand fold, has been the effect of this dogma on the souls of mankind, than the iron collar and lash upon any serf ever enslaved by the inhumanity of his brother man.

William Lloyd Garrison has given the world an axiom: "Whatever we have dared to think, that dare we also say." Then let us "say" our interpretation of this story we read in the third chapter of Genesis, and considered an account of "THE FALL." An interpretation that does not draw in lowering darkness about our fainting souls the awful echo of a curse, but the benign halo of golden light and godly love.

Was it a fall—a retrogression? or a rise,—a promotion? First by analogy. Go to one of our institutions of learning, and note that when a student has mastered the problems of one grade, and not till then, he is promoted to a higher one. Here he finds difficulties to overcome, corresponding to which he has no adequate knowledge. Result? Mistakes; errors and consequent failures in many instances. Can a descent from wisdom to ignorance account for such failures? Ah, that descent is impossible; as every thinker knows. Wisdom destroys ignorance as light dissipates darkness. Note; the darkness is not driven elsewhere, but is annihilated; destroyed utterly. All the knowledge the student has garnered through prior training, he carries with him to his advanced course; and has it for use in any emergency of untried lore.

Some other hypothesis, then, must be found to account for errors committed. In the primary grade whence the student rose, he had solved the problems peculiar to that plane of understanding, thus fitting himself for promotion, as already pointed out. Being promoted, however, with new and unfamiliar environment enfolding him, he must learn the laws now governing, and strive to adapt himself to these unknown states where graver questions demand solution. That he fails to master all situations, that he errs in some of his efforts to progress under the new order of things—what does it prove? It proves his promotion. Were he still in the lower grade, he had no need to err.

Our inspired word had to be received through the instrumentality of the human intellect; and this, in turn, was adaptable to the uses of divine wisdom, even as to-day, according to its more or less perfected evolvement. "The Story of the Fall," might well be transposed to read: "The Story of the Rise." The creature "man" had passed through a period of existence as an individualized entity on the earth, when the questions of morality and responsibility to each other, were more nearly akin to those which now characterize the brute-animal, as distinguished from the human-animal, world. No moral law had been violated through unrestricted action as to family relationship, since, where no moral law is comprehended, none can be sinned against. Of this fact we have still a suggestion in the Mosaic records, aye, indeed, all through out sacred guide-book—where a far greater license was recognized and lived in conjugal matters than now, or at any time since the teachings of Jesus were accepted by the race.

The Jewish people were chosen conservators and executors of the Law; even as civil law is administered and executed to-day by individuals chosen by and out from among the sovereign people. At the beginning of this evolutionary period, the progenitors of the race, the fathers, rather, clung to their former promiscuous instincts; centuries passing away before a more progressed state forbade unlicensed family life, such as we see among the chief men of holy writ.

At the epoch in our planetary evolution when we gain our first glimpse of mankind promoted, or exalted to his present scale of being, we find him unprepared for his advanced state. Risen through

creative fiat from a plane where he had mastered the problems, he had brought over into this grade, all the knowledge won in that; but could it be expected he would make no failures in this new sphere with its added responsibilities? Could we expect the child entering upon an advanced course of study to at once master all difficulties? Ah, the very fact of failure, we repeat, but proves his promotion from a lower to a higher plane. The all-loving God who rules over his handiwork, knew when creature-life in any sphere was fitted for advancement. He also knew that mistakes would follow; but like as when the child at school fails in his appointed studies, he is not cursed and driven forth from the face of his teacher forever, branded and sinning, but is subjected to such discipline as will lead to needed knowledge; so, after the trial and failure of the pair in Eden (inner), mankind was forced to pay the penalty of failure. This penalty has been a season of earth-life discipline, designed to impress him with the truth that THE LAW swerves not in its administration. Also, that its administration has in view the final perfection of man from the image to the likeness of his Creator.

The race is in this University of Being perforce; nor can any member escape from it. All must master the difficulties in each grade. If unwilling, or misled by false guidance through one grade, the pupil must remain there UNTIL ALL HIS LESSONS HAVE BEEN LEARNED. The earth-teacher requires this so long as the pupil attends school; and can we ascribe to the maker of man a lesser purpose or lower degree of wisdom than we concede to man himself?

Rejoice, then, O ye sons and daughters of God! You are not a fallen, but a risen race. You have been given your lesson here to learn, and in conquering, to gain the mastery; thus evolving toward that innermost state of glorified being that we have learned to idealize as heaven; a place Jesus said was within us. He, the Son, that completest example of god-life that ever blessed the earth, has furnished us an object lesson, teaching the truth that truly saves from sin and death; proving, also, that death was only an illusion of the senses, and His mission here was to free humanity from the fear of it. (Hebrews 2:15.)

Rejoice, too, in every trial you meet. It is not imposed as an affliction by an offended deity, but given as a lesson designed to strengthen you for conquest. Rejoice that the race never fell, but

that it was promoted instead; and, being promoted, failed in some of its first lessons; though all are destined eventually to come out from every phase of thralldom and reign with the king of kings in his kingdom.

This view of truth does not seek to palliate wrong-doing; nor lessen the responsibility of the individual toward his maker. Whoever errs must pay the penalty through the discipline necessary to win a final victory. It does point out, however, that though entanglements and sorrows and fears and darkness have enfolded mankind for lo, these many centuries, the dawn of a correct rendering of inspired truth has at last gilded the eastern horizon of human understanding; and through it we perceive that we are not a race accursed for a falling short of the highest mark set us—the true meaning of the word "sin"—nor for failing to wholly master our problems in the beginning of our present evolution. But we do see ourselves a race promoted to a higher plane of being; a grade nearer the throne (center of power), and, best of all, that every lesson we master here —bitter trials we mistakenly term them—not only leads us nearer that throne, but endows us with greater dominion over all conditions we encounter in our daily way; conditions that we shall enjoy when we realize that they will surely yield us the mastery.

"Not orthodox?" No! Thanks be to the Great Giver of light! We do not consent to being shod with iron shoes which must be riveted to our feet and made changeless throughout time here on earth; and with them weighing us down, plod our weary *low*-way to that ditch where blind leaders of the blind direct; otherwise, the grave. Rather we prefer wearing sandals (conclusions), received from the fountain of light direct; and with them tread with triumphant step the glorious *highway* of liberty leading to redemption from all thralldom, false belief included. No bondage can be more fatal to the soul's true progress, than an "orthodox" belief.

To be orthodox means being fixed and unchangeable in obedience to understanding some other intelligence has drawn from the sacred writings so accepted. We prefer the right to change our sandals with each additional gleam of light we receive; and we sing praises hourly that we have been given to know we have the right to so evolve from degree to degree of wisdom. Orthodoxy forbids this, in that it demands we remain fixed in an intellectual arbitrament de-

cided upon for us by those who have no clearer avenue for receiving light than we have.

Moreover, we hold that inasmuch as holy people ever were instruments for inspiration, even so holy people can now have access to that same fount; thereby receiving their enlightenment direct from God, instead of accepting it in the form of conclusions by self-appointed teachers. FLORENCE E. B. SHAFFER, B.O.

What I must do, is all that concerns me, not what the people think. This rule. equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson.*

And there is a God; a holy will is action, however much the human will rocks to and fro; high over time and space a sublime thought is woven, and though everything is in labor and change, an inimitable Spirit continues amidst all this change.—*Schiller.*

And, if He be good, He is not the author of all things. But He is the cause of a few things only.—*Plato.*

As sure, therefore, as the sensible world really exists, so sure is there an infinite, omnipresent Spirit, who contains and supports it. —*Berkeley.*

The finite is annihilated in the presence of the infinite, and becomes a pure nothing. Thus our mind before God; thus our justice before the divine justice.—*Pascal.*

God is the One, the Person, and man is one personally unbosomed in His spiritual oneness.—*Alcott.*

The same being, whom we call Jupiter, the wisest men regard as the keeper and protector of the universe, a spirit and a mind, the lord and maker of this lower world, to whom all names are suitable. Wilt thou call him Destiny? Thou wilt not err. On him depend all things, and all the causes of causes are from him.—*Seneca.*

THE UNREALITY OF DEATH.

BY CHARLES EDWARD CUMMING.

"The last enemy that shall be overcome is death." (I. Cor. xv. 26.) Paul uttered a mighty truth, but the method by which the victory of mankind over death will eventually be gained differs widely from his conception of it.

Preachers have taught, poets have sung, "There is no death," yet for untold centuries the belief in this phantom has darkened the soul of mankind, been the sword of Damocles hanging over each head, the skeleton at every feast, an ever-present terror.

Theologians and religionists have propounded many doctrines intended to divest the phantom of its terrors, but very unavailingly. The post-mortem conditions promised by them being an eternity of either bliss or torment (with chances largely in favor of the latter), either condition being an eternal resultant of the actions, or as some teach, the beliefs of one short life on this earth. Reasoning by analogy we find any eternal condition to be in the last degree impossible. The law, as we know it in all its visible manifestations, is *change* in all things and *usefulness* and *evolution* persisting through all mutations; and a soul or person or entity in an *eternal* heaven or hell would be absolutely useless and wholly shut out from evolution. The "eternal punishment" idea all thinking people must at once dismiss as being wholly inconsistent with even human views of justice, and a hideous slander against the Great Source of justice and love. As regards the "eternal heaven" condition, the soul of man rather recoils from *any* eternal condition. It is very doubtful if any man or woman can ideate, by even the highest flight of the imagination, any condition, any place, any environment, upon which they would be willing to enter if it were certain to endure eternally. The absence of hope is despair, and hope can exist only where there is a possibility of change. The theological view fails to allay the fear, the proof being that its firmest adherents cling as tenaciously to earth-life as do the sceptics.

How, then, shall "the last enemy" be overcome, the phantom terror exorcised? By realizing the truth that it does not exist, that it is but a phantom; and that, like Macbeth's "air-drawn dagger," "there is no such thing."

There is *no death of body, soul or spirit.* Each continues in active, useful life on its own plane of existence.

From the occultist point of view these three principles, body, soul and spirit (physical, astral and spiritual), constitute the human being. Let us speak of the body first, as so many of us think that it constitutes the man.

A body from which the life has departed lies before us. What a variety of thoughts, expressed and unexpressed, arise in different minds as to its real condition. To some it seems the man himself, a machine run down—an engine with fire drawn—a lamp extinguished. Others, though they rarely give it expression, have the feeling that their loved one goes down into the earth, and is in the grave. This is evidenced by their visits to the grave and the decoration of it with flowers.

What is this thing we are considering? It is the discarded instrument that a living entity has made use of to give manifestation to its *will.* But is it dead? Not in the least. No more dead now than it was before its particles took this particular form; and if it is the body of a man, in years, it has completely changed many times during his past life. The particles eliminated in these changes are not dead, either. Every component of this form, and every one of those that formerly composed it, is alive *on its own plane,* with every potential that it has possessed for unnumbered ages, including that of evolution. The law of selection of the fittest goes on in the microcosm as in the macrocosm. Each day the human body takes in a quantity of what we call material substance, or food. The second principle selects that which is best fitted to enable the third or physical principle to manifest the will of the first principle —the master of both. That which is unfit is eliminated, and sooner or later taken up and used by lower organisms, which again select the fittest and reject the unfit; so that a constant refining or evolution of so-called matter is always going on; the fittest or purest enjoying the transmitted conscious life of the more highly evolved first principle, of which they form the objective manifestation.

Do we desire to "resurrect" this body in the shortest time? Then let us cremate it, as should be done with all bodies. Chemistry tells us that it is composed principally of water, with a little lime, sulphur, phosphates, iron, salt and other things. As these, resolved

into steam and gases, pass forth into the atmosphere from the flue of the crematory furnace, they are set *free*. The water will once more float in the lovely white clouds of the sky, to fall in the reviving rain drops or sparkle in the dew; live again in grass and herb and tree and beauteous flower; be absorbed into thousands of living forms, and sooner or later (it has unnumbered centuries to do it in), return to the ocean from whence it came and live in its life until it resumes the round of mutations once more. And so with every particle or component of this body; each will retain its own potentials and live again and again in endless variety of forms.

Decomposition is but a slower burning, and the final result is the same. These results may be deferred for a time, as in the case of the embalming or air-tight enclosing of the body; but these only delay the resurrection. Time must set the principles free at last, and the body of the mummied Pharaoh or casketed millionaire once more will live in the universal life. No, of a verity the body does not die, but lives, and "spins forever down the ringing grooves of change." Devoid of consciousness itself, it enjoys the consciousness of the thousand, thousand "happy living things" of which it forms a part.

It is impossible for anything to be created out of nothing. As the components of the physical body are drawn from the atoms of the physical plane, so the principles of the astral body are drawn from the astral plane. Just as the proprietor of a factory selects his foreman or manager, who in turn selects the workmen and material, so the spiritual principle—the ego—selects and directs the astral, and the astral the physical. If the master, the ego, leaves the control of affairs too wholly in the hands of his foreman, does not exercise constant supervision, the result will be confusion and disaster.

The astral principle, being more ethereal than the physical, is subject to even more rapid and constant aggregation and elimination of its components. All the subconscious impulses that impart the power of life and motion to the physical body; all the wondrous telegraphic system that, acting through the nerves, enables the will of the spirit to be manifested on the physical plane; all the thoughts, desires, passions and impulses which pertain to the mere animal life, including its appetites, nutrition, protection and procreation;—all these attributes of the astral are assimilated from the astral plane, as are the particles of the body from the physical plane, under

like laws of selection and affinity. The person who on the physical plane feeds the body with gross, unwholesome or unnatural viands, will, unless his digestion is strong enough to eliminate the noxious particles, become diseased; and, if he persists in such diet the digestive or selective faculty becomes so much impaired from overwork that the diseased condition will in suitable time obtain. So on the astral plane: If a person allows himself to draw into his astral principle elements of hate, greed, anger, covetousness, gluttony, intemperance or lust, the astral gradually loses the power of separating and eliminating, and they become a part of the astral substance. Here, again, as in the physical, the particles or principles that are unfit or unnecessary are eliminated, to be again assimilated by such lower life principles as can or will use them, and be selected and reselected in a process of evolution.

At dissolution, when the spiritual principle no longer animates the body, the astral principle is withdrawn, also. *But it does not die.* Its condition depends upon the degree of evolution of the ego to which it pertained, or upon the point of consciousness of that ego. In the case of one whose consciousness of existence was all in the earth-life, in the lower principle, the semi-conscious life of the astral body may continue for long periods, or until the ego can detach its consciousness from it. In the case of one whose consciousness was all, or nearly all in the higher principle, the individual existence of the astral will be but brief. But this is foreign to the subject. Whether soon or late, the astral body, like the physical, *must* dissolve on its own plane, and its components, each one retaining its own potentials, return to the great ocean of astral forces, to be again drawn to their affinities and resume active objective *life.*

Of the spiritual principle, the real ego, that which wills, knows, loves, hopes, aspires, it is unnecessary to say that this does not die. Being an emanation of the Infinite Spirit it must of necessity, be as eternal as its source. No belief to the contrary can be held by any thinker who gives the subject serious consideration.

Let us refer to this deserted instrument once more. A few hours ago it was capable of thought and will, or at least of manifesting will and thought on the objective plane of words and acts. It is powerless to do this now. Manifestly something has gone from it. It now lacks something that then pertained to it. The weeping

friends that stood by at the last moment said "HE is gone," and spoke truth. What was gone? The occultist says it is the eternal spirit or first principle, which, acting through the astral or second principle, had used the physical body or third principle, as a means of manifesting on the objective plane. Finding it no longer fitted for the purpose, he has abandoned it, as one does any worn out or broken tool or implement, or one which a change in his condition renders unnecessary to him, and will build himself another fitted for his necessities and degree of evolution. In the interim he will *live* under the same conditions as before he used this body.

The religionists of various sects also hold that the spirit will live in an eternal condition of bliss or woe, conditioned upon the deeds done in the body; and some (in their creeds at least), claim that the *same* body will be resurrected and reoccupied by the same spirit. This is not a cheerful prospect for the aged, deformed or infirm, and as the atoms of any one body have at some time formed part of many other bodies it seems as though trouble might arise among the rival claimants.

Materialists offer many explanations as to what is gone from this body. Some say that it is "force," "energy," "electricity." Very good then, let us call it by any of these names. It had consciousness, thought and will; for certainly that which this "force" has left is deprived of them, and they were features of the man's life. If consciousness, thought and will exist, you must admit that there must be a source of consciousness, thought and will; and if you say that source is a "force," then, brother materialist, we stand upon the same ground, for we both know that a force can neither be created nor destroyed. I say that a conscious "spirit" has left this body; you in effect admit that it is a conscious "force."

But it is urged by others that this force or energy, on separation from the body, loses identity, and that loss of identity means annihilation. I deny the loss of identity, but that is a side issue. But how does loss of identity annihilate? Persons who have suffered severe injuries, serious illness, or terrible nervous shock have sometimes lost all memory of their lives before such cause supervened. Their own names, their friends and family, their nearest and dearest are all forgotten. These are as entirely different persons as if they had died and been reborn into another body. But are they anni-

hilated? Surely not. Their consciousness of life, their joys, sorrows, hopes, fears, loves, hates, successes, failures, constitute as real, as important, as active a life and being in the new condition as in the former one. *They live.* And the spirit or "force" that has abandoned this body would be, will be, as entirely perfect a *life* in or out of another body, in wholly different conditions or in some other of the innumerable worlds in eternal space, even though it possessed no scintilla of identity.

Let me here digress to remark that, in the case of persons above referred to, who have lost identity, certain powers, such as walking, speech, and sense of decency, personal cleanliness, the use of common implements and all prominent traits of character are retained. So in the case of the reincarnating ego. The lessons of experience learned in each life crystallize into character and are the basis and means of evolution.

Another objector says that life and consciousness and will are but the result of some chemical or other action of the brain substance. The brain is really but the keyboard of the wondrous telephone system of nerves through which the astral transmits to the physical the will of the ego. Take the case of a hypnotized person who has transferred his astral principle from the control of his own first principle to that of another, and note how much of his own will or consciousness or thought is manifested from the action of the brain. *He* must be "annihilated," for he has lost his own identity. Yet the chemical construction of his brain is just the same as it was.

The "last enemy" will be "overcome," *is* overcome, by everyone, by every human being for whom "forgetting self, the universe grows I." The "universe is the thought of God," not—Oh, *not* the semi-human, semi-demon, Demiurgic personal god of the theologian, but the Infinite, All-embracing IS that during the beginningless and unending æons of eternal time and throughout unthinkable eternity of space manifests in life, *life,* LIFE. From the glorious suns surrounded by their attendant planets to the smallest insect, the tiniest blade of grass, all, all is the manifested thought and law of That Which IS. "All things were made by Him and without Him was not anything made that was made." In Him was *life,* and the life was (is) the light of man." Will, law, love, intelligence, consciousness, are all attributes of life and could not exist separate from it. The Infinite

Spirit is the source of all life. "In Him we live and move and have our being." Why, then, should we confine our consciousness of being to the mere individual and temporary condition, when we can place it in the eternal, universal IS of which our life is part? Why should each drop of the ocean ideate itself as but a drop when it can realize the consciousness of the ocean?

The moment that the consciousness of man or woman is merged into the Eternal Consciousness that moment the idea of death, either of body, soul or spirit, must disappear—the phantom be forever exorcised. "There can be nothing outside of God," and until the Infinite Spirit ceases to be, all that has its source in that eternal fountain of life will continue to manifest in endless forms, innumerable conditions, with eternal space as its theater of action, and the great law of love—which manifests in evolution—"the power that ever tends to good"—assuring us that we may cast out fear, that there is no death to "the life which is the light of man."

"The gift of gifts is thine; *thou art*
And life's great mystery and plan
Its holy purpose hath revealed
In man's relationship to man.
THOU ART! When sun and moon and stars
Shall pale, thy real self still shall be—
Thou art—a Ray of Light Divine—
Heir unto immortality."

All that I have been trying to express is contained in these few words of the poet, THOU ART, and to the eternal IS there can be no death.

C. E. CUMMING.

The mind is the atmosphere of the soul.—*Joubert.*

In that deep force, the last fact behind which analysis cannot go, all things find their common origin. For the sense of being which in calm hours rises, we know not how, in the soul, is not diverse from things, from space, from light, from time, from man, but one with them, and proceedeth obviously from the same source whence their life and being also proceedeth. We first share the life by which things exist, and afterwards see them as appearances in nature, and forget that we have shared their cause.—*E. on.*

THE TRUE CHARACTER OF OCCULTISM.

BY DR. R. SWINBURNE CLYMER.

The desire for metaphysical knowledge and mental science is commendable and natural; for it is one of the signs of soul-growth. Those who are seeking for the Higher knowledge and wisdom, however, must be careful. It is well to remember that the true teacher of occult science never sells the secrets for a consideration. Another important matter is to understand what is the truly Occult.

The meaning of the word Occult is "Hidden." Its direct meaning is the undisclosed powers or glories of the Human Soul, its work and duty here and its place beyond the Pale.

The desire for occult knowledge is becoming almost a craze; consequently the story of the spider and the fly is liable to be repeated, for designing persons ever thrive upon the ignorance and gullibility of the public.

Occultism acknowledges the law of Karma, that "Whatever a man sows that shall he reap." We believe that for our thoughts and deeds in this life, we will surely be compensated or punished hereafter. If we hurt another in thought we will suffer tenfold more than the person or object to which it was directed. The difference between Occultism and the Church is that we believe in the law of Karma as taught by the Christ when he said: "As ye sow so shall ye reap." But the church teaches that if a man does wrong and afterwards prays for the forgiveness of his sins they will be forgiven, that he will not thereafter suffer for the evil he has done and the sufferings that he may have caused to his fellow man.

The apostles taught, "Bear ye one another's burdens, and so fulfil the law of Christ." And this law was taught by Christ. "Thou shalt love thy neighbor as thyself. A new commandment give I unto you: That ye love one another." This the Occultist believes. We aim to follow our leader and even so as to love our fellowmen and uphold them, the same as He upholds and loves us. We try to encourage and give instead of robbing and calumniating.

The true follower of Occultism will forgive. No matter what wrong was committed, he will not harbor hatred in his heart toward any one, nor will he condemn any creed or religion. He loves all,

knowing that the Father of all ruleth and that it is well. In its first and most sublime sense, Occultism is a religion. It started as a religion. In the Middle Ages, when freedom of speech or thought were often considered to be capital offences, the members of brotherhoods who taught the true faith were compelled to use symbols to cover their teachings and to surround their places where they taught these things for self-protection. But few of those to-day who claim to be teachers of the Occult say anything in regard to the religious part. The great majority of the people interested believe that it is simply a system of training, which if mastered will give them a power over their fellow beings, such as Hypnotism is supposed to do. They are not taught, neither do they know, that Occultism is a Religion—Christianity in its purity; and that it is necessary to first cleanse the heart and soul from all envy, hate, jealousy and immoral thoughts before they can gain any power that is not possessed by every human being. It is a sad fact that many who claim to teach the Occult, do so only to make money. Their instructions are simply Hypnotism clothed in mysterious rags. They do not teach morality, love, forgiveness, or anything that can do good. They only lead people away from the true teachings, and create unbelievers in the real.

It is a fact that Occultism teaches the way to a power that is far beyond the comprehension of the majority of people. But these teachings only follow after a course of training whereby lust, hate and passion are completely rooted out of the Soul and a peace established such as nothing can arouse and fan into passion. It is only after a man has mastered his passions that he is fit for the sublimer secrets of power. Were such instructions to be given to any one not prepared for them he would not be able to understand them or to carry them out in practice; therefore by them he could only bring ruin upon himself.

We believe that the Christ-principle is in all. The drunkard, the gambler, even the most depraved criminal, has the Divine spark within him at birth. It may be lying dormant, overrun by weeds and thistles, or buried deep with evil thoughts and association, or perhaps covered by false teachings; nevertheless it is still there. But it needs the sun of love, the dew of help and charity to awaken it and bring it to active growth, so that he may have a perception of him-

self and his condition and turn to the God-within for strength and power to live and do right.

Here is where the teacher of real Occultism accomplishes his good work. First, he teaches the student that he has the spark of Immortality within himself; and next, how and where to find it. It often takes a long time, with both patience and courage; and these things cannot be bought for money.

It is necessary to teach the student to overcome weakness and vice and implant Love, Faith and Charity in their stead. In order to do this it is necessary to learn the student's weak points and help him to gain strength in this direction by developing his mental activities to furnish better points. Printed instructions will seldom do this, as few minds or none are alike. After the student has mastered his shortcomings, and *knows* that God is within him he is ready for the more advanced instructions.

The Occultist knows that Heaven is not a place but a condition. This condition is Harmony—Love, and Love and Harmony are Heaven. All things that tend to harmony, peace and happiness are of heaven, all good deeds have their inception there. Hell is but the opposite of Heaven and is but another name for Discord, Hate and Jealousy. As life after death is but a continuation of the earthly life, we can expect that we will then be in the condition until we can forget and learn better.

The Occultist knows that Jesus was an Essene and that the Essenes were members of an occult or mystic order now known as the Rosicrusians. If people would investigate and learn what Occultism and the teaching of the Occult is, there would be less of this misleading through ignorance. Of this order of men Sydney Beard, Esq., of England, says: "Rosicrusians are not made by passing through ceremonies, nor by studying symbolic manuals; and they recognize each other by surer signs than secret grips and passwords. Any man may become a Mason but not one man in a hundred can become a Rosicrusian. Material wealth will buy the highest honors of masonry, but in the Rosicrusian Fraternity spiritual wealth alone wins for its possessor the honor and esteem of the brethren. Freemasons lay much stress upon rituals and attach much importance to occupying the chief seats at their feasts, but in the Order of the Rosy Cross it is not so; for he that would be great seeks to become

the servant of all. The ministering spirit is more earnestly desired than any title."

True Rosicrusians do not sell the priceless gems of truth which have been revealed to them; they give them without money and without price to those who are able to receive them and are able to profit by them.

Those who desire Occult knowledge should remember that the true secrets are never sold outright, but that those desiring the knowledge must first work and prove their fitness for them. That the True Initiation does *not* consist of ceremonies, rituals, etc., but of a course of training to awaken the sleeping faculties of the Soul, not the intellect, and that while the true teacher can guide and instruct, he cannot initiate any one, because this must be with each one individually. A man can only conceive the mysteries and secrets as he advances, and no teacher of the occult would give it to one who is not fit for it, or could not understand. This would be casting "Pearls before Swine."

The great trouble to-day is that those who desire the greater knowledge are in a hurry, and think they will be able to reach the goal by getting Initiated, through ceremonies, into some so-called great Occult Order, which may take an evening; or by reading some so-called teacher's instructions; when nothing can be further from the truth. Remember that Illumination is ONLY given to those who seek it with sincere and worthy purpose and with persevering steadfastness. It is not gained in a day, or a week; for it is a process of training and growth.

Mr. Beard says further: "The last misapprehension which I need mention is one to the effect that the brotherhood is mixed up in some way with 'infidelity' or with 'anti-Christian' tenets. This is a preposterous fallacy, for Rosicrusians are devout seekers after God and they not only regard Jesus of Nazareth as their great example and teacher but speak of him as 'The Master.' They also commemorate his great love and self-sacrifice by observing the sacramental feast which he instituted for his followers.

"What manner of men are they? First, they seek after Truth—aspirants after the highest Wisdom attainable by mankind. They seek illumination; not for their own sakes, but that they may be better qualified to serve God and Humanity and to help their fellow

mortals in their struggle upwards toward the higher planes of consciousness. Unknown and unrecognized except by highly developed souls, dwelling in 'the shadows' cast by sin and suffering, voluntarily bearing an humble share of the burden and toil which the redemption of mankind from darkness and evil renders necessary on the part of the 'Sons of God,' sorrowful because of their sympathy with pain, yet always rejoicing, they go their ways quietly and without ostentation and with the single intent to make other souls better and happier."

This is true of every Occultist, no matter what his Order. If true Occultism is to be taught it MUST be in this line and cannot be different. We believe that God dwells in man. We believe as the Bible teaches us, and not as a priest or a pretender might teach us. We believe that we are the temples of the living God; that He dwells in us; and that if we listen and obey these teachings, Heaven will begin for us here on earth. All the much lauded powers will come to man after he has awakened the Inner man and knows the truth. To do this is the work of the true teacher. This is the only work that he can do until the student is far enough advanced to receive the greater mysteries and secrets held by the greatest and at the same time least known Brotherhoods.

The Occult teaches an Immortal life—life beyond the grave, but a life of usefulness and advancement. It does not teach that man is to stand still in any state of being; but, instead, that he keeps on in one continued evolution, advancing toward perfection, or nearer to the Infinite. The sufferings through which he passes strengthen and purify him and his soul will be in a better state after them if he recognizes the hand of the Father in all.

True Occultism is not a system of Black Art, diabolism or unearthly power, but is a grand religion in the first place, and power after Initiation. Greatest of all, Occultism teaches us to Love God and not to fear Him, but to fear the consequences of our evil acts. Man should not dare to do good only because he desires a future life, for this is selfish and cowardly; but he must do right because he loves the right, for the sake of right, truth, love and justice.

R. SWINBURNE CLYMER.

THE VERY OLD EGYPT.

BY ALEXANDER WILDER, M.D., F.A.S.

Professor Petrie declares that when we turn to Egypt we meet with a consecutive record of man covering some seven thousand years. The scribes of the time of the pyramids looked back as far to the beginning of the kingdom as we look back to Charlemagne, the founder of modern Europe. Recent Babylonian discoveries have challenged the claims of Egypt to have preceded in civilization. But there is no such continuous record. Nevertheless, it has also been insisted that no Egyptian accounts were certain prior to the building of the pyramids. Writers considered the first three dynasties as little else than a tissue of fables belonging to a period of barbarism.

But within the last few years much has been brought to light. We know what has been going on in every generation for two thousand years before. The names of the kings of the first dynasty have been ascertained in their order, and even their household furniture is known. In the cemetery at Abydos, the relics of that far-off period have been exhumed, exhibiting to us matters of earlier history. Mena has always been chronicled as a king from Abydos who united Northern Egypt to his dominion. In order to establish his power more firmly, he founded the city of Memphis for a new capital, turning aside the channel of the Nile for that purpose. It has also been ascertained that ten kings had reigned at Abydos before him, during a period of three hundred and fifty years.

The ethnic character of the early Egyptians has been much discussed. The examinations of crania found in the Thebaid or Southern Egypt, demonstrates the presence of two races of people, a negroid and non-negroid. Mr. Mac Iver explains this by regarding the predynastic Egyptians as Libyans, a race very similar to the Kabyles of Algiers. The native designation of Bur-bur would seem to indicate this. He also believed that some time before the Fourth Dynasty, that of the pyramid-builders, there took place an invasion from Punt (or Southern Arabia) which added another element to the population. The noses became narrower and the heads broader. Afterward, between the Twelfth and Eighteenth Dynasties there were other additions, probably a warlike people from Syria, known

as the Hyksos, which was followed by further change of features in the same direction.

Professor Petrie, advances the opinion that there were at least six races in ancient Egypt. The original race, he supposes, was closely related to the Amoutes of Palestine and the Kabyles.

Miss Fawcett, who has been a more careful and thorough student of this subject, declares the conviction that the people of ancient Egypt for seven or eight thousand years, were a homogeneous race, free from admixture.

We might enquire whether the classic story does not have some importance which describes an invasion of the countries by the Amazons from the region of Lake Tritoms. They are represented as passing through Egypt eastward, but sustaining friendly relations there as being of kindred race. It is mythic of course but myths are generally in some way founded on fact. Egypt was divided into nomes or provinces each of which had a hyk or ruler of his own, and also a sacred animal peculiar to it, which was worshiped with divine honors. The effigies of these animals were carried on poles, and it is fair to suppose that they were the totems of tribes. This is suggested by M. Loret, with great plausibility. There is said to be "reason to believe it was a prince of the hawk or falcon tribe of the district of Hierapolis and Edfu, who attained supremacy over most of Egypt and founded the First Dynasty; and his descendants had a 'hawk name' as well as other titles, to symbolize this."

There is, of course, little known in regard to changes of dynasty, and obscurations of history at several periods. There were undoubtedly invasions, conquests, and may be extermination of multitudes of the people, whose places were taken by new colonists. The decadence of art and culture at different times, indicates as much. As the work of exploring goes on we may confidently expect that much that is hidden will be revealed, that the Apocrypher of history will be supplemented by its apocalypse.

ALEXANDER WILDER.

EVOLUTION OF THE ETHICAL IDEA IN WAGNER'S WORKS, CULMINATING IN PARSIFAL.

BY HEDWIG S. ALBARUS, B.A.

The last work of the great poet-composer, Richard Wagner, has now displayed its wonderful charm before the eyes of a cultured American audience. It is the Parsifal, not only deeply religious in its conception, highly artistic in its form, but also essentially ethical in its teaching. Considering the latter fact especially, we might be justified in raising the questions: What views of the moral order of things in Wagner's mind does his last music-drama represent? And what are the preceding stages of ethical thought as reflected in his other works?

In answering these questions, of which we shall consider the latter first, following the order of evolution, we would call the reader's attention to the excellent work of Eduard Wechssler, lecturer on Romance Philology at the University Halle-Wittenberg, entitled "The Legend of the Holy Grail, traced in its development to Wagner's Parsifal." This book has been a great help to us, as to the clear presentation of facts and the skilful grouping of characters that are representative of the same moral idea. But although we agree with the author, in the main points, as far as the premises are concerned, we would at times draw conclusions different from his.

Tannhäuser is the first work in which a gigantic inner struggle is portrayed. The hero has committed the unpardonable sin of becoming ensnared by the charm of Venus, the voluptuous goddess, after having plighted his troth to Elizabeth, the pure and virtuous maiden, daughter of the Landgrave of Thuringia. Tannhäuser, the knight and minstrel is forever wavering in his allegiance between the two; we see him now at Elizabeth's feet at the Wartburg, and, a few moments later, he sings in passionate strains the praise of the beautiful enchantress, Venus. We know that he goes to Rome to obtain pardon for his sins, and that the Pope refused to absolve him. However, through Elizabeth's intercession and prayer to the Virgin the guilty man is finally saved. Tannhäuser arrives with the pilgrims at the foot of the Wartburg just at the time when the body of the

pure and noble woman, who had interceded and died for him, is carried to its long rest. The sign of his redemption are the fresh green leaves that had sprouted on his pilgrim's staff.

In the "Flying Dutchman" the conflict and the solution are similar:

Lenta, the good, the noble maiden, is gazing at her spinning-wheel at the picture of the ill-fated sea-captain, whose restless spirit with his ghastly crew is forever sailing the high seas, amidst thunder, lightning and the shrieks of the tempest. She has heard it said that the wretched man can be released from his terrible fate by the love of a pure woman who is willing to die for him. Her intense pity prompts her to become the victim. She throws herself into the sea to meet her lover in the spirit, and by this act the curse is removed from the sinful, unhappy man. In both of these works we see woman become the victim for man's guilt; her self-sacrificing love saving him from perdition.

The idea of the Faust tragedy is revived here. Were Goethe and Wagner haunted by a conception of the German national mind, which grants to man the utmost liberty in love, but makes it incumbent on woman to seek the aim of her life in ministering to man's comfort, and, by a ready sacrifice of her fortune and physical well-being, become man's redeemer through love, often in the sense of the old-time tragedies?

But the idea of human sacrifice is hideous; and the dying of the innocent for the guilty no longer satisfies the moral sense of the present age. It suggests pictures of the infant-devouring Molach; of Abraham, about to slay his son; and even the sacred and pathetic scene at Calvary cannot dispel our honest doubts as to the justice of a moral order that made such sacrifice necessary. Is it not a sign of the times, that not only in Unitarian and Universalist pulpits, but also within the pale of the more orthodox churches, a far greater stress is laid now-a-days on the development of a Christlike character than on the belief in the vicarious atonement?

In Wagner's great trilogy, "The Ring of the Niebelungen," we see an advancement of the ethical idea:

A malignant dwarf, Alberich, one of the Niebelungen or sons of the "misty," dark, underground regions, has forged a ring out of the gold which he had robbed from the daughters of the Rhine.

Inexorable Fate, determined to avenge the iniquities wrought by the old Germanic deities, attaches a curse to the Ring, according to which its owner, although gaining with it unlimited worldly power, has to renounce pure love. The possessor of the Ring is doomed to betray the loyal friend, to forsake the loving consort, to slay the affectionate brother. The development of this gigantic music-drama shows how the curse is working among gods and men. Wodan himself, powerless to avert it, is longing for the advent of the free moral agent, the doughty hero, who by proving himself stronger than selfish greed, would remove the curse from the suffering world.

Siegfried seems to be the desired hero, he wins the Niebelungen hoard which the Ring represents, but he apparently does not at all care for worldly power, finding complete satisfaction in the love of the Valkyrie Brunhild. But Fate is putting the lovers to a test, and here Siegfried fails. Unwilling to give up the Ring, he, too, falls under the curse; and, after having twice betrayed his loving wife, must pay the penalty for his sins by his untimely death.

But Brunhild has learned wisdom through his fall. Realizing that Fate must be reconciled, she voluntarily gives up the Ring, although it meant death to her as well as to all the other gods. Walhall, the shining, the towering castle is instantly enveloped in flames, and over its reeking débris arises the dawn of a new belief, Christianity, the religion of unselfish love.

Eduard Wechssler sees in this solution simply an act of divine justice. The morality of the old Germanic pagan world, where "might" went before "right," where the brother carries his married sister away from her husband, to allure her into an illegal union with himself, had proved unsatisfactory to reason and conscience of man, and a new order of things, the Christian faith with its lofty ethical tenets, its doctrine of self-abnegation and universal love was to take the place of the old mythology.

But it seems to us that we must look to the characters of "The Ring" as representing moral ideas, in order to trace in it a higher stage of ethical evolution than in Tannhäuser and "The Flying Dutchman."

In "The Ring of the Niebelungen" the guilty themselves atone for their sins, there is no salvation by proxy. Siegfried, who had failed to realize the hopes of Wodan, must die, and Brunhild, who

was likewise unwilling, at first, to yield up the treasure, becomes the redeemer of the world from the curse, causing at the same time the destruction of Walhall. The atonement is here really the voluntary act of Brunhild. The other gods, too, suffer death, but they are compelled to it by the Valkyrie's deed. She alone gains a victory over selfishness, although it implied her annihilation.

But let us now turn our attention to Parsifal, the work of supreme interest in our investigation:

According to an erroneous etymology of Joseph Görres, Wagner derives the name of his hero from two Arabian words, "Fal-Parsi" —the guileless fool. Parsifal, the son of his widowed mother, whose name in English means "Heart's-Sorrow," is growing up in his forest home in perfect isolation. His father having died in battle before Parsifal was born, Heart's-Sorrow (Herzeloyde) does not wish her son to come in contact with the world, so that he might never know chivalry and warfare. He is, therefore, perfectly unsophisticated; and, although he is good at heart, his moral nature is yet completely undeveloped. Once he meets some of King Arthur's knights in their shining armor and takes them for gods. Being informed about the true nature of those men by his mother, he instantly resolves to become a knight, too. Insensible to the pleading of Heart's-Sorrow, who does not wish to lose her only comfort and support, he leaves her. But his departure breaks her heart; she is dying, but he, unconscious of it, does not even once turn around.

Parsifal soon arrives in the realm of the Grail, where he meets the old Templar Gurnemanz, one of the warders of the sacred Cup. Also Kundry comes there, a wild, mysterious woman, who had been Herodias and the Valkyrie Gundryggia in previous incarnations, and who is now fitfully serving the Templars of the Grail as messenger. She informs Parsifal that his mother had died and that he had been the cause of her death. Being almost beside himself with grief, he nearly strangles Kundry, who is, however, released by Gurnemanz. Then the latter takes the young knight to the "Grail Burg," where Amfortas, the stricken King of the Grail, is lingering on his bed of pain, and the aged Titurel, his father, is anxiously waiting for the new King and deliverer of Amfortas. The procession of the Holy Grail enters the Hall. Parsifal sees the sacred Cup.

unveiled by Amfortas, feeding him and his knights with bread and wine. But Parsifal, untouched by the complaint of the suffering King, as well as by the miracle he sees performed, does not ask what all that means. He is therefore upbraided by Gurnemanz and called "a fool indeed."

The next act leads us to Klingsor's magic castle. Its owner, a mighty wizard, formerly a Templar of the Grail, but fallen from grace, had built this castle in opposition to the Grail Burg; and is trying by arts of his black magic to get the sacred jewel into his possession. In his famous flower-garden, Klingsor is keeping many imprisoned maidens whom he uses in ensnaring the knights that come to the fatal castle. But the greatest enchantress among them is Kundry, whom we have met before, and who has here completely changed her form. A woman of surpassing beauty, who is serving the wizard against her will, she is one of the most tragic figures. Living under a dreadful curse, because she had been the cause of Amfortas breaking his vow of chastity, she is now doomed, a second Venus, to tempt every knight that comes to the magic castle, until one arrives who resists her. But, unlike the goddess of sensual pleasure, she hates herself for doing so, rebellious in vain against Klingsor's command that forces her to a life of shame. In spite of all her sorrows, goaded by demons, she must now and then break out into a terrible, convulsive laughter; then she will fall into a trance-like sleep, out of which she only awakens to curse her existence.

Such has been the life of poor Kundry, when Parsifal arrives. He meets first the flower-maidens, then the ill-fated woman, invested with the most potent charm of the senses; but he resists her. Then Klingsor appears, trying to hurl at Parsifal the sacred spear with which he wounded Amfortas when he had caught him in the act of sinning; but the spear is hovering in the air over Parsifal's head, who, grasping the weapon, takes it out of Klingsor's power. The wizard withdraws in impotent rage, and Kundry, throwing herself at Parsifal's feet, implores him to have pity on her. He promises her his pity for some future time; for the present he cannot tarry, but must try to find the Castle of the Grail a second time. Then the wretched woman curses him, saying that he shall never find that castle.

In the beginning of the last act we see Kundry again with the Templar Gurnemanz, trying to serve him. Her whole manner is entirely changed, and the only word falling from her lips is "service." Parsifal arrives, and Gurnemanz explains the young knight's past experiences to him. He learns now the significance of the scenes he witnessed at the Castle of the Grail, and how he could have relieved the sufferings of Amfortas, his mother's brother, by a question as to the meaning of all he saw there. Parsifal feels deepest sorrow and regret at his lost opportunity, and *intense pity* which was born in his heart when he learnt the tragic circumstances of his mother's death, have opened his eyes completely as to his office of redeemer. Gurnemanz, seeing that the crisis in Parsifal's life has come, consecrates him for his noble work in anointing his head, after Kundry, in Mary Magdalen fashion, had anointed his feet and dried them with her hair. Parsifal then, like the Christ, baptises her with water, as a sign of the remission of her sins.

The last scene finds Parsifal, Gurnemanz and Kundry again at the Castle of the Grail. Here Parsifal heals the wretched Amfortas by touching his wound with the sacred spear, and Titurel is raising himself in his coffin, as if to bless the new Grail King, who is exercising his sacred function for the first time in holding up high the blessed Cup and swinging it gently to and fro before the devoutly kneeling Templars. But Kundry, with her gaze fixed on Parsifal, slowly sinks expiring to the ground.

According to E. Wechssler, the character of Parsifal was determined by Schopenhauer's ethics, of which Wagner was a great admirer. The hero comes into recognition of his office as redeemer through pity. But Schopenhauer emphasizes also, as we know, the fruitlessness of all human endeavor, the elusion of any real satisfaction. The curse of humanity, according to him, is "the Will," the desire for the things of the world, from which we can only free ourselves by pity as the source of unselfish love; and, once for all, through the renunciation of the Will, or "dispassionate resignation" which is holiness and happiness in one.

But how does Parsifal, from an ethical standpoint, compare with Brunhild, the heroine in "The Ring," who, by atoning for her sins, becomes the redeemer? Parsifal certainly shows a progress in the evolution of the ethical idea. Through suffering the hero is trained

for his divine office, but he does not lay down his life; and, by his example and teaching is able to help suffering humanity. But we cannot say that he personifies Schopenhauer's ethical creed. He certainly represents the idea of pity, one of the necessary attributes of holiness; but is Schopenhauer's resignation theory manifested in his character? We do not think so. Parsifal does not renounce anything; this part Wagner has again assigned to the woman. It seems to us, that Parsifal does not only prove himself the redeemer through pity, but equally so by overcoming the temptation at Klingsor's magic castle; and that was *an active effort* of his mind.

There is, perhaps, a higher type than Schopenhauer's spiritual man. It is the Galahad type, to which also Parsifal belongs; the maiden knight, whose soul is so completely filled with a lofty ideal, that the pleasures of this earth seem to him as *naught*. He has not to renounce anything, for a millionaire can afford giving up a few pennies. In the hour of temptation the ideal supports him. So he trains himself for his divine mission, which he could not fulfil, were he simply a loving dreamer, who had completely resigned his will; but he is also the disciple full of divine power and wisdom, the leader of mankind, who is "shattering evil customs" and whose strength is like the strength of ten, because his heart is pure.

HEDWIG S. ALBARUS.

Knowledge is the action of the soul and is perfect without the senses, as having the seeds of all science and virtue in itself, but not without the service of the senses; but these organs the soul works. —*Ben Jonson.*

Whosoever acquires knowledge and does not practice it, resembleth him who ploughed but did not sow.—*Saadi.*

Generations are as the days of toilsome mankind; death and birth are the vesper and the matin bells, that summon mankind to sleep and to rise refreshed for new advancement.—*Carlyle.*

Life is the offspring of death.—*Moses Harvey.*

The problem of life is to make the ideal real, and convert the divine at the summit of the mountain into the human at its base. —*Charles H. Parkhurst.*

THE INHERENT WEAKNESS OF AUTOBIOGRAPHIES.

BY FRANCIS XAVIER HIGGINS-GLENERNE.

What does the world gain through its autobiographies?

There is a prevalent idea not only that a man is master of his own mind, but that he possesses an omniscience of his own individuality, and that the pen which he wields upon the subject of that individuality opens the portals upon the land of mental mystery, revealing the wonders of that peculiarly-endowed intellectuality that has enriched the world.

This is the view which the world at large takes of the man of genius; but it is, nevertheless, an erroneous one.

The man who deliberately delineates his own peculiarities, to set forth his own mentality in black and white, so to speak, undertakes to place the subtle essence of his spirit and his mind under a kind of moral and mental vivisection. There does not exist, under the circumstances and conditions of the immortality of the soul, any such process which can possibly be considered normal.

Man cannot wholly know himself. In order to have an omniscient knowledge of himself, he must comprehensively understand his Creator. It is self-concentration, self absorption, even, that lends to talent the wings of flight.

It is not usually thus with genius, because genius, without being conscious of it, is what would materially speaking, be termed, more public-spirited. It soars because it must, but its motives are, in-so-far as flesh dominated by the spirit *can* be immortalized, god-like. Genius soars so far above the earth, that it cannot hear the applause neither the reproach or blame of the world, for in its ears is always the voice of the Almighty.

Talent dreams, but it usually dreams too much of itself, and is forever listening for the sweet, small voice of human approval. It lacks the concentrated forces that dominate the intellectuality of the really great.

The best reason, then, that can be given, arguing the impossibility of a man of genius portraying himself at his best when venturing upon fair and square statements about himself, his ideas, his methods, his philosophies and his creeds, is that he does not know

himself; that his understanding of himself equals his understanding of his fellow man, and that knowledge is necessarily—nothing.

All attempts at delineation of his own or his brother man's spiritual or mortal or intellectual Self is purely a biased, narrow, prejudiced, warped and irresponsible hypothesis of deductions, and forbidden by Him who said: "Judge not, for with what judgment ye judge, ye shall be judged."

This applies intellectually as well as spiritually, without going into the ethics of codes, and without a broad and comprehensive review of the subject.

No man stands before his own mentality as he stands before his mirror and sees his true self reflected therein; for, in the process of introspection his mentality becomes warped, his mental idiosyncrasies step in and mar the perfect reflection; and, too, self-values may be exaggerated by egregious vanity, or it may be thwarted or unduly diminished by natural modesty and that under-estimate that often accompanies true worth, but detracts from the award of a proper, well-balanced, and impartial judgment.

The power of portrayal of self through self-knowledge, or what is commonly termed such, is but reflex action. It is what the individual understands himself to be as he looks inward, endeavoring with distorted, introspective vision to read his own mind-mysteries.

The true motive is content to let its manifestation attest its divinity of origin; and, that being divine, is impervious to the tests of time.

The man who lives and exerts his powers with the small ambition of merely worldly approbation in view, rears a monument of dust. He writes his name in shifting sands for the light winds of ephemera to pass over and sweep into chaos, say many authorities. But how can any one believe that this is true, who for a moment has faith in the power of individual influences?

He who panders to unwholesome sentiment, pernicious beliefs, or wicked theories, or who advocates methods that will not bear the test of the soundest ex-ray of moral and spiritual examination, that will not accord with the Divine teachings of the Master, whatever his purpose, his field of work and his range of theorizing, that man becomes not a moral educator but a moral iconoclast. Influence, once spread broadcast, becomes a lasting factor of good or evil, and an

impervious and lasting monument to the potency of individual influence. He has also sown seeds which in future generations shall grow and develop and bear the harvest that must be gathered by the unborn thousands. Individual influence is, in its power, something stupendous.

The man who labors for temporary notoriety, a little fame, or for his livelihood, may profess that he is exonerated from all blame if his work may not bear the most rigid and severe criticism from a moral standpoint. He may argue that he only panders to those whom he would please or entertain or amuse, and that his real self must be subjugated in order to attain the purpose he has in view. What would the autobiography of such a man be worth, from the viewpoint of moral, spiritual or educational value? Or from the viewpoint of a true success?

Every man who places himself before the world and undertakes to command the attention of the public mind, becomes a factor for good or evil. He educates either for the tearing down or the building up, of the human weal.

The theorist thrusts his beliefs and his convictions before the unformed conclusions of millions. These are waiting for authorized opinions upon which to pin their own beliefs, and upon which to lean. They are ready to decide upon the side of the larger influence and the broader conclusions. That is human nature. He who thrusts a mal-formed or diseased growth, moral or mental, before the student of religion, sociology, science, art, or literature, and says: "Hear, ye—all men attend! Behold I have had recourse to the greatest authorities of the world of all the past ages, I have brought the profundity of my own individual reason and judgment to bear upon this and that question, and I have deduced thus and so as unchallengeable conclusions," has an unhealthy mind. Unto him there may gather from afar and near all those who accept his theories, methods, deductions, as infallible, "because he," they say, "is a man of position, of research, of leisure and contemplation and well-balanced mind, and we, who know nothing of these great and profound matters, will let him think for us and will formulate our conclusions according to his theories."

The matter also may pass the test of a so-called popular approval, and the notoriety that comes from it, is termed fame. And

the man who has achieved fame, can sway the minds of the people, and win the dollar. Because he *has* won fame, his influence will live; his written words will become classics; and his bust may perhaps stand in the halls of fame in future ages.

But the truth is, as before stated, that this man has an unhealthy mind. His moral and mental atmospheres have become vitiated—either through environment, a false ambition, the love for notoriety, or relaxed principle, and the world, because it does not know the real state of affairs, applauds and calls him a genius.

Of what value, taken from the viewpoint of merit or of general good to his fellow men, is the autobiography of this man?

Would it not far better remain unwritten?

The ideal purpose of the religionist, the artist, the littérateur, the social educator, is immediate in its results, inasmuch as it is magnetic in its influence upon the age in which he lives, and magnetic in its example upon the individual lives which he touches. If his teaching and his work shall become as enrichment to the history of the world, let his biography be written by those whose lives he has as an individual, reached and influenced; his autobiography amounts to naught; the public knows little of his intrinsic worth; he himself knows less, let time decide as to the merit of his work and the influence of that work.

The world is ever greedy for the autobiographies of men who have attained success; but we are living at too high a rate of speed to be able to place a true estimate upon things which do not bring immediate results, or to judge values except in the light of temporal gain; and with this the true success has nothing to do, except through an indirect influence.

Circumstances, commonly called "luck" or "fortune" favor many a man, and the results of that luck pave the path to what the young and ambitious youth in the first flush of his first experience with the world, considers success; and what the world terms success; but Success, save from a mere sordid standpoint, means something more. It means what a man is making of his life; what he is making of his influence; what he is achieving in the great warfare of life; what he is, not what he has. It means what he is doing to help his fellow man, it means the victory of spirit over the temporal in the daily application of Christ's teaching to the material life; and it

means what God will mean if, at the last, He shall say to that man: "Well done, thou good and faithful servant."

The Bible is the only biography that the world has need of; and the only autobiography that any man owes to the world is the work that he gives to it, and time will do the rest.

WORK! Work was the watchword of Christ.

Work is the watchword of the world.

"Work, while it is yet day; for the night cometh when no man can work."

Work! It is the test of greatness.

It is the proof of intensity of purpose, of honorable purpose, of self-effacement, of high ideals, of true standards.

Work is the golden breastplate of true heroes who brave all dangers and suffer all sacrifice in the name of that ambition, only, that is worth while in this world, or that will "pay" in the world to come.

Work! It is the watchword of every man who is time's sentinel, and who looks with earnest and hopeful eyes expectantly toward the portals of Immortality. FRANCIS XAVIER HIGGINS-GLENERNE.

C'est le Verbe et la sagesse de Dieu qui est la raison universelle des esprits; et c'est l'amour par lequel Dieu l'aime, qui donne a l'âme tous le mouvement qu'elle a vers le bien.—*Malebranche.*

As oil in sesame seed is found by presence, as water by digging the earth, as fire in two pieces of wood by rubbing them together, so is that absolute soul found by one within his own soul through truth and discipline alone.—*Svestās vatura.*

One needs not go beyond his own door to know the world. One need not peep through his window to see celestial tan. The further one goes away (from himself and from home) the less he knows.—*Lao-tse Tan Teh King.*

I admonish thee, whoever thou art that desireth to dive into the inmost parts of nature, if that thou seekest thou findest not within thee, thou wilt never find it without thee . . . O, man, know thyself! In thee is bred the treasure of treasures.—*Arabian Maxim.*

We must discover by the aid of reason the sense of the divine utterances, which is manifold, and, like a peacock's feathers, glows with many colors.—*Johannes Scotus Erijena.*

METAPHYSICS IN DAILY LIFE.

BY ELIZABETH F. STEPHENSON.

Metaphysics.—The science of real as distinguished from phenomenal being; the science of the conceptions and relations which are necessarily implied to be true of every kind of being; first principles, or the science of first principles. —*Webster.*

A little consideration of Webster's definition of metaphysics will show how comprehensive are the deeper meanings of the word, covering, as they do, all the true "relations" and "conceptions" of being —life. Therefore, the idea of metaphysics as applied to everyday life is not such an anomaly as it might at first glance appear to be.

All of that which is "real" or "true" in life-action must be good, therefore metaphysical. If a man be honest, upright and honorable in every act, living for the good of others instead of self, he stands upon a foundation which is purely metaphysical, and those others—the neighbors whom he loves as himself—recognize the indestructibility of his position among his fellows and honor the divine nature of his character as shown by his unselfish life. His example begets a reverence that only the spirit shining through can create. The materialist must ever shrink away before the majesty of such a soul. This man is high of heart, faithful to all that he knows to be true and is a joy to his generation.

Instead of plunging along at the breakneck pace of modern life, heedless of aught save the glittering will-o'-the-wisp of the hour's pleasure, would it not be well to call a halt, gather together the scattered remnants of one's mind, do a little ***thinking***, and consider the meaning of life from a more serious standpoint? The personality of the man or woman who participates in this mad rush, finds a certain satisfaction in it, but the individuality—the ***real being***—is for the time at least, smothered beneath the heavy weight of sense-desires and selfishness and is unable to assert itself so long as these are the leading motives in life.

The golden rule seems to have become obsolete if not entirely abolished, especially in business life. One hears it spoken of, if at all, but jestingly. The idea of thinking about it seriously and living by it, seems absurd to these people; business would come to a standstill, say they. The hard-headed business man's lip curls in derision

if such an idea is presented to him. But why? Why! Does not the soul of man, *knowing the truth*, strive continually for higher and better things? A perpetual struggle on the part of the real being to throw off the influences of the sense-life which seem ever to hold him down?

This same business man knows the sophistry of the position he takes in such matters, and deep down in his heart he suffers for the wrong he does his higher nature in thus stifling his conscience and wilfully turning away from the right and the true, even though he ignore the wrong he does his brother-man.

The moral tone of daily life needs to be raised, and the way to do this is to exercise justice and weave love into the texture of every day's action, with a pure heart to live a truer life for oneself and for mankind.

"To tell the truth and to love to tell the truth, this alone is truthfulness; to lead pure lives and to love to lead pure lives, this alone is purity; to do unto others as we would that others should do unto us, and to affect so to live, this is living by the golden rule."

A better understanding of the higher laws makes it possible for one to so live among his fellows in this busy world, that he shall be to them as a shining light to show the path of rectitude; and yet not afar off, but close to them, shoulder to shoulder like a brother, sharing their trouble, supporting the weakling who with uncertain footsteps falters under life's burdens, until the very force of this brother's integrity and strength of soul puts new manhood into the bowed frame and reveals to him his resources. Then he learns to respect the divinity within himself and becomes a man indeed.

Let us not deserve Emerson's scornful epithet of "parlor soldiers," but rather stand firmly erect, yielding to none, for no other can be master of a man's soul. Clad in the invulnerable armor of truth let us resist the beguiling temptations of the sense-life—for though the path be strewn with roses the serpent lurks beneath all the loveliness. Thus conquering, we may live for righteousness.

Is this too much or too difficult to do? No, for man is free to choose the good and in the reality of his being he *is* good. Therefore if he will shake off the benumbing influence of the serpent and stand forth in his own integrity, his progress toward the all good will be free and unobstructed.

Truth lights the way to him who has the power to perceive the splendor of the vision—the promise of complete fulfilment, from which no earthly influence can turn him.

ELIZABETH F. STEPHENSON.

THE MESSAGE OF A FLOWER.

BY BERTHA D. JAMES.

Be as a flower, content to be, to grow
In sweetness day by day; content to know
The hidden blessing in the seeming curse;
A child of Love, unargumentative;
Content to be and know—as thou dost live—
The simple secret of the Universe.

A soul, thirsting for knowledge, still, listening, and attuned to hear, caught the message of a flower.

"Life is God's greatest gift, and since He gave it to us, and we feel a part of Him, we catch the sunshine of our Father, while we draw sustenance from Mother Earth, and filled with love, silently attract all we need for perfection.

Given so much more of the Great One than a fragile flower, you, dear soul, should know the secret of expressing *yourself* into a more perfect result than I.

You know that is what you and I are placed here for by the loving Father. *Perfect self expression.*

Sometimes I notice a poor dwarfed tree, a stunted flower, or a Soul like yourself that has not reached that state, but I never argue with them about it because I am so busy just *"living* the *life"*—changing the pigments for my beautiful colors, shaping each petal, and absorbing rare perfumes that I could not be complete *myself* if I did.

'Tis my nature to be *silently* beautiful, peaceful, and pure, so the bitter tears you poor souls often let fall upon me do not wither and crush me, because my vibrations are different from yours, and *joy* remains undisturbed. The other *flowers* do not distress me, as I have noticed other *souls* do you, because I have the peace within my golden heart given by my Father when He created me. It has never

been scattered by lack of trust and wasted force in showing other flowers how to bloom in greater perfection. I simply let my *light shine.*

I have no creed but Love. Love for *All.* The dainty butterfly playing coquette with me, the bee sipping my sweetness, the gentle zephyr singing its lullaby as I drowsily nod to the music, the rains washing the dust of earth from my petals, and the sun opening my form to perfection, and thrilling my inmost heart with *more life* and *love.*

I love the dew drops, my only jewels, and even the hand that plucks me from my parent stalk, for I live, love, and bloom, for a time, in a higher environment upon my lady's bosom, or rest the eye of some poor sick soul, while I *silently* and *sweetly* breathe my life away, only to appear in some other form when the Great Designer wills it.

My environment is often very lowly. Sometimes in an unclean alley, but I am given wisdom to draw only the sweet from the *foul.* To see the "hidden *blessing* in the seeming curse."

Again, my very life-roots are crowded and cramped in a small flower pot, but I push and *persist,* until I *cannot* be *bound* and burst forth into my full perfection and freedom.

Many times my life begins in the slime of the river, but I am not discouraged for I feel the *upward urge,* and soon proudly float on the blue surface a resplendent lotus or pure lily ever ready to deck bridal bower, the hand of those called to *New Life,* or sacred altar.

Sometimes I think Mother Earth is not always responsive to me, but I *patiently* draw what I wish and need for *my* growth, casting aside her unwished for elements that they may be used by some other child of Nature understanding them in a different way.

I *will not* wither away and die because life seems a struggle at times, for I know my destiny must be *different* from the other flowers, if ever so small, so only *I* could fulfil the Creator's plan.

If the wind is too harsh, threatening to take my life, and the rain beats in torrents upon my delicate form, I bend and bow to them instead of *resisting,* and they seek other less wise ones who oppose them and, while they are broken and destroyed, I gaily sway in the pure air after the storm has passed.

Like all forms of life I have my influence upon other manifesta-

tions of the Great Builder's thought. When my life is pressed forth into rare perfumes, in my subtle state I steal upon the senses of you mortals in incense ravishingly sweet, influencing you through the sense of smelling in ways that most men have not as yet understood. I silently hold the secret, and bloom, while distilling in Nature's *mystic* laboratory the wonderful odors man so unsuccessfully tries to imitate. Some day more knowledge will come to souls of mortals, and you will understand the spiritual meaning of your sense of smell, and come in close touch with all Nature.

And best of all, my seeds and bulbs are a beautiful symbol given by God to a doubting world of *life beyond death.*

You, of all the loving All Father-Mother's creations, have *audible* speech. Let me, *inaudibly,* ever repeat, in our beautiful, glowing colors, forms, perfumes, and in *all* the happiness we humbly, gladly, and sweetly give to man, we would silently teach the *truth,* ever old, yet always new, of the *Father's love, drawing all men unto Him,* through the resurrection in a new body, where all of life's *unlearned* lessons will be conquered, and we shall be perfect even as He is."

"There is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief.
Whoever sees 'neath winter's fields of snow,
The silent harvest of the future grow,
God's power must know."

BERTHA D. JAMES.

Love is the life of the soul. It is the harmony of the universe. —*Wm. Ellery Channing.*

God's creature is one. He makes MAN, not men. His true creature is unitary and infinite, revealing himself, indeed, in every finite form, but compromised by none.—*Henry James.*

It is better to be a self-made man—filled up according to God's original pattern—than to be half a man, made after some other man's pattern.—*J. G. Holland.*

SOMEWHERE.

Somewhere afar, in the Vistas of Light,
Somewhere, beyond the dark precinct of night,
Dwells there a God—the Regent of Love,
Dwells a Messiah all Saviours above:

Somewhere effulgent—in Spaces unseen—
Somewhere remote—in the Firmament Sheen—
Stands there a Temple in Amaranth air,
Just at the top of the Echoless Stair:

Somewhere, a diadem waits for your head—
Somewhere, an anthem will ring when you're dead—
Somewhere, the skies will resound with a prayer,
Glory! Hosannah! to welcome *you* there:

Somewhere, in Climes where the Cycles are new—
Somewhere, ajar, swings a Portal for you,
Somwhere, a Paradise blooms for *your* feet—
Somewhere, where Time and Eternity meet:

Somewhere, in Arcades of Azure afar—
Somewhere, where Seraphs and Cherubim are—
Somewhere, aloft in the Crystalline Span,
Arches a bow for the ransom of Man:

Somewhere, where God and Humanity merge—
Somewhere, enshrined on the Infinite Verge—
Somewhere, where Rhythming Galaxies swing,
Somewhere, your heart will awaken and sing:

Somewhere, immersed in Star-Fretted Dome—
Somewhere, above the clouds' billowing foam——
Somewhere, beyond the grim centuries' tread,
Blossoms the Radiant Realm of the Dead:

Somewhere, far distant in Fathomless Blue—
Somewhere, in skies of encarnadine hue—
Somewhere, in Regions of Ravishing Day,
Somewhere, Life's shadows fall backward alway:

Somewhere, Empyrean—high overhead—
Somewhere, when lips their last whisper have said—
Somewhere, secure in the Heavens above,
Waits the Immortal Fruition of Love.

PAUL AVEN

WORDS.

Words are lighter than the cloud foam,
  Of the restless ocean spray;
Vainer than the trembling shadow
  That the next hour steals away.

By the fall of summer raindrops
  Is the air as deeply stirred;
And the rose leaf that we tread on
  Will outlive a word.

Words are mighty, words are living,
  Serpents with their venomous stings,
Or bright angels crowding round us
  With Heaven's light upon their wings.

Every word has its own spirit,
  True or false, that never dies;
Every word man's lips have uttered
  Echoes in God's skies.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

LEGALIZING MURDER BY THE "HEALING" ART.

In past years a bill has been presented in the Legislature of Ohio to furnish persons under sentence of death to the doctors for laboratory material. Dependence heretofore for subjects of the professional torture-chambers has been on dogs, cats, monkeys, calves and superannuated horses. After being familiar with such experiments, the experimenters, like back-woods Indians, crave to try their hand on living beings. Why not? Savagery knows no limits.

Now the House of Representatives has voted to consider a bill making it discretionary with an attending physician, after approval by other doctors, to administer a fatal anesthetic in cases considered incurable. If this bill shall be enacted into law, it will make the certificate of the Examining Board of the State a license to kill patients when not successful in treating them.

AMERICA THE PARENT OF THE EAST.

The explorations in Northwestern America have led naturalists like Dr. Boas to believe that the people of Japan and the various tribes in Siberia, are actually descended from the races existing near them on the American side of Bering Strait and the Pacific. It is now also reported that a Toltic pyramid in the State of Pueblo in New Mexico, has been explored, and found to have been built of clay bricks. This would give it a greater antiquity than the Aztec occupation, indicating the presence of an older race. Several figures were found, elaborately carved, representing men in Chinese dress, and with marked Chinese features. This pyramid-building people possessed features and customs which were common to the race from which they and the Chinese were descended.

"IN EVEN-TIME THERE SHALL BE LIGHT."

The Rev. Amory H. Bradford, himself a Congregationalist, affirms his belief that the doctrine of the Friends in reference to the Internal Light as transcending the Bible and other external authority will be the controlling one in the Twentieth Century: "There is in every man," he declares, "light sufficient to disclose all the truth that is needed for the purposes of the universe; that light is from God, who dwells in humanity as he is immanent in the universe; therefore, the source of authority is to be found within the soul and not in external authority of church or creed or book."

Of the Bible Mr. Bradford remarks: "Those Scriptures, which we call the Bible, were written by different men, in widely different periods of history. They represent various types of literature. Some of them are compilations from still older documents which have been probably forever lost. The book of Jasher is known only by a single reference [two]. There are at least three narratives underneath the Pentateuch; those narratives are lost. The Gospels are supposed to have been compiled from now unknown records of the words and deeds of Jesus—none the less valuable for that—a fact which increases the difficulty of recognizing their authority as final. Most of these books were written in languages long since dead, and two of which languages have been greatly corrupted. In fact, there is both an advantage and a disadvantage. The language is no longer changing—that is an advantage; but it is no longer living and consequently is more uncertain and difficult of interpretation. When the Scriptures were written, many words meant something quite different from what they mean now. If a truth has been translated from a language which is steadily changing, its precise signification may easily have been sacrificed in the transition."

Mr. Bradford gives a similar credit to the "world's Bibles," as he would to the one accepted by Jews and Christians. No one of them, he declares, is without some fair claim to recognition. "There is no authority and no sanctity in locality," he declares. "What are its fruits iu character? This is the test to which every claim to spiritual inspiration should be brought. The value of any religious truth may always be determined by the inevitability with which it tends to produce right conduct, and in time, virtuous character."

THE MOON BROUGHT INTO BUSINESS.

Several years ago a warship of the United States was at anchor in a river of China, when a cannon that the crew were bringing up upon the deck was accidentally dropped overboard. Attempts were made to recover it, but they were unsuccessful, and the gun was given up for lost.

A party consisting of half a dozen Chinamen, offered to undertake the matter. There appeared to be no other means at hand, and they were permitted to make the effort. Accordingly they brought to the place a float and several tall sheer-legs. These they fixed deep in the mud at the bottom of the river, and then by means of ropes they attatched the float to the gun. This they did at low tide; and when a few hours later the tide was at its height the cannon was raised six feet from the bottom. The men secured it at that point, and then repeated the procedure. This was done several times over, till finally the cannon was lifted completely out of the water, and placed on the deck of the ship.

This method has been known in China for centuries. It has been employed in lifting heavy stones in building the docks. The simple expedient is employed to place timbers beneath the float as fast as the tides make a place for them. It is possible in this way to raise a stone several hundred feet in the air.

A writer in the "Sunday Magazine" of the New York *Tribune* suggests that this power of the moon "now running to waste" shall be brought into practical every-day use. The Bay of Fundy is celebrated for its extraordinary tides. An enormous body of water rises and falls twenty feet twice in every twenty-four hours. The amount of power thus offered for contemplation is "almost inconceivable." It is only necessary to build adequate reservoirs, and set up the necessary machinery. In this way, the required amount of water, lifted by the moon without a cent of cost, can be furnished for the purpose. Every ton represents so much energy convertible into power.

A small fraction of it, this writer declares, would serve to run all the machinery of all the factories on the Atlantic Coast, to operate all the railroads, to propel all the trolley-cars, to light all the cities and to heat all the houses and business buildings. In order to accomplish these things, it would simply be necessary to convert

the energy into electricity. This can be transmitted to considerable distances.

What is true of the Bay of Fundy, as well as of Niagara Falls and other cataracts, is also true of the tides and waves of the ocean off our shores. In view of the threatened exhaustion of the supply of fuel, upon which we are dependent in our industries and our homes, for heat, light and mechanical power, the necessity to bring the moon into service to do its part is manifestly obvious. It is the important problem of the time, and one that should be speedily solved.

THE ORACLE-CITY RESTORED.

Under the patronage of the French Government, the city of Delphi in Greece, has been dug out and restored to sight. There were many Greek villages on the site, to be removed. Here Apollo or the Day-God and Bacchus, the Night-God, had their temple and altar-hearth, where priests at stated seasons celebrated the rites of the murdered divinity, and where, also, was the most famous oracle of that time.

THE "SUN-DANCE."

Doctor Dorsey, in the Los Angeles *Herald,* writing of the native tribes of the West, remarks that what is known as the "sun-dance" has no evidence of the sun in it. It is instead an ancient rite continued till much of the reasons for its institution have been forgotten; but what is known is that it is regular in recurring; that it is kept up eight days, and illustrates the creation or rejuvenation of the world. This would seem to denote that it is a counterpart of the Bacchic rites and Adonis-worship of former periods in which, under the figure of the death and resurrection of the divine being, the withering and renewed growth of vegetation were implied.

COLORS OF RAYS FROM THE BODY.

The *Lancet* (London), contains a report of Dr. Harker, in regard to the "N-rays" emitted by the human body. According to him, the color of these rays varies according to the temperament, character and dominant marks of the individual. Thus, a very pas-

sionate person emits rays of a deep red hue. An ambitious man gives off an orange-colored ray. The philosopher, the deep thinker, is surrounded by an aura of deep blue. A person habitually anxious, worried and depressed, will send off rays of a grayish tint.

A similar doctrine was promulgated by the sages of India. Perhaps, when our eyes become less "holden" and obscured by steady gazing at external phenomena and conditions, we may be able to discern the paramount disposition of individuals by the complexion of the aura.

ROME PEOPLED AGES BEFORE ROMULUS.

Excavations which have been made near the Forum at Rome have revealed the existence of people of different character that dwelt there long before the reputed colonists began to found the Roman race. Urns have been brought to view containing calcined bones, and also sepulchres with skeletons that were still more ancient. In one tomb was a coffin which had been hewn from a log of oak. In it was the skeleton of a girl four years old, with an ivory bracelet on the left arm. There were also coral beads which had been sewed on the tunic that shrouded the remains. It is estimated that these relics of the dead belong to a date of at least twelve centuries before the present era. The date usually assigned to the Rome that now exists is 752 B. C.

ACTUAL ANNIHILATION.

M. Gustave Le Bon, a French savant, regards matter as actually ceasing to exist. The old doctrine of the persistence of matter and force, he declares, is no longer true for us. Recent science has taught us that matter is gradually decaying into ultra-atomic particles and to energy dissipating irrecoverably in the ether. "Lost matter is lost forever," he adds, "and all the diffused energies, dispensed with prodigality cannot reappear and be re-embodied in material forms."

THE EARTHQUAKE BELT.

Many years ago Dr. Mallet made a map of the world, coloring the areas in accordance with the number of earthquakes that had

occurred in them. It formed a belt of deep color encircling the globe. The band covered Southern Europe, the Mediterranean, Asia Minor, Syria, Persia, Northern India, China, Japan, the Pacific Ocean, Central America, the West Indies, across the Atlantic to the Azores, Portugal, Spain, Northern Africa.

SCHILLER.

While he lived, Schiller was condemned and scorned as an enthusiast and visionary, so beautiful were his utterances and so impracticable. The men who scorned him are dead and forgotten, but the remembrance of Schiller is fresh and vivid. The hundredth anniversary of his death has recently been celebrated, as of the man whom the world delight to honor. Well that it is so; Schiller was a prophet.

ALL WITCHES RED-HAIRED.

The existence of witchcraft, so much disputed in later years, has been, nevertheless, a cherished and world-wide belief from Moses to John Wesley. Both seem to have alike believed in the propriety of capital punishment for witches. The belief was a necessity and virtual test of orthodoxy. Jurists like Matthew Hale and Sir Edward Coke regarded witchcraft as an offense to be punished at the common law. It is fashionable to taunt the people of Massachusetts for having put twenty-two or three persons to death in the seventeenth century upon the charge. But this is hardly fair. There was not a country in Europe at that period in which executions for witchcraft were not far more numerous. Even among the American Indians and after the Revolution the "delusion" reigned in full force more than a century later.

Sweden in the eighteenth century punished adults capitally and whipped children every Sunday at the door of the church. Westphalia in Germany held out longest. At a period so near the present time as to seem incredible, individuals were put to death in large numbers, and torture to elicit confession was abundantly used.

A curious fact in this matter is revealed in the legal documents in each case. A lock of the accused person's hair was attached to the paper. In every instance, a person declares, who had looked into the matter, the reputed witch was red-headed.

With such a rule of judging, it will be seen that Northern Europe, Scotland and Ireland must have abounded with these "limbs of Satan."

RHEA, THE NATURE-GODDESS.

The early people of Asia Minor and Greece, describe Rhea as mother of gods and men. The name is an uncertain etymology, but seems to be from *reô*, to flow. Herakleitos declares all existence to be a flowing and change.

Macaulay says that a people that takes no pride in the illustrious achievements of remote ancestors will not be likely to be the author of deeds worthy of being commemorated by remote descendants. Human history is a growth. We are what we are, more than we in our self-sufficient consciousness may deem, because of those correlations through which have come to us the operative forces of the Past.

Laws of Nature are methods of operation and not the primal power.

The wrongs visited upon an individual or a class injure not that class alone, but the entire structure of the social order. Society itself suffers by every pang inflicted upon one of its members. In defending the rights of any member or class of people I am defending myself and the society of which I am a part. The greatest enemy of humanity is the man who creates antagonisms and animosities between units or classes of units in the community or State, no matter whether he be aristocrat or peasant.—*W. E. Peck.*

Truth never enslaved, never persecuted, never killed.

The town of Wittkeil in Sleswig is lighted by electricity generated by the motion of a wind mill.

Transmutation seems to have been demonstrated. Uranium passing through several changes becomes radium. An atom of radium separates a particle from its mass and becomes a gas. An atom of this gas discharges another particle and becomes radium A. From radium A a particle is expelled when it becomes radium B. This undergoes further changes, becoming in turn radiums C. D, E and F. Further changes take place till it appears that the outcome is lead.

ADAM'S FIRST WIFE.

When Adam was created, the woman Lilith was also brought into existence with him. But when they attempted to set up housekeeping, there quickly came a misunderstanding. Adam asserted that he was to be head and master. Lilith replied that she had a right to be chief, equal to him. But Adam insisted on supremacy. Lilith, enraged, uttered the spell *shem hamphorash.* Instantly wings appeared on her body and she flew away.

Three angels were sent after her and overtook her at the Red Sea. They begged her to return. She refused, declaring that Eden would be no paradise to her if she was to be subject to the will of man. A doom was pronounced on her that she would be the mother of many children, but they would all die in infancy. She was about to drown herself, when they qualified the sentence, by giving her power over all children for eight days after birth, on condition that she would molest none of them after that period who came under the protection of the angels. Hence, Jews place a charm upon the babes hoping thereby to screen them from her influence. The baptism of children is hoped to be equally beneficial.

But Lilith did not give the controversy up so readily. There being no help now remaining meet for Adam, the woman Eve was formed under conditions which should avert the agitating of the question of woman's rights. For a little time everything went on swimmingly in Eden. Adam literally reveled in a "Fool's Paradise," with the fancy that he had escaped a great annoyance. But there was evil in store.

Late on the sixth day of creation, the devils had been created, but too late in the day to have bodies of flesh and blood. They had only atmospheric forms. At the head of the seraphs in Heaven was Samael. He rebelled and became Prince of Darkness. A seraph is a "fiery serpent" (Number xvi) and he, Samael, became "the great Red Dragon, the Old Serpent" mentioned in the Apocalypse. The name Samael signifies "the left side of God." He met Lilith and she became his consort. He was radical as she on the question of feminine equality. He gave her a retinue as splendid as had been given to Eve. But she was not content. Learning that Adam had been consoled by the possession of a second wife, who was her

inferior in beauty, but had won all by submissiveness, she conspired with Samael to put an end to all that. Making her way to the gate of Eden, she persuaded the serpent warden at the gate to lend her his form. Then going in she had but to make her way to the Tree of Knowledge, draw Eve to the place, and persuade her to taste the forbidden fruit.

From that time Lilith has continued her malignant offices. She is always young, always beautiful, always destructive. She is the ogre of the wilderness that lures young men and destroys them. Her favorite agent of destruction is unrequited affection. Her golden hair fastens the victim irresistibly to his doom. The Hebrew prophet names her as dwelling in ancient Idumea (Isaiah xxxiv, 14.) "Lilith shall dwell there and find for herself a place of rest."

The story of Lilith is found in Arab legends obtained from rabbinic sources. The name signifies Night, and she is invoked by nurses to soothe their children to sleep. The chant "Lilith abi" has become the familiar lullaby and there are those who regard the modern women's movement for political equality as a later repetition of the experience of the first man in the Garden of Eden.

THE RATTLESNAKE CURE.

In a rural town in Michigan lived a family named Beaver noted for their hardihood in all manner of naughtiness. They were the great torment of the minister's life. Finally, one of the boys was bit by a rattlesnake, and sent for him. He found the lad greatly scared and very penitent. After some conversation, the reverend gentleman closed the interview by prayer.

"O, Lord," he began, "we thank thee for rattlesnakes. We thank thee that a rattlesnake has bit Jim. Send another, we pray thee, to bite Tom, and one to bite Joe. And, O Lord, send the biggest kind of a rattlesnake to bite the old man; for nothing less than rattlesnakes will bring this Beaver family to repentance."

AVOID RESPONDING TO PERSONAL ATTACK.

Look straight ahead; never reply with a word to the papers, if in your writings you become polemical, then do not direct your polemic against this or that particular attack; never show that a word of your enemies has had any effect on you.—*Ibsen.*

STRENGTH WITHIN.

That man is truly strong who feels it from within. His self-reliance like the oak is sturdy, guided by principle he stands alone. In the battle of life he must be his own general. Dangers, sorrows, losses, regrets, unfulfilled hopes, never make him despair or dash him down entire. Each failure to reach the ideal is but a stepping stone to greater success. It takes time to be the man of power, it is an evolutionary growth, so we must not be discouraged, but wend our way in strength, peace and poise, ever doing our best, knowing that better is surely ours. WILLIAM D. H. BROWN, M.D.

"OUT OF THE MOUTH OF BABES."

The *Harvard Graduates' Magazine* tells the story of a school in which the teacher told the children each to learn and recite one of Emerson's poems. "She expected the 'Rhodora,' 'The Mountain and the Squirrel' or 'Each and All.' A little girl came in and recited 'Brahma.' The surprised teacher asked why? The child said she found she couldn't understand most of the poems she tried, but this was easy. 'It just meant God everywhere.' "

IMMORTALITY.

I that had life ere I was born
  Unto this world of dark and light,
Waking as one who wakes at morn
  From dreams of night:
I am as old as heaven and earth,
  But sleep is death without decay,
And since each morn renews my breath,
  I am no older than the day.

Old though my outward form appears,
  Though at last outworn shall lie,
This that is servile to the years,
  This is not I.
I who outwear the form I take,
  When I put off this garb of flesh,
Still in immortal youth shall make
  And somewhere clothe my life afresh.

—*St. John Adcock.*

FOR WHAT IS YOUR LIFE?

Life is neither Nirvana nor chaos; it is a never-ending struggle toward the Promised Land; and no sooner have we topped one hill than another still higher rises before us, which we shall find the easier to climb since our muscles have been hardened by the earlier effort. No sooner is one victory won than there looms before us the next conquest to be undertaken. There is never a truce in the fighting, and never a season when the armor may be laid aside. But of a truth the joy of living is in the putting forth of all our power in overcoming the obstacles which are more abundant and more difficult in civil life than on the battlefield. Yet the more abundant they may be, and the more difficult, the keener is the zest of combat, and the less worthy is the comfort which might come to us from giving up the struggle.—*Brander Matthews,* in "Outlook."

LOVE AND SYMPATHY.

When the magnetic atmosphere of two persons is so much in equilibrium, that the attracting qualities of the one will draw into it the expansion of the other, an influence is induced that we call Sympathy. Then the Imagination, evoking to it all the rays or reflections analogous to what it experiences, creates a poetic combination of desires which carry along the will; and if the individuals are of different sexes there is produced in them, or more often in the weaker of the two, a complete infatuation with the astral light, which we very properly style "passion," or love.—*Eliphas Levy.*

THE COMING CURE.

I believe the rising generation will be so educated and enlightened as to the principles of physical, moral and spiritual health that they will depend entirely upon these purer psychic and spiritual forces. In this way, and by these means, much of the present chaos and inexactness will be replaced by something like order and exactness in our dealings with sick human beings, and we will have a much healthier race.—*Stenson Hooker, M.D.*

STILL ALIVE.

Lord Morris was examining a veterinary surgeon at Coleraine.

"Tell me this," said he. "The twelve grains—would they not teetotally kill the Devil himself if he swallowed them?"

"I don't know, my Lord. I never had him for a patient."

"True, ye never had—the more's the pity. The old boy is still alive."

WHAT MACDONALD BELIEVED.

George Macdonald was a mystic and believed that to teach man, if he will stop meddling with them, the events of life will be provided and arranged so as to teach, to develop, to spiritualize. We human beings, he thought, were on our way home. The next step in that way is always lighted, and the doing of the next duty will be the treading of that step. Beyond that we need not ask.—*Student* in "New Century."

There is nothing strictly immortal but immortality. Whatever hath no beginning may be confident of no end, which is the peculiar of that necessary essence that cannot destroy itself; and the highest strain of omnipotency, to be so powerfully constituted as not to suffer even from the power of itself; all others have a dependent being, and within the reach of destruction.—*Sir Thos. Browne.*

What I do not wish men to do to me, I also wish not to do to them.—*Confucius.*

Every place is safe to him who lives with justice.—*Epictetus.*

Justice is truth in action.—*Disraeli.*

The great soul of this world is just.—*Carlyle.*

Do good to thy friend to keep him, to thy enemy to gain him. *Benjamin Franklin.*

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical.

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BOOK REVIEWS.

THE JUNGLE. By Upton Sinclair. Cloth, 413 pp., $1.35 postpaid. The Jungle Publishing Co., P. O. Box 2064, New York.

This is not a pleasant book, but the truth told about great wrongs is never agreeable reading. The Author in these tragic pages depicts a condition of things, here in our own country, that is simply appalling. The story is told from the standpoint of the workingman and is a picture of life in the Chicago stockyards. "The 'Uncle Tom's Cabin' of wage slavery," as one critic has expressed it. It will appeal to all who are interested in socialistic ideas.

AS A MAN THINKETH. By James Allen. Ooze calf, 62 pp., 60 cents postpaid; first American Edition. The Science Press, The Republic, Chicago.

The contents of this dainty little volume suggests high ideals which are fully verified in the reading. Like all of Mr. Allen's works this one is uplifting and inspiring, and practical, withal. The reader is forced to turn his thought within to the power that lies in himself through right thinking.

IS MENTAL SCIENCE ANY GOOD? By Samuel George. Paper, 128 pp., price 1s. 6d. net. Power Book Co., Wimbledon, London, England.

This is a practical little book. The author answers his question by giving results of his own practice and those of others; testifying to the value of mental science in healing disease, and so pointing the way to advancement, and through attaining harmonious conditions bring about happy results and freedom from affliction. Books of this kind all help on the good work.

THE HISTORY OF VIJAYANAGAR, THE NEVER TO BE FORGOTTEN EMPIRE. By B. Suryanarain Row, B.A., M.R.A.S. Cloth, 343 pp., 3Rs. Madras, India.

The author, who is the editor of the *Astrological Magazine*, published at Madras, has taken great pains in the compilation of the history of this great empire, and should claim especial notice as it is "the most authentic and best work in the field of ancient historical literature." The book is full of valuable footnotes, and will be found interesting and instructive to the student of Indian literature.

THE ECLECTIC PRACTICE OF MEDICINE. By Rolla M. Thomas, M.D., Professor of the Principles and Practice of Medicine in the Eclectic Medical Institute, Ex-President of the National Eclectic Medical Association., etc. Illustrated. Cincinnati, Ohio. The Scudder Brothers Company, 1906.

This book is a work of superior merit of its kind. It is eighty years since Worster Beach first ventured upon dissent from the orthodox procedures, and during that time a vast change and advance have been made in medical practice. The work before us is a somewhat unique one of its kind, being based upon the dogma of Specific Medication, a direct remedy for the specific form of disease. As a work of practice, few physicians outside of the Eclectic School know or understand what Medical Eclecticism really is; although seeking to overlook it superciliously. Professor Thomas's work catalogues the various forms of disease as they are commonly understood, describes their history and peculiar phenomena, and prescribes the treatment. The remedies are of the order familiar to Eclectic practitioners, and largely derived from the Flora of America. The noxious and obnoxious methods and medicines of rival schools are very properly omitted. The author adheres to vaccination and extols it with its fictitious merits, which is a fly in the ointment. But as a whole the book is superior in its way, retaining what is of value in what has been known, and adding to it new acquisitions. It is a work of vast labor, the accumulations of experience as well as study, and for the medical student it is invaluable. It is sure of a large sale, and will early take the place of the publications which have preceded it. The publishers have brought it out with superior typography and paper, and may be relied upon to complete acceptably and successfully what they have undertaken. Every live physician will supply himself with a copy. A. W.

PUBLICATIONS RECEIVED.

FABLES AND SYMBOLS: TRUTH AND HUMOR. FOR OLD AND YOUNG. By Clémens de la Baere. Paper, 38 pp., 35 cts. Published by the Author, Sacramento, Cal.

DEROLLI'S ANNUAL. 1906. Paper, 58 pp., 50 cts. The Quaint Book Shop, 74 Boylston street, Room 412, Boston, Mass.

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POPULAR SUPERSTITIONS.

BY ALEXANDER WILDER, M.D., F.A.S.

Madame de Stael was once asked whether she believed in ghosts. "No," she replied, "but I am afraid of them." She was not alone in this peculiar frame of mind. There is and always has been, a mixed multitude in the same condition. Indeed, even arrant doubters often come under the description given of one of the number by King Charles II.: "He believes everything but the Bible." Even now, when everybody supposes that the superstitions of the Middle Ages have passed away, there seems to be a belief in omens and presentiments which is adhered to with a wonderful tenacity. Individuals who are apparently unwilling to accept any concept which is not as palpable as the sunshine at noonday, are often depressed and even sometimes overpowered at accidental occurrences, many of which are not difficult to explain.

Some of these are of an utterly trivial character. The encountering of a pin or other object with a sharp point directed toward the finder, will fill many persons with dismal forebodings. A first sight of the moon at the left after it has undergone the periodical monthly change, will occasion dismay; or if the crescent is first seen at the right there comes a feeling of confidence. Many a man having occasion to return home after having set out for any business, is impressed by the apprehension that there will be an unfortunate influence about whatever he may undertake. Sailors anticipate evil when the ship begins her voyage on Friday, and many landsmen regard work that is commenced on Friday as uncertain in satisfactory accomplishing.

Extraordinary as these notions may seem at first thought, they can be traced to sources which will not be accounted absolutely irrational. Perhaps the ill fortune supposed to be attached to Friday is easiest to understand. Our Northern and Saxon ancestors regarded the day as sacred to Freya, the goddess of love and good fortune, and counted its omens as always propitious. But with the change of religions came the policy to overturn such notions, and the practice of selecting the day for public executions was enough to overturn its felicitous traditions. Yet facts have come to knowledge, sufficient in number to show Friday as fortunate as ever for undertakings.

The fancy in regard to returning into the house after having set out for business, is evidently a misapplied rendering of an old proverb. To go back, to look back after having begun, denotes an uncertainty of purpose which itself betokens ill success. "He that wavereth is like a wave of the sea that is driven about and tossed." Hence the saying imparted to Jesus: "No man putting his hand to the plough and looking back is fit for the kingdom of God." By a too literal application of this sentiment, the casual return to the house after going out became associated with ill omen.

A Chaldean maxim ascribed to Zoroaster enjoined the man going to a distant place not to return by the way by which he set out. Whatever was the moral of such an injunction, it was likewise a measure of precaution. In ancient times few persons made long journeys except for business more or less of a financial character, with a probability of bringing home valuable property of some kind. Robbers were numerous, for freebooting was a pursuit so common as to be accounted a gentlemanly avocation. A man who had gone on a journey could easily be waylaid on his way home, a risk which he might obviate by taking a different road.

The foreboding incident to suddenly meeting the edge or point of a sharp object, doubtless had its origin from the former practice at capital executions of turning the blade of the axe or the point of the lance toward the person about to suffer.

The notion in regard to the lucky and unlucky sight of the moon after her periodical changing, is older than all these, and has a history still possessing interest. It is a relic of the ancient worship of the Great Mother, the divinity that under an infinity of names

and symbols was revered in "Asia and the whole world," to whom it was taught that not only creation but the male deities were subordinate. One of the representative symbols of the goddess was the moon; and accordingly, when that planet emerged each month from her few days of seclusion, the favorable falling of her rays upon the eyes was deemed auspicious of good fortune. So, likewise, was the flying of a bird in a certain direction, or a peal of thunder at the right hand. The mystic horse-shoe pertains to the same mode of belief. Our forefathers cherished the same notions; and so, by direct inheritance, we have with us the peculiar concepts which are denominated "superstitions," without any definite knowledge of their source, or the former religion of which they were offshoots.

Akin to these is the belief in presentiments. With some individuals this belief is so strong as almost to constitute an article of religious faith; while others declare them the symptoms of disordered nerves and stomach. As really is not uncommon, both parties are to a certain degree correct. It is a fact which we may not dispute, that persons who are troubled with imperfect digestion, and entertain the belief in presentiments, have them in abundance. These are of course as baseless as the fabric of any other dream, and the disregard of them is essential to the acquiring of a healthy tone to the corporeal structure. It is not unfrequent that a person's yielding to such forebodings is a prelude to graver forms of mental alienation.

Nevertheless, there is a faculty of presentiment which is capable of development and exercise to a degree that may well be regarded as oracular. It is a peculiar quickening of the sensibility, and enables the individual to descry facts which in common every-day life are generally outside the perception. Even though persons in disordered condition of body often exhibit similar acuteness it is no objection. If objects may be perceived through the break in a wall, nobody will imagine that the break itself created the figure of the object, but only enabled it to be seen. We feel, when we are groping our way through a dark room, the presence of objects that are at some distance. This shows that our perceptive power extends beyond the surface of the body. It is possible that a still further projecting of this power incites us to think of individuals

that are approaching, though still a considerable distance away, and not even in sight. Indeed, the extent of individual consciousness has never been defined. It has been ascertained that an individual who is miles away from another, may, by thinking intently, cause that other person to think of him in reciprocation. The phenomenon of two persons, under vivid emotion, thinking the same thoughts on the instant, occurs frequently enough not to be regarded as uncommon or extraordinary. It is said that certain individuals in the East have so utilized this faculty as to be capable of transmitting and receiving communications. The point of inquiry, therefore, relates solely to the law which governs the matter.

The mind, in certain of its departments, mirrors, as in a photographic negative, in the form of delineations and occurring events, its various thoughts and impressions. Doubtless, too, it receives other ideas and impressions from other minds with which it is in contact in the ocean of Mind that subsists everywhere. From these we derive "the stuff that dreams are made on;" and our presentiments, many of them at least, undoubtedly originate in the same manner, by the reproduction in our consciousness from this "sensitive plate." The peculiar influences of others mingling in our psychal atmosphere, naturally modify these impressions and delineations. Hence, we often dream of occurrences which are in no sense a reproducing of our own thought or experience. Events of the past, it is easy enough to perceive, constitute a permanent feature in them. We reproduce them all in recollection and day-dreams, as well as in "the visions of the night." This being the case, there is but one thing more requisite to make our drama complete. The future can mirror itself in our inner being, impress our consciousness, mingle with our dreams and other pictures of the imagination, without being altogether illusionary.

Indeed, in spite of the declarations of religious teachers and learned sciolists that it is unbecoming and dangerous to attempt to find out what may be impending, the passion for such knowing is universal. That "coming events cast their shadows before" is believed by almost everybody. From the patriarch Joseph in Egypt, who is said to have divined with the lees in his wine-cup, to the beldam of our day who explores the arcana of tea-grounds, the incentive is the same. Everybody directs action upon the forecast

of what is expected. Presentiments are the universal belief of mankind. There are traditions and stories well authenticated in every community on the face of the earth, of dreams that prefigured events which actually occurred afterward, and likewise of impressions on the mind which could not be accounted for by the ordinary reasoning, yet were realized at a subsequent time. It is vain to attack a sentiment as superstitious which is so generally entertained. Even proving that many instances are deceptive will not suffice; for counterfeits would not be invented if there was no genuine model to imitate. Besides, there exists evidence of witnesses that would be regarded as competent in ordinary matters, and it has been accepted by scientists and other persons of the highest intelligence.

Equally general has been the belief in witchcraft, sorcery and enchantment. In earlier times the art of wonder-working was believed to be a prerogative of the sacred or sacerdotal class, as possessing superior knowledge and intimacy with the Deity. Every people had its doers of miracles. The vocabulary of witchcraft indicates the peculiar character of the occult influences. The term "witch" signified etymologically "a wise woman"; and "witchcraft" was only wisdom-craft. But wisdom was regarded as transcending all knowing of ordinary things, and became liable to be maligned by its enemies. "Sorcery" meant originally a casting of lots; "divination" the communion with divine beings, which enabled the individual to perceive what was true or impending. Magic is from *mag,* denoting superior, great; "charm" is from the Latin *carmen,* a song; "enchantment" from the French, and "incantation" from the Latin simply meant chanting or singing. All the ancient worship was performed or accompanied by chanting, whether prayers, doxologies or recitations. There were also dances and processions. It was so at the Temple in Jerusalem, the orgies of Dionysos, and the Rites of the Great Mother. We read of them everywhere. The Bards or chanters were prominent in Druid times in Great Britain. There was occult power attributed to music. We are told that when "an evil spirit from the Lord" troubled King Saul, the young man David charmed it away, again and again. At a later reign, Elisha the prophet being called upon to divine for three kings and their forces, demanded the aid of a minstrel. "And it came to

pass," the record declares, "that when the minstrel played the hand of the Lord came upon him."

As the religion of every ancient nation was the vital element of its political structure, the conflicts of the various peoples were regarded and described as contests of their respective tutelary gods. It was Indra that gained India from the dark-skinned natives, and these were styled evil demons. Zeus won Olympus after a Ten-Years' War, and the Lord drove out the Amorites before the Hebrews; but, says Joshua: "By the hornet and not with thy sword and thy bow."

In all these cases the opposing peoples were described with contemptuous epithets and accused of commerce with evil spirits. In "The Thousand and One Nights" the story-teller calls the builders of the Pyramids and excavators of the tombs Jins and Afrites. The Celtic and Teutonic colonists of Europe styled the peoples whom they displaced, giants, trolls and fairies. The Israelites associated the crime of sorcery with the customs of the Canaanites and Babylonians. The prophet Samuel explains it when he says to Saul: "Rebellion is as the sin of witchcraft."

Later usage has trod in a similar path. The Albigenses were exterminated in France on the pretext of heresy and witchcraft. Even now the French term for witchcraft is *vauderie* or Waldensism. The Huguenots and Camisards were massacred as witches.

But witchcraft proper, the heirloom of the present era, appears to have been no less than the old religion of the Roman Empire which was deposed from its seat in 381. Then the former worship was forbidden with its orgies and secret rites. But peoples do not change religion with the facility of altering the style of garments, and so, for centuries, under one guise or another, rites of the former times were secretly performed in wild and secluded places. The Church thundered against it, and secular tribunals put its culprits to death at its requirement. Hundreds of thousands were remorselessly tortured and executed in this way. With the Renaissance new light gradually dawned over Christendom, till with the Nineteenth Century these horrors were put to an end.

It will thus be perceived that the belief in witchcraft had an origin different from what has often been supposed. There were not necessarily marvels or thaumaturgic performances blended with

it; for miracles are common to almost every religion. Healing the sick, casting out demons, raising the dead, and controlling the elements are features in the sacred narratives of all countries. We are not warranted in casting slime and vituperation upon them. Back of them all, where perhaps we can only see dimly, if at all, there is actual truth which they who are really desirous of wisdom will descry. They who seek will find.

"The old order changeth, giving place to new;
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

ALEXANDER WILDER, M.D.

The philosopher is the lover of wisdom and truth. To be a sage, is to avoid the senseless and the depraved. The philosopher therefore should live only among philosophers.—*Voltaire.*

Wisdom never grows old, for she is the expression of order itself; that is of the Eternal. Only the wise man draws from life, and from every stage of it, its true savor because only he feels the beauty, the dignity and the value of life.—*Amiel.*

What, indeed, does not that word cheerfulness imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.

—*W. Makepeace Thackeray.*

Nature is the true idealist. When she serves us best, when, on rare days she speaks to the imagination, we feel that the huge heaven and earth are but a web drawn around us, that the light, skies and mountains are but the painted vicissitudes of the soul.—*Emerson.*

Those things on which philosophy has set its seal are beyond the reach of inquiry; no age will discard them or lesson their force, each succeeding century will add somewhat to the respect in which they are held; for we look upon what is near us with jealous eyes, but we admire what is further off with less prejudice. The wise man's life therefore, includes much; he is not hedged in by the same limits which confine others; he alone is exempt from the laws by which mankind is governed; all ages serve him like a god. If any time be past he recalls it by his memory; if it be present he uses it; if it be future he anticipates it. His life is a long one because he concentrates all times into it.—*Seneca.*

EDDIES IN THE STREAM OF MODERN CULTURE.

BY DR. AXEL EMIL GIBSON.

Truly it may be said that our present era is marked by a tendency towards strenuous living. Never before in all recorded history did the minds of men so fearlessly and persistently as to-day advance upon the border of the unknown. Never before as at the present did the clash of arms between the new and the old order of things re-echo such thunders from the battlefield of aggressive and opposing intellects. Indeed, if attentive, we may almost be able to hear the din and hum of the mighty machinery of human thought elaborating the raw material of emotions, instincts and visions into definite formulas of practical, concrete usefulness. Mankind seems suddenly to have been caught by an impulse of mental springtime by which latent energies are awakened into play of vigorous usefulness.

But is mere growth—growth *per se*—the sole purpose of human existence? Does not even the weed, the reptile, the tiger grow? Is not growth in itself a mere condition only, whose determining survival-value, depends on the direction of its motive? And if this be so, is it not further true that the physical body is the mere instrument by which the inner, the real, the eternal man carries on his ominous and destiny-fashioning operations in time and space? If so it must be conceded that the growth and culture of the body, for and by its own sake, offers no safer guarantees for true soul-development, than the repair and improvement of a machine irrespective of employment and management, would insure the value of its output.

For back of all true evolution, be it manifested in the subtilest thought, or in the most striking action, must ever be found the inspiring and redeeming genius of universality, in aim and motive. Hence physical culture, dietetics, hygienics, etc., if regarded as constituting in themselves ultimate ends, are of no more value in the upbuilding of the true and eternal man, than a luxurious but promiscuous vegetation is conducive to the special improvement of a definite species of plant-life.

But more than this: in the advance of life there is no neutrality possible. Ultimately considered, uselessness and hurtfulness are productive of the same result. And from the same point of view

any power added to the human mind must by the attitude of the latter to the surrounding world-life, either increase or decrease the sum total of human happiness.

Consequently, the mere power of mind over matter, however dazzling the attainment, is not by itself to be appreciated as a sign of true, spiritual advancement. And, furthermore, the ability by a mere mental effort to influence, let us say, the action of intestinal peristalsis; or to light the vital fires in the spinal cord by concentrating the mind on the respiratory processes, or even to become the recipient of nature's choicest gifts by mentally "demanding" them,—can in the light of moral equity, claim no higher sanction than any action springing out from selfish and solely personal motives.

Hence mental power, exercised in prayer or in any other form of "demand" for the attainment of personal interests, is as base and immoral as the employment of any physical power in the interest of selfishness and brutality. No mental attitude has been productive of more debasing moral sycophancy than prayer. To pray for the furtherance of selfish aims means an attempt to get something for nothing—which is theft! Placed by a munificent providence in the midst of plenty, and surrounded by natural agencies ready at his mere touch to yield unending riches of health, wealth and happiness, man, in his attitude of personal prayer resembles a wilful child with hands and mouth full of food, yet crying for more.

The only prayer worthy of man lies in devotion to duties, arising through the recognition of favors received, rather than in the unblushing "demands" for that which we have not earned. Consequently, a prayer, worthy as well of the receiver as of the giver, is the prayer of gratitude; the spontaneous recognition of value received—the signed receipt for accepted remunerations. Such a prayer constitutes a permanent and unremitting attitude of a "humble and contrite heart"—an undying, jubilant, joy-impregnated aspiration of the soul, born by gratitude and directed to the tireless and loving giver of all good. Praying thus means consecration.

"He prayeth best who loveth best
All things both great and small."

On the other hand, there is an element of danger in the selfish prayer. For, though mute and undemonstrative on the inner planes of life, the moral forces of the universe are ever vigilant and ad-

justing. The physical universe differs from the moral universe in expression and form only, not in principle and essence. Yet while nature encourages no other individual possessions than those resulting from effort adequate to the value received, she may nevertheless under the pressure of the trained human will, temporarily acquiesce in the disrupture of conduits connecting an effect with its appropriate cause. Hence the gratification sometimes accruing from personal prayer is merely ephemeral, its action never involving the heart of things, and it can, therefore, no more permanently suspend the everbalancing forces of universal justice than the vacuum introduced by a suction pump can raise permanent barriers to the action of the principle underlying the expansion and equilibrium of gases.

For back of all true and permanent growth is ever to be found the nicely and unerringly adjusted balance between demand and supply,—receptivity and influx. To receive more and fuller life and power, the individual must render himself receptive, *i. e.*, worthy of these qualities, which means to attune his mind so as to enable it to respond and to register the finer vibrations of higher spiritual impulses. And this capacity to receive, springs from devotion to interhuman right and justice. Our growth always proceeds in the direction of our motives. Hence a personal motive limits our soul-connection to the sphere of personality, which means the isolation from the surging, constructive life-currents of the universe; while on the other hand, the larger and impersonal motive connects the aspirant with every creative center of the manifested world. Personality means isolation and limitation, while universality means expansion and power. To live for self means to look to that self for the sole means of growth and wisdom; to live for humanity and for the divine in life, means to draw strength, wisdom and sympathy from every moral force-aspect of cosmos.

This self-concern, so accentuated in modern intersocial life, is a curse to true progress. He that would save his life must lose it; *i. e.*, must learn to forget himself in his work for others. He must give up his own will and do the will of his "father"; must fearlessly and unreservedly comply with the promptings of his conscience. He must trust in the powers that be, and throw himself with joyous reliance on the sweet mercy of the "great unknown."

For after all, man's position in the universe is safe. What is due to him can be wrenched away from him by no power, human or divine. The never-erring nicety of adjustment on the moral plane between merit and reward, dispenses with all cares and worries regarding his growth. The secret of power lies in the attitude of receptivity. There need be no mad anxiety or delirious hunt for advancement and growth. Fortune is not in front of us but back of us, straining to catch up with us to deliver her gifts. "What is due to thee, gravitates unto thee," observes Emerson. By calmly adjusting our relations to our fellow men under the promptings of love and conscience, the fortunes of life shall overtake us and render our growth true and inevitable.

The flowers and the animals are healthy and beautiful because of their instinctive and unerring power of selection. Without excess or friction they open themselves to the formative and health-sustaining action of nature's forces. And while on the one hand, the entrance of a fresh molecule into the fabric of a structure must be preceded by the departure of some already exhausted molecule, so on the other hand, the power of attraction, guiding the direction of this new molecule, must consist in the general character of the structure in which it is to form a part. Hence calisthenics make us grow in beauty of form, because of the harmonious movements of the body under which the constructive exchange of molecules is allowed to take place, just as the thought-processes of the mind, when gauged by pure, unselfish motives give rise to beauty of expression. Engaged in unceasing growth, either towards the true and beautiful, or the false and ugly, we find ourselves constantly unfolding, conscientiously or unconscientiously, in never-erring conformity to the mandates of our own will. Like a spider who spins his own lines of travel, the individual spins his own thread of destiny, inexorably directing his own course of progress.

Consequently, evolution means receptivity. The principles impelling the evolution of a plant or animal, differ in no way from those engaged in the growth of a human being; only in the latter case the action, by giving rise to conceptions of conscience and their subsequent application in terms of duty, has partially become self-conscious. And this wondrous force, which with care-free, yet unerring certitude conducts the unfoldment of the plant into

flower and fruitage, shall continue to guide the human soul into spiritual unfoldment with its subsequent fruitfulness in noble, humanizing deeds.

If this be so, why this anxiety for growth and physical stature? Why this feverish, breathless haste to learn and to attain? Why this unreasoning rush to subscribe to high-priced "classes in occultism," insidiously advertised by high-titled "Swamis" of East or West? And this mad rain-bow chase after the attainments of "powers" and influence—attainments, which can only lead to ultimate disaster if won by any other means than through the practice of love and brotherhood. For with all his fury to wrench powers out of life, man can only obtain what is justly due to him; *i. e.*, the powers springing out from a fulfilment of duty and conscience.

And it is this thirst for personal power that constitutes one of the most dangerous eddies in the stream of modern culture. Deaf to the fact that it is not what a man *has*, but what he *is*, which goes to assure him a legitimate position in the moral and spiritual universe, he frequently spends the noblest and strongest of his nature in adding new weights to his already overburdened personality, thereby continually forging new fetters of selfishness to bind him ever firmer to the sphere of pain and mortality. The selfish man, in his struggles for purely personal attainment, illustrates the old parable of the New Testament in which the wealthy man, clinging to his burden of earthly treasures finds himself unable to enter the "Kingdom of Heaven."

Is it not true that man *is* and *becomes* whatever he receives and assimilates? A mere prism, he can only radiate the light which passes through him. Hence the slightest self-analysis should at once suffice to reveal to us the ephemeral nature of personal powers. A man is great only so long as he permits the passage through his mind of great, universal, humanizing ideas; while he sinks into nothingness as soon as, through his choice of smaller and meaner motives, he renders himself impervious to these ideas. A creature of evolution, man is first and last to be regarded as a vessel—a receptacle for universal force-currents. He constitutes a willing rendezvous for cosmic force. Thus it thinks in him, loves in him, hates in him. This fact explains why the selfish man, bottled up in egotism and personality, is unable to love. Yet let us not

confound receptivity with passivity. For in the ever present moment of choice between the great and the low, between the virtuous and the vicious, controlled by our power of receptivity, lie endless opportunities for the generation and display of vigorous and mental strength. And above all, through this process of receptivity, we enter into a realization of force-currents, the appropriation and practical utilization of which, lead to the upbuilding of the soul-structure we term character.

Hence the first step toward growth lies in the willingness to be changed. "Beholding," says the author of the epistle to the Romans, "beholding, we are changed." The verb is in its receptive form. The process implies an attitude of permission and submission. The marble can never carve itself into the lovely figure that floats into the artist's mind; the transformation must be wrought in patience by the sculptor's own hand. We cannot change ourselves into the image of perfect life; we *are* changed. The true, the good, the beautiful, from which spring all the transcending powers that lead to an eternal, transfigured life, are ours by virtue of our willingness to accept them as potent, directing, redeeming factors in the evolution of our mind.

We are too much absorbed in purely physical interests. The forceful concentration of thought on matters of the body, results inevitably in a lowering of aspirations from a higher to a lower standard of soul-life. From being "means" by which to attain an end, the body in itself becomes that end. The motive power of existence being thus limited to the sphere of personal stature, reduces the ideal of life to a standard of anatomical and physiological embellishment. Universality of mind, with its high aim of Unity and Solidarity, is thus exchanged for personality and separateness, with the subsequent surrender of the spirit of brotherhood for the passions of temporal power.

For it is never to be forgotten that the health and strength of the soul is by far more important than the health and strength of the body, as health after all is the mere natural and self-assertive condition of normal existence. Its processes need no more to be dealt with self-consciously than the unfoldment of the seed into stalk, foliage and fruit. The laws of physical health operate on a plane all its own, and under guarantees which require no interference of the

divine power we individualize in the term soul. The mission of the latter aims at higher issues; and as the architect of an art-structure reserves his time and genius to the direction rather than the execution of the attending manual labors, so the soul, employed in the guidance and working out of its own eternal career, leaves to lower orders of existence the maintenance of physical integrity. In fact to compel the soul by a process of concentration to sustain and direct the movement of the body, means to degrade this celestial monitor to the attitude of a simple taskmaster, at the expense of more far-reaching, and for our larger life, eternally more important activities.

The mission of the human soul should be consecrated to far nobler issues than the mere beautifying and development of form; or the employment of its divine powers in the menial tasks of digesting foodstuffs, to remove wrinkles, cure toothaches, stimulate peristalsis, etc., is in violation of the most sacred laws of spiritual and moral evolution. There is a nature for the body and a nature for the soul, and in the perfect scheme of universal economy, these two natures are equipped with powers adequate to fill their own specific needs. Living in conformity with the laws of duty and love, the individual will feel no necessity of interfering with the special intelligence which maintains and directs the vital processes of his body. Nature always aims toward the normal, and permanent bodily health and vigor are sustained in most cases, in spite of rather than because of undue mental interference.

For is it not true that the savage or nature-child develops a strength and virility far surpassing that of his cultured brother, without taking any other pains or anxiety about his health and growth than simply to live in conformity with the laws which as ever-present instincts guide his desires and appetites along the lines of normal expression. And if by culture we understand the accelerated but nevertheless harmonious and law-governed unfoldment of nature, it becomes self-evident that life by the addition of culture ought not to lose, but rather increase its hold on pristine, vigorous nature. Flowers and animals increase in strength, beauty and usefulness through the influence of culture, and there are no reasons why man should not do the same.

But culture, as it presents itself to-day, so far from being an

aid or complement to nature has developed or rather degenerated into traits and indulgencies working in direct opposition. Hence the reason for this murderous crop of ailments springing up from the mushroom soil of modern society. And while on the one hand the devotees of Christian Science, hypnotic therapeutics, etc., fight the abnormal brood, by dragging down into the riot the highest and noblest of their nature, turning the beacon-lights of their spiritual vision into bonfires for amusement and comfort; on the other hand the devotees of materialistic science, while combatting the same issues of perverted living, have recourse to antidotes, no less morbid and degenerating than the poison itself. This materialistic science, a stranger to life by denying it, busies itself with perverted nature, rather than with real nature; with pathology rather than physiology, with the moonlight of speculation rather than with the sunlight of self-evident, vital facts. This science, refusing to admit of causation which extends lines of action beyond the horizon of clinical diagnosis, pursues the study and treatment of effects, rather than of causes; demonstrating the principles of death rather than of life. Not unlike the man who tried to beat away darkness with a club instead of dispelling it with a match, the physician of this system fights disease with disease, death with death. Diphtheria is combatted with the diphtheric poison contained in antitoxin; smallpox with vaccination; tuberculosis with tubercular lymph, etc., poison *versus* poison; decay *versus* decay. In place of turning his attention to the regenerative, constructive forces of life—to the philosophy of true life, and the science of true living—our materialistic physician exhausts his ingenuity in groping for aid in the dusky twilight of the morbid and pathological expressions of existence.

Back of every physical ailment is a moral ailment; and physical sanitation, if it be effective, must be based upon moral and mental sanitation. The windows of the soul must be thrown wide open, and the heartlight of a decent, dignified order of life permitted to shine into the mind. The guidance of a pure, undefiled nature can be implicitly trusted. Like a plant, which while surrounded by a multitude of elements and substances, favorable or unfavorable for its growth, shows its unerring power of selection by absorbing into its nature only that which promotes its evolution, so the human mind, while surrounded on all sides by the alien forces of a perverted

society, can be assailed only by those influences to which it extends the invitation of affinity. And, as our affinities in their turn simply are the outcome of mental and moral attitudes, it follows that an individual who lives a clean, moral life becomes invulnerable to all the inimical hosts of a world, which is none the less formidable because of being invisible. And furthermore, as the vital force-current, in its passage through the developing entity, enters firstly the mind and from thence sweeps outwardly to ramify through the various bodily structures, it would naturally follow that every aberration of the mind, transmitted to the body, leaves an open field for the invasion of hostile micro-organisms. On the other hand, every virile, sane, constructive life-impulse, ensuing from the mind, imparts to the body a corresponding physiological vigor and buoyancy.

We glibly speak of thoughts being things and capable of generating tremendous force-currents. Yet, however, we do not hesitate to engage with the whole strenuousness of our time in an unceasing and all-dominating concentration of the mind on the welfare of the body, while ignoring the fact that this process builds up around the individual a partition wall of personal concern, tending to isolate him from the universal force-currents of healing, constructive power. Thus incapsulated in the water-tight compartment of egotism, he is compelled to rely on his own limited generating power for the vital dynamics of his existence. For as a man grows in the direction of his motives, it follows that the unavoidable limitationes of form and expression attending the personal motive, must gradually dwarf his entire evolutionary make-up into conditions bearing relations to his mental mould. This fact does not in any way clash with the apparent increase of strength resulting from the abnormal stimulus of personal concentration—any more than the sudden flaring-up of a wick, consuming its last drop of oil, would clash with the true condition of the case which in the next moment would lead to its complete extinguishment. Permanent and enduring conditions can only result from permanent and enduring sources.

It is not only in a metaphysical *"Garden of Eden"* that the "tree of Life" and the "tree of knowledge" (brain mind) stand as representatives of fundamentally differing principles and powers. "A mind may ponder its intellect (sense knowledge) for ages, and yet not find so much knowledge as the passion of love (heart-life) may

teach it in a day." Knowledge comes from the head, from the wrestling with the sterile problems of the sense-world, under the fitful illumination of reflected light; while life, with its intuitions, springs from the action of the heart, in its loving embrace of human nature. "He that lives the life shall know the doctrine," and "the pure in heart shall see God," *i. e.,* shall have their vision purified so as to perceive the cause of things and events in the light of truth.

For it must never be forgotten that physical culture is made for man; not man for physical culture. Man's position in the universe is unique, and must be dealt with in its eternal, rather than temporal relations. Perhaps after all, suffering and pain need not be the bug-bears held up before us by the over-zealous devotees of physical culture. While it is the duty of every sane individual so to live and act as to maintain health, yet may there not be a lesson in suffering which no other experience can teach or enforce? "The appeal of physical suffering," says John Jay Chapman, "makes the strongest attacks on our common humanity, and a practical and effective love for mankind is always working out a practical betterment of human conditions through a practical self-sacrifice."

Yet here again it must be considered that man is not made for the sake of suffering, but suffering made for the sake of man. The appearance of suffering in human evolution is not without its disciplinary value. It may be doubted, indeed, if in the growth of sympathy and compassion, there is not, at some point of its course, to be found the adjusting and administering hand of suffering. The veneration for hospitals, and the deeper significance of their work, is perhaps less to be found in the curing of the sick, than in the teaching they afford in mercy and in love; in the humanity, patience, sympathy and endurance elicited from the heart in the stirring sights of suffering and pain.

For after all, ill health or good health, suffering or comfort are mere incidents or phases in the eternal progress of the soul—constituting conditions by which the latter may find opportunities for self-realization. Yet these incidents should not for a moment be permitted to interfere with the duties of existence. Sick or well, the individual must unremittingly comply with the laws of his nature. Hence the motive back of our pursuit of health lies not

solely in the attainment of the latter but in the obedience to the mandates of duty and conscience; *i. e.,* in the parallelism of our personal will with the will of God.

In the legend of Sir Galahad, the famous Knight of the "Holy Grail" it is said that "His strength is as the strength of ten because his heart is pure." There is a vein of profound philosophy running through the sayings of these old legends. To be great and strong and mighty, meant to be pure in heart. May it not be inferred that the sages who wrote these legends knew, through experience, that the intuitions springing up in the mind from a pure life, safer than any elaborate devices in physical culture and psychic therapeutics, lead the individual to a perfect physical and mental health and strength.

AXEL EMIL GIBSON.

Trust thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so and confided themselves to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on Chaos and the Dark.—*Emerson.*

A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us. I know nothing so hard for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the soul under them, besides this single one, of our being conscious to ourselves that we do not deserve them.—*Addison.*

The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is won or lost. Thank God for a new truth, a beautiful idea, a glowing experience; but remember that unless we bring it down to the ground and teach it to walk with feet, work with hands and stand the strain of daily life, we have worse than lost it; we have been hurt by it.

—*Maltbie D. Babcock.*

REMEDIES.

BY LEANDER EDMUND WHIPPLE.

When we are ill upon what may we safely rely for a remedy? This is a question everywhere asked. At this time, when sickness in so many of its forms seems almost hopeless, there are few questions more vitally important. The enigma of the sphinx was not more difficult of solution.

So much has already been written about remedies for disease, and by such worthy savants, that there may hardly appear to be good reason for saying more upon the subject at the present time. Nevertheless, at the time of urgent demand, a thoroughly reliable remedy for even the simpler form of malady is seldom in evidence. Lotions, tonics, pills, powders and potions almost without number have been offered for centuries; and the number constantly increases, while each new-comer is extolled above its predecessors as being the most reliable specific, or the sovereign remedy. But the grieving heart still grieves; the aching head still blinds and bewilders; the tortured mind still registers its agony in nerve and in organic structure, till hopelessness is wrought upon every feature. Then the judgment "worthless" is mentally stamped upon each empty box and bottle from the laboratory of physical science. At the best, these means of cure (so-called) only relieve temporarily; and often the supposed "remedy" is a greater evil than the disease for which it was prescribed.

Material remedies have failed in time of need too often to be granted our entire confidence. They still continue to fail, regardless of the fact that the fullest measure of confidence and faith has been yielded at their shrine for ages. Why this deplorable result? If the theory of "a drug for an ache" be correct, why is not a true and reliable remedy found by some one of the numberless believing and faithful disciples of the system? This question goes forth earnestly, in repeated measure, but it always returns upon itself an empty echo. An answer that really replies is never heard.

If the theory of *"dissimilia dissimilibus curantur,"* which prevailed so many centuries before Hahnemann, was ever the true law of cure, how comes it that the hypothesis of Hahnemann, of *"similia similibus curantur,"* so entirely contradictory, should have

become necessary, or that it should prove itself so redoubtable a competitor in the contest for honors in the field of the healing art? And now, with both these modes of treatment before the public, each with such an array of earnest and honorable representatives in practice, why is it that the numerous forms of disease are as rampant as ever, and that the suffering still continues in forms as excruciating as ever, with a death-rate equally high, and in some localities, thoroughly doctored, higher than ever before? Still the reply is but an empty echo passing into nothingness and yielding no information. The "why" revolving in hopeless circles of inquiry is all that remains.

The answer to these momentous questions will never be found in a bottle. Disease, in itself, is mental and it cannot be directly medicated. With the poison that paralyzes but never animates, neither school, however extensive its pharmacopœia, can directly reach it. The peculiar influence which they may be able to produce upon the mind, is the only power, really curative, that either school possesses to-day. No particle of life can be found within any drug. How, then, may we expect to evolve life from it, or regenerate life by means of it? And how shall the true remedy be accounted for by the qualities of the drug?

Disease itself being mental and its causes mental, is it at all unreasonable to expect that its right remedy must also be mental? The activities of the mind are based upon spiritual activities. The *life,* itself, is spiritual, always. It never could be less than spiritual. The true life-giver, therefore, must be a spiritual substance or essence. In every time of need this must be searched for among the spiritual activities of the mind. Sickness invariably is mental. "No mind, no sickness," is an invariable rule amounting to law. Having become established within the mind, the remedy for sickness, to be effective, must be evolved from the activities of the mind.

This would appear to be the kind of theory on which an adequate and reliable system of cure must rest. It relates wholly to natural law operative within the real being of man. It is difficult to understand how any objection could honestly be raised against it as a working hypothesis, for it ranges closer to man's own powers for self-help and consequent security in personal life than any other plan of cure yet devised.

In adjusting the reasoning faculties to such a theory, the main point is to be able to comprehend and account for the different kinds of sickness which appear to exist, in their relations to the nature of the mind; for in its ordinary activity the mind does not seem to vary so much as those abnormities suggest. In this connection it is important to understand properly and sufficiently the relation that may exist between a seemingly physical disease and a *mental* causative action or condition. Such relations exist in every case and they can be intelligently studied till a complete correspondence appears between the true mental cause of disturbance and its direct physical effect in the corporeal structure. The proper mental remedy for one physical condition may be quite different in its action from that required to reach another.

By understanding the natural laws of correspondence between the mental and the physical conditions, we may trace relations correctly and determine the actually existing causes of each bodily condition. For example: If the trouble is with the brain, the cause may be found in that realm of the mind which has to do with the thinking processes; for most people generally suppose that they think with the brain, therefore the mind easily relates the brain-tissue and thought-action. The trouble may trace to the notion of overwork in thinking; or mental excitement about some transaction; or continued strain because of anxiety; or fear of loss or of injury. Each of these mental states will produce a similar yet somewhat different mode of action and will develop a correspondingly different degree of disturbance either nervous or organic. It usually begins with nervous symptoms, finally developing to an organic state of disease.

In cases of this character, the proper remedy will consist first of a negative action of thought, as regards the erroneous opinion that has been entertained. This is for the purpose of clearing away obstructions to the necessary right thinking. Next, the establishing of the opposite idea (that which must be right because the other is wrong) and rightly thinking its activities until its health, strength, energy, power and life have been fully stated to the mind. Such a course, properly carried into operation, will meet every requirement. Long-continued experience has proved this to be a fact.

The particular mode of mentality that has been involved in the

establishing of the special condition of bodily illness and disorder, must be met and treated with the definite form or kind of thought-action that will checkmate and off-set it. Then the right thought for permanent health may be implanted and thoroughly established. No disease can long withstand such influence as this. The healing power of genuine ideas, thus rightly applied with definite purpose, is irresistible.

These modes of thinking are REAL REMEDIES. They all are based upon real ideas. They are, therefore, universal in their operation, entirely reliable and certain of never doing harm under any circumstances. Whoever knows the procedure and can accordingly direct the thinking, can work the required changes and produce the corresponding results.

These results are available for all individuals, of any nationality, creed or calling. The language employed in the thinking-processes, is the picturing or imaging of thoughts and ideas. This constitutes a universal reproduction of ideas, and often extends to a deep symbolizing of ideas that contains great powers of subconscious information, common to the intelligence of all human beings. No oral word or sound need be employed. The mind perceives ideas through their corresponding mental pictures; and it often gains a deeper understanding of them by means of symbology, which represents ideas in certain states of action that define both meanings and uses. Clear thinking with regard to the idea will result in a keen image that will render mental communication with the other mind easy and complete. The laws are open to all, and are available according to the exercise and use of the higher or real will in union with the understanding.

Thus there are none excluded from participation in this beneficent work. Metaphysical science, with its methods and procedures, is universal in its range and application to the conditions of human life. In its healing philosophy all are viewed as a unit of being. This universal ONE—this *Maximus Homo* or "Grand Man" is fundamentally whole, and as regards essential matters is necessarily entire and perfect.

In the metaphysical system of healing, therefore, the problem of "Remedies" consists in the restoring of man's diverging thoughts to the original wholeness of a right understanding of real being and

life; eliminating, meanwhile, all misleading and undermining influences that may be present, of error, disturbance and fear.

These restorative processes are genuine Remedies such as the world needs. Rightly applied and received they are certain to effect satisfactory results in healing; for genuine principles, being themselves always good, intelligent applying of them can only result in good. They are remedies, from their inception; and they were established as such with the creating and building of the mind of man. They are neither new nor old, but they are *permanent* and, therefore, both real and true. They have existed in the fact of their necessity in life since time began. The eternal tree of Knowledge, of which they are the fruit, is never bare and the fruits are always within the reach of intelligence.

These principles are considered just now as the active force of mental remedies, because this discourse is an investigation of the means of healing. Nevertheless their scope is far more profound for they pertain to the pure spiritual nature and qualities of man himself, in his real essence. Lacking this base of the eternal relation, the profounder elements of character, that pertain to remedies, would be wanting and remedial thought would have only a limited and temporary influence.

In its real nature the mind is spiritual, and all of its real healing powers are spiritual in their essence. Those operations of the mind which produce diseased conditions in any of the functions of the body, are all based upon the lower or animal propensities and are influenced solely by the senses. But those which produce the healing results, are of the soul and are like it in character. They bring the higher reasoning and intuitive faculties to bear upon the subject, on the plane of bodily conditions.

When it is indulged in its own dream of seeming self-hood, the sensuous nature devises modes of action which are very sure to result in un-rest and disease. These negative conditions in some degree attend invariably all over-confidence in sense-action. But the real man, knowing the facts of actual being and realizing the truth about life, acts as the true healer, and whatever the phases of disturbance, restores the bodily condition to a state of harmony. The remedy itself, consists in the right thinking by which the proper action of the various functions is restored. The pure action

of real life is the essence of the remedy. It is truth operating with understanding within the mind. Is there a remedy superior to truth?

The knowledge possessed by the soul, and realized by the mind in various departments of activity, embodies itself in the deep conviction which is rightly named faith. Thus "faith" becomes a remedial agency—one of no mean proportions. Indeed, when it is based upon an understanding sufficient to apprehend the full force of the activities of being, faith is the greatest of remedies. Such faith will accomplish anything possible in lawful activity—even what the worldly eye sees as miracles; because it rouses into activity the real though latent powers of the mind, and these guide, direct and control external action and conditions. When it is rightly aroused and is exercised with full understanding, then even mountains of seeming difficulty vanish from view, leaving not even a mist of remembrance to worry the mind and heart. To faith like this, disease is literally nothing.

The moment that faith really arises within the soul-mind, it pervades the consciousness and disease disappears. Indeed, when faith actually has become established, the disease has already vanished. The two operations are practically simultaneous. The Roman centurion expressed such faith as this when he declared to the Master: "Speak the word, only, and my servant shall be healed," and we are told that "his servant was healed in the selfsame hour."—Matt. viii: 8-13. The same thing, differing only in degree, occurs occasionally to-day. But it is now the custom to pass it as a "mere coincidence" or to attribute it to the operation of some minor law. To produce these results, however, the faith exercised must be implicit and absolute. The quasi faith of a half-doubting hope will not effect these perfect results.

Another valuable remedy, though not always recognized as such, is Confidence. This is an element of faith; but it holds a place somewhat distinct in personal life, where it relates to the routine dealings of man with man, and likewise with the race as a whole. The universe is whole and each part is a factor in that wholeness. Each one belongs to the whole and shares its substantialness. In proportion, therefore, as he recognizes his oneness with the united all of the plane on which he lives and functions in consciousness, does he

have confidence in its laws and realize their power as the vitality of his own being. In the fulness of inspirational thought this cognition evolves PURE FAITH.

In the individual application of thought to life here, exercise of the higher elements of reason will establish confidence—the "faith" of the individual mind. The individual who has no confidence in anyone or in anything, is sick at heart for the very want of it. He is certain to diffuse a sickly aura and to exhibit the unwholesome fruits in ill health of body, mind or soul; and more likely in all of them.

The absence of confidence in others weakens confidence in one's own self. Lacking this, the individual will fail to employ the forces which rightly belong to him. The negative state of mind reacts upon himself through the picturing mentally of negative action and its barren results. As a consequence of not availing himself of his real inheritance, he is open to the influence of those erroneous thoughts which generate the illusions of sickness and disease. He sows the hollow seeds of illusion and waters them with the tears of pessimism, until his perverted imagination peoples his little world with the images of his narrow thoughts. These he supposes to be the crop of circumstances that are beyond his control.

All this proceeds from a lack of confidence, and as such it tends toward low conditions of health that develop into sickness. It is a prolific cause of disease, at least in its milder forms. The remedy, in such cases, is confidence; courage; anticipation of what is natural in life; trust in the forces which are active for good in the universe, and co-operation with them in the acts of daily life. Such confidence as this is never misplaced, even though seeming losses ensue on the material plane. The energy and power thus developed through genuine confidence, and the spiritual treasure of virtue acquired for use in future experience, repays a thousand times any seeming loss on a lower plane of action.

The confident man is practically a man of health. The negative conditions which produce and characterize disease cannot enter his mind. This statement, of course, presupposes the correct imaging of those ideas which relate to actual life. Confidence in the laws, forces and powers of real being, always makes for health.

True confidence is an innate quality of the spiritual nature—a function of the soul. In the mental life it is a grand sustainer and its

powers can hardly be over-estimated. It was the endowment of the Stoic, and it is the inspiration of similarly developed minds to-day. It has enabled vast numbers to pass unscathed through the most violent of epidemics of disease, in all of which more die because of fear than from any direct attack of the disease itself. It has also proved to be of priceless value in encounters with other of the trials of life. Its positive activity overrules the negative character of disease; and, when thoroughly analyzed, disease always shows a negative character. Confidence, therefore, it will be readily seen, is one of the most powerful remedies for sickness and disease.

Still another powerful element of the mind and efficient remedy for nearly all the maladies of personal life, is contentment. The virtues of contentment have been sung by the poet and praised by the philosopher for ages. It is doubtful, however, whether the full value of this peaceful state of mind, as a health-giver and conserver of the forces of life, is justly appreciated. The individual who is contented in mind, is at rest; at ease and in peace. In ease there is no distress and in contentment there is no unrest. The birth of contentment is the death of disease. This will hold true as regards most of its forms, perhaps all of them.

One who is contented with his lot finds happiness in every experience. And here is disclosed another potent remedy of the same category, namely: Happiness. As a remedy for sickness happiness is a veritable life-giver. But by the term happiness we do not mean here that morbid sentiment which is based upon desires that demand incessantly that certain wants shall be fully satisfied. The fulfilling of selfish desires may produce delight for the time, but this is far remote from real happiness. The notion that happiness consists in or depends upon such fulfilment is a mistaken one. We frequently observe the supposed happiness changing to disappointment, and even bitterness, when some particular wish is not gratified. Then there is often presented a wretched spectacle of unhappiness with its accompanying results.

Real happiness, that which gives health and wholeness of life, is never attained through the gratifying of desires; because, when one want is met another is certain to appear in its place. This state of affairs is sure to continue till all resources are exhausted, and only dissatisfaction remains to utter its voice. Indeed, personal

desire engenders conditions of disease oftener than any other mental influence—if, indeed, it be not the sole cause of disease, which seems fully possible.

Happiness, as rightly defined and understood, is based upon the perception of the real, and cognition of its continual presence, together with recognition of the fact of our participation in its nature and quality. In this kind of realization there is content always present, and thus happiness has its source and origin. Such happiness is genuine, because it is based upon a consciousness of possession, which always accompanies such realization, rather than upon the emptiness of gratified desire, which only goads with the sense of personal want.

Want is a vacant sense, and desire follows it, inevitably. There are always more desires just ahead of gratification, and this condition effectually closes the door to happiness. Desire and happiness can never occupy together. The presence of either is fatal to the other. By learning to desire less, therefore, even of those things which are necessary to comfort and existence, health-giving happiness is sure to become a more frequent visitor. Besides, when the uneasiness of desire is absent, the things really necessary can be better defined and are more likely to come. The sense of want agitates the mental atmosphere and tends to keep them away. But when anxiety has ceased, the subtile laws of the subconscious regions of the mind are able to perform their functions more readily. In families where happiness is predominant, physicians have little to do. Drug-medicines and happiness are never found together. Happiness is its own medicine. From its effects there is no reaction, and it breeds no desire for more or for other kinds.

Cheerfulness, also, always suggests and prompts us to the realizing of health. When contentment is in the company of cheerfulness Happiness is certain to come to tea. For all those ills which develop from gloomy, moody or disconsolate tendencies of the mind, cheerfulness is a sovereign remedy. By cultivating its vitalizing influences, buoyancy and vivacity will soon take the place of the heaviness and lassitude that always indicate lingering phases of disorder.

One of the most wholesome and also most powerful agencies to be introduced and maintained in the sick-room, therefore, is Cheerfulness. Where it is excluded, few cases are successful. Most cases

make slow progress and are doubtful as regards results until it becomes established.

Cheerfulness on the mental plane and sunshine on the physical, are powerful allies for health of both mind and body. When the two are combined, contentment and happiness soon join the party. Then health becomes a life-tenant in that home, for the forces thus combined soon displace the medical man. Under these conditions purity of mind and of thought develop spontaneously.

The ultimate result of a harmonious combining of all these trustful elements, is peace—that ineffable contentment that springs spontaneously from the right realization of truth. Rightly considering these ideas, therefore, it will be readily seen that purity, trust and peace are also legitimate remedies, each in its place and in its own mode of action. When rightly exercised as states of mind, their influence is always healthful. As remedies for those states of mind and conditions of life that oppose them, they exhibit great power. With these in active possession the mind is always fortified, but without them many forms of trouble become rampant. The elements of all of these factors of thought-activity combine in a realization of the activity of Truth itself, which is the fundamental element of all healing processes.

Another important remedy, as regards both the avoiding and the curing of many forms of sickness and disease, is Temperance. By this term we do not mean simply abstaining from the use of material substances or ingredients, such, for example, as alcoholic beverages. The word has a broader meaning that comes nearer to what is required for this illustration. Its philosophic signification includes self-control, equipoise, equilibrium, equality in judgment and moderation in action; in a word: Justice. Such temperance as this includes all the appetites, as well as all forms and phases of action, on both the physical and the mental planes. It means moderation in all things useful and necessary in life. Disease is not necessary. It is always abnormal. It is a deviation from orderly life. In every form and feature it is the result of some overdoing of one or more of the normal functions of life. It represents intemperate action. In forms where the tendency is received from other minds, its impelling influence may be found on the sensuous, mental, moral or even the psychic plane.

The first requirement for healing is the restoring of the equilibrium lost through mal-adjustment. At the very beginning of the attempt at restoration, the point of departure from the normal condition must be ascertained, and a just temperance of action in all directions must be established anew. This course of procedure, properly followed out, will result in the discovery of the specific cause of the disturbed conditions, and this will make possible the eventual working of a complete cure.

The temperate course, which looks equally in all directions, and enables the operator to employ, properly, all the facilities that are within his reach through his knowing of the various laws involved, is far better than any spasmodic action prompted by desire or a restricted action directed by emotion. Beliefs founded upon a lack of understanding, otherwise called ignorance, often lack either of these undesirable forms of procedure. Every emotional action is followed by a reaction in which the individual suffers the corresponding penalty. Temperate action debars emotion and therefore is more reliable. At the same time it builds and sustains health. Hence, for all unbalanced conditions in life it is one of the most practical of remedies and always thoroughly reliable. It is the gateway of contentment, in the path that leads to the temple and home of happiness —the goddess of health.

True remedies must of necessity be of purer nature and higher in character and quality than the conditions from which they are to extricate us; otherwise logic and sound reasoning can have no place in the understanding. What, then, shall we say of drugs, consisting as they do of coarse mineral products and vegetable matter of the lower order? They all are behind man in his progress and beneath him in his development; and all of them are incompatible with the life-organisms of his physical system. Can that elevate, which is beneath, either in character or in power? Can that still help and save, which has been outgrown and left behind? Can that cure, which is incompatible with life and health? Rather, will not these obsolete agents be to the sufferer like millstones about his neck, dragging him to their own lower depths? Consider the ultimate and inevitable reply to these questions. These pernicious results are the inevitable consequences of the use of drugs in any form.

As regards alcohol there is difference of opinion about the evil

or good attendant upon its use. This fact makes it hard for some to form a conclusion. There are cases on record in which alcoholic drinks have been used continuously as a beverage during the entire period of life, and yet the individual attained the so-called "ripe age" of "a hundred and something" in years; attributing meanwhile the apparently increased term of life to the particular beverage employed. Others have abstained entirely, and just as logically attribute their equally long life to that fact. Again, the early death or break-down of some is laid at the door of "King Alcohol."

As a matter of fact some morbid mental state that prompts the victim to seek a stimulant in order to overcome nervousness, may be the factor that injures or kills before the time, rather than the alcohol itself. The drug may either hasten or retard the matter according to circumstances; but the mental disturbance of the nervous system will produce its own result. Many such cases have been found and rescued. This likewise may be said of any drug, other than those which are so entirely foreign and incompatible that the man himself cannot tolerate their presence at all and so deserts incontinently the body in which they have been forcibly introduced. This happens every day.

The majority of habitual drinkers use the drug for a stimulant, to change disagreeable feelings, or to overcome temporarily some weak point of functional action. These conditions frequently are the results of overstrained desire, in some of the ways incident to the abnormal life which we lead in this rapid age. These false conditions lead to the overindulgence which so often results disastrously.

The drug may seem to relieve and help because a change of action follows its use. But it only degrades—it cannot uplift. The mental principle of action is always more powerful than the physical nature; and, as in these cases the cause is mental, the true remedy must also be mental. The mind may and should be so governed that no drug, either stimulant or sedative, will be called for, because (a) they are not needed, and (b) no confidence is placed in them. They all are worthless to man, either as aids to action, or as supposed remedies. There are better ways to produce any of the changes required. Indeed, they are not remedies at all. They cause the mind to readjust its modes of action to a lower level; and the last state is inevitably worse than the first.

There are, however, real remedies for all abnormal conditions; and these will always prove to be higher, purer, and more refined in all ways, than the conditions for the cure of which they are employed, and vastly more so than any drug in the category. They establish their own character with every change that they effect. On these remedies we may always rely for support and for strength. The line of actual remedies referred to here, includes all of the higher modes and forms of mental activity, and the processes of thinking which rest upon principles as foundations in spiritual reality. In all cases *the activity of the "prinicple"* is the force which heals.

In any particular instance of suffering, the right remedy to be applied is whatever realization in the direction of wholeness may be specifically required to lift the individual sufferer out of and above the particular environment and surroundings of error in which he has become engulfed. Elevating the mind will purify the body. In the subject of human life the terms "purity" and "health" are almost synonymous. The corresponding ideas are entirely so. The "pure in heart" and the "peacemakers" have always been allotted the highest places in the scheme of life both here and hereafter. The godliness of purity cannot be denied. None of these qualities are contained in any drug. Their very presence would destroy all "drug" nature and render the ingredient inoperative. The drug contains no fundamental goodness and the concept of something from nothing is an empty proposition.

The limited number of this sort of remedies that can be mentioned here, may serve as a suggestion of the lines of activity in which remedies exist and may be found. Any reader may extend the list almost indefinitely. The entire gamut of thought about the verities of the universe and of life, impels to the cognition of wholeness in the nature of man and the realization of its value and importance. This is the true healing elixir. It has its root within the understanding. In the idea "wholeness" rests the fundamental health of man.

The right remedy for any unwholesome condition is always contained in an element more elevated in nature and character than the condition itself. Nothing less can uplift to restore real conditions, or cure the victim of illusion. Health proceeds only from living

activity. This is to be found within the realities of being and at the apex of understanding rather than in the outer and lower features of personal and animal life.

A true remedy always uplifts the sufferer and places him on higher ground.

LEANDER EDMUND WHIPPLE.

Every good thing produced and every good deed done upon earth has been either a physical or mental result of the natural response of the heart to the intelligence, causing a reproduction in life's action of the thing that has been imaged in the mentality. The Idea was received directly from the spiritual realm of living activity, and it involves the activities of the element of truth. The noble deed; the heroic act; the great self-sacrifice; the self-accepted suffering; the life freely given for another—all are direct results of a clear vision of the "right" in human life; and though they may come from the high or the low in station, we may rest assured that they proceed from the divine heart. They come to the mind through the intelligent imagery of the pure soul, and are the divine response of pure intelligence to the Image of Truth in the mind of Man—God imaged in man. Truth manifest in brotherly love.*

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—*Emerson.*

According to his nature, man loves truth with a pure and disinterested love, the strongest intellectual affection. The healthy eye does not more naturally turn to the light than the honest mind turns toward the truth.—*Hume.*

Scientific truth is marvelous, but moral truth is divine; and whoever breathes its air and walks by its light has found the lost paradise.—*Horace Mann.*

Truth is the beginning of every good thing, both in heaven and on earth; and he who would be blessed and happy should be from the first a partaker of the truth, that he may live a true man as long as possible, for then he can be trusted; but he is not to be trusted who loves voluntary falsehood, and he who loves involuntary falsehood is a fool.—*Plato.*

* From "*Mind and its Forces*," by Leander Edmund Whipple.

IDEALS.

BY FREDERIKA SPANGLER CANTWELL.

The evolution which is slowly proceeding in human society is the intellectual unfolding of ethical truths.

Through the operation of the law of natural selection, ideals, standards, grow more and more highly refined, and thereby become stronger stimulus to enlarging duties.

Purity of heart and life spring from companionship with pure ideals. Their continued presence fills the spirit with love and reverence, and with an energy which is the vitalizing power of real growth. The stirring spirit of the present activity in ethical and metaphysical thought, makes for a more vital and ennobling life.

Present conditions do not bear witness of a systematic and scientific view of life as their producing cause. Life falls far short of that indemnification which is dear to hope. It brings not that full succor which humanitarian feeling calls for, and which ethical truth must surely hold within its involutions. The universal complexity of motives and principles in human life to-day, present a problem to metaphysical science—in the sense of a necessity for right conceptions and relations.

Truth, the reality, is inviolate, and it always rests upon the ideal. Human conduct and systems must comport with truth, for no scheme of life or society is worth while unless touched by the fervor of the Ideal. Since thought has created new realms for human experience, and formulated the belief in the Universe as a unity, in which the parts partake of a common life, a common law and a common purpose, there is demand for a more comprehensive meaning of metaphysical science.

As higher conceptions clothe themselves with visibility, adding grandeur and stability to the external conditions, the understanding comes into the consciousness of a power in man to amplify, extend and etherealize all forces, including that of the creative. This fact assures a just social organism at no very distant day, when a softening and deepening of character shall bring spontaneous contributions to the general welfare, and this will not be considered self-sacrifice. Man will be ushered into the realm of

the higher social realities. Then life will become intense and full of reverence for its ultimate purpose.

A man with judgment single to equity and tenacious of its demands, is a powerful magnet. But there should go with this a passion of purpose superior to any established criterion, in its fidelity to the Ideal. With the desire to sustain, should be the fervor to improve. Man is the generative and formative power of the law of growth. He is the life-force, organized. This generative and formative power functions in continually transmuting ideas and facts into new form, remodeling as the plastic virtue of the Ideal expands in man's recognition. The Ideal is fraught with all the power and meaning of life. Like the flower, the Ideal is a beautiful unfolding from the inmost center of Nature's law—the inmost love of her heart; and by its revelations man is initiated into a new world with his mental powers newly adjusted to higher uses.

There is no criticism appropriate to ideality. Its creative power presents its own identification in its absolute spontaneous exercise by its own force and energy. It is the highest play of mind, and its superiority is that of a self-generating force pressing for expression in visible form and uses. Its conceptions can not be too elevated, too glorious; yet objectively it perforce must submit to rational and typical configuration—as the sculptor's rounded forms. And while the Ideal exists eternally, independent and incorruptible, it is transitional in its evolutionary, luminous unfolding; for man's progressive consciousness repudiates the plausible and expedient, demanding the reality of his riper perceptions.

Enlarging knowledge brings contempt for specious pretense. In the degrading of moral standards, as now exposed, we may see a *challenge to the present civilization.*

Is audacity of usurious money-power usurping the intellectual development? Is it setting at naught the law of natural selection, making illegitimate use of minds of high caliber, lowering the mental and moral average by discouragement of true excellence?

Man is the self-conscious power in evolution, and his responsibility carries his destiny. A commanding part in the history of the world is not for the nation whose magnificence of achievements includes, not justice to millions begging—not for bread but for

work, while a few privileged individuals rule by monopoly of the productive industries and common utilities.

Judging by the standard of intellectual development alone, we are not a great people—we of these United States. The mental average is being lowered by nearly every ship-load of immigrants; and the high-caliber minds do not seem to be able to meet the emergency, neither are they safely immune from the fevers of demoralizing greed.

The "highest limits of human perfection," are words applied to the Greek manhood. The population which gave birth to them in their flower was small, but the average intellectual development was greater than that of any present civilization. Yet that fine civilization perished from off the earth! Ah! did it? Its people vanished, but its wealth of thought and beauty are ours to-day. The Ideal is immortal, and no height of isolated mind can bring it into full fruition, neither can passion or vice destroy it.

The Greek mind probably knew nothing of the wonderful responsibility, freedom and power of man as supreme in evolution. Criticism must remember the fact that evolution, as a science, has revolutionized thought and augmented man's consciousness of power. Man is learning that he holds exclusive title to the earth and its forces; to science and its opulence; to human perspective with its thrilling potentialities. Mentality is working along new lines, inspired by a vastness of outlook which challenges thought to boundless freedom.

If our civilization, in the estimation of historian and scientist, was surpassed by that glorious Greek life, we can take to ourselves the blessed unction that into our civilization has come a new element, the product of evolution as a science which was unknown to Greek thought, and without which their intellectual power was strictly utilitarian, not in a reproachful but in a confined sense. This new element is the scientific honoring of man in his true relation to the universe, and his power to control his life and his destiny, through his understanding of evolutionary processes. Nothing is beyond man's reach. The dominion divinely promised him will he have to its fullest!

The quality of subtlety will ever hold its spell over life in all its forms, over all the adventurous exploits of thought and aspi-

ration. This is the spirit of life; this is the invisible, intangible, exquisite stimulus specifically adjusted to the daring, romantic spirit of man. Out of its consciousness is born the ideal Venus of the Sea of Soul. That consciousness trained to finest use and constancy will define the supreme altitude in all the affairs of life. Gradually man will free himself from *external* stimulus unworthy of him, and establish himself in an equilibrium of his sensibilities, motives and will, so that he shall be and shall do with ease that which is the creation of his highest recognition.

The Ideal is the spirit of growth,—it is substance, not shadow. The modern wealth and power of the great nations, upon which they stand courteously defiant of each other, has but frail support, just enough that is genuine to hold them suspended over the bottomless abyss of their own inconsistencies.

Is there food enough? Then why are not all the people fed? Is there shelter? Are there many who are homeless, landless? Are little children loved and protected? Is womanhood honored? Is man just to man? Are the aged secure in the rewards of a life whose labor has been sweet and satisfying and dear to aspiration? Are there any prisons? Are honest men being made out of those unfortunates who have grievously erred in the understanding of duty and happiness? Are there temples to brotherhood and love, instead of fanes for vanity and display? Is there a single slum? Is there one human soul in despair? Is there one who is alone, ostracised? Thus, the Ideal in judicial mood questions human conditions, calling up witnesses for and against man's justification.

There is a brighter picture: Wherever we follow higher thought, there shines one radiant presence immortally fresh and lovely, exquisitely attuned to the tenderest and gladdest note in our being. In the full effulgence of its beauty is it strange that there surges in man a power like a rioting joy? It may snap his brain. It may become a wild force. But to the individual whose mellow consciousness recognizes it, it leads over all barriers; and if he knows the secret of the universal harmony, the Infinite is his.

Man must identify his visions of the Ideal in his highest recognition of the large interests of mankind. In this identification of the creations of the idealistic power, we take a step upward; aye—many steps; from the plane of knowledge derived from ex-

perience, into the realm of pure science of mind, the realm of the scientific perceptions creating and identifying their own creations.

This is the realm of the trained and refining consciousness, true to its vision and its mission, bringing at last the Ideal into glorious form in those outward realities fair and good to sense and soul.

FREDERIKA SPANGLER CANTWELL.

Success generally depends upon taking advantage of opportunities and powers.

A train of thought is not always on time.

He who does not work for himself, nor for others, will receive no reward from God.—*Mohamed.*

He does not die who gives life to learning.—*Mohamed.*

Every child is born with a disposition toward the true religion. The parents make it a Jew, a Christian or a Magian.—*Mohamed.*

The Nineteenth Century came into existence with the watchwords: "Liberty, Equality, Brotherhood."

The book will find its own.

Civilization brings differentiation.

The Soul is not merely an undying entity, but a divine being like God.

We are not mere dwellers in the Present Time, cut off and estranged from the former life of the human race. The Past is still in being and we are part of it, and it likewise is a constituent of our individual selves.

Where the anchors that Fate has cast
  Are dragging in the gale,
I am quietly holding fast
  To the things that cannot fail.

—*Washington Gladden.*

Society is threatened with a tyranny of accumulated wealth.

—*Goldwin Smith.*

FIAT LUX.

BY MRS. EVA BEST.

I

Solas turned and looked at Querant.

"Why do you ask these questions of me?"

"Because you were pointed out to me as one who could and would answer them."

"You are serious in the asking?"

"I am more than serious; I am sombre."

"In the dark?"

"Along with millions of others; therefore, I pray you, Let there be Light."

"*Fiat lux,* Querant—one true ray at a time—thus the vision on all planes strengthens and clears. What comes first?"

"I do, always. Ask the other millions; their reply will be the same."

"Naturally."

"You are not displeased? I do not merit your contempt?"

"Could any one of the other millions learn your lessons for you?"

"Then I have a right to 'come first'?"

"And to stay what you are pleased to call 'first,' if by so doing you may be able to guide others to better things."

"But if each other one of the millions did this?"

"There are always millions of the unready to follow."

"You, Solas, look upon me as one of those who are ready?"

"Truly, Querant; you have asked to be allowed to knock at the Door of Wisdom; the unready have not seen its threshold."

"Once—this I confess to you—had I discovered the Door suddenly I should have battered it in."

"To those who would use fists as interrogation points the Door does not 'suddenly discover' itself."

"I see, and therefore knock softly."

"And the hinges move; what next?"

"I have a grievance."

"Name it."

"Injustice—or rather unjustness."

"Of what?"

"Briefly, Fate."

"You rebel at Fate?"

"With all the strength that is in me."

"Considering yourself its prey?"

"Myself and the other millions. Why are we who are as good as the few thousands who seem the favorites of Fate doomed to misery and want—to wretchedness and rags?"

"That is a stupendous 'Why,' Querant, but it has an answer."

"Then give it, Solas!"

"It is so stupendous that it has to do with eternity."

"I pray for patience. What is eternity? I know the word, but it conveys too little—no, too much for my understanding."

"And for mine; for the finite cannot comprehend the infinite. We who deal in matter are time-imprisoned—hemmed-in entities who cannot grasp the true and awful meaning of eternity. Yet as in space limitless and indescribable—in it we live and move and have our being. The NOW of it we know; this we may comprehend."

"And there was a past Now, as well as a present one?"

"A past as well as a present and a future Now—let us so describe it, since this description makes it realizable."

"Granted that there was a past, is a present, and will be a future —what then, Solas?"

"What then, Querant? Think a moment, and do you, yourself, answer the question."

"I have thought: Eternity is an eternal thing—without beginning, without end; it always was, and may not cease to be; but still I ask, What then?"

"Have you not more than once asked yourself for what the round earth, its sister planets, and all that is thereon exists?"

"Many times, indeed."

"And did no answer come to you, Querant?"

"One only; that they were all for Man's use. Was the answer true, Solas?"

"To the reasoning mind it would appear so. Naught is that has no purpose, no utility."

"But, come! What has all this question of 'use' to do with the wretchedness of myself and the miserable millions?"

"Knock softly, and curb the spirit of impatience that would

cloud your clearer vision. All things, we agree, are for the use of Man. You and I are of the human family; therefore all that is has been, is, and will be for our use, yours and mine."

"*Has been* for our use?"

"If immortality be true."

"But suppose I refuse to grant this?"

"I allow you to refuse to grant it. Let us accept the fact that we are mere mortals; that we live, die, 'and there an end.'"

"Well, is this not true?"

"That is what we propose to find out. We have been brought into the world without our own consent; we are the products of chance, heredity alone supplying us with whatever impulses we may have toward evil doing or righteous action."

"Well, Solas, and why not? It sounds sensible to me."

"I am going to leave this 'Why not' for your later answering, Querant. You are satisfied that you are in no way responsible for your physical defects?"

"This is amusing! *I* responsible for my physical defects? Well, *no.*"

"Nor for your peculiar mentality?"

"Nor for my unique morality. What I am physically, mentally, morally, I owe to my progenitors."

"And they to theirs? If the law of heredity be a law immutable, it is as it was in the beginning, is now, and ever shall be, world without end."

"You jest."

"I was never more in earnest. Accepting the law of heredity as you understand it, yours has been a long, unvarying line, with no one in it better, no one worse? No one in it stronger, no one weaker, physically, mentally or morally? None more stupid, none more brilliant? In short, there has been no progression, no change whatever in the character and condition of the members of your family for all the time it has been upon earth?"

"That is putting it rather strong, don't you think?"

"It contains the whole strength of your (I beg your pardon, Querant, *our*—for I shall stay with you until you are illumined by the first faint ray of that Light you seek) argument."

"Thank you, Solas; *fiat lux.*"

"All the good, all the evil tendencies that are ours are purely and simply inheritances from our ancestors. A good forebear has blessed us; a bad forebear has cursed us."

"That sounds reasonable, in a way; yet as you put it, Solas, there is that about it which sets one to not only wondering why this monotonous round—this apparently objectless repetition—must be kept up, but to pondering on the *use* of it all."

"No use, Querant, if immortality be untrue. And right here and now we must warn ourselves to steer clear of the question of utility if we wish to find satisfaction in mortality. Granted, then, that the monotonous round is kept up—that the thief of generations ago has saddled his thieving propensities upon the sons and daughters of his house for all time; that the virtuous man has bequeathed his virtues to them that come after him. May I be allowed to make my illustration personal?"

"By all means."

"Then let us say that you, Querant, must, to the 'end of time', because your forebear was a robber, steal from your fellows. You must suffer indignities, arrests, penalties, imprisonments, accepting your fate—the 'Fate' with which you quarreled awhile ago—with what good grace you may.

"You are an irresponsible being, helpless, incapable, powerless to rise out of this state of iniquity, and we, you and I, are satisfied to have it so."

"But there is no other way."

"My life's problem is to be worked out with different factors. I, because in the dim, dark ages the founder of my family was a diseased, weak, bad man am doomed to be a chronic invalid, a liar and a coward.

"All that is honorable and brave in Man, even though I have the ability to recognize and admire it, can never be characteristics of mine. It is impossible for me to possess characteristics other than those which have descended to me. I lack nobility. I swear to lies, and am damned in the opinion of those with whom I come in contact. There is no hope for me; I am a material something made up of dead men's leavings, and predestined to all the horrors of an accursed being.

"For me there is no hope, no salvation. A relentless, inexorable

fate ordained for me the hideous life of a miserable coward, the existence for a little span of years of a perjured being, hated by myself even worse than by others, an abjured, abandoned, suffering outcast; and we, you and I, are satisfied that it is so."

"No, no, Solas, I am not, nor, as heaven hears me, shall I ever be again! Hear what they taught me as a Confession of Faith—hear what I have been asked to believe:

"*'By the decree of God, for the manifestation of His glory, some men and angels are predestined into everlasting life, and others foreordained to everlasting death. These angels and men thus predestined and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.'*"

"You were asked to subscribe to a belief in a Creator who at the outset blesses or curses his creatures—to a Heavenly Father who at pleasure (and if it gives Him 'glory' it must be pleasurable to Him) sanctifies or damns for all time his own divine creations."

"All this I was not only asked, but commanded to believe. So monstrous did it appear to me I preferred to content myself with the belief of the Materialist."

"*Content* yourself, Querant?"

"The God—the awful God that destroyed His own innocent creations—the unnatural Father who doomed to death His own helpless children and John's God whom he called 'Love' could not be one and the same. I, therefore, ignorant of what the truth might be, felt it safer to believe in neither."

"Safer to forego immortality?"

"If it meant destruction—damnation—for all eternity, yes. How could I tell whether I was or was not one of the elect?"

"How indeed?"

"The law of heredity has been to me a far more reasonable thing to accept. Yet I now perceive that an acceptance of it as an only and absolute Truth is to allow myself to fall into as utterly hopeless a quagmire as that of foreordination; it, in a way, has the same nature as predestination."

"Then you are no longer satisfied——"

"With the belief of the Materialist? I have promised you I shall never be that again."

"You are ready for immortality?"

"You are amused; but smile if you will, Solas, it is all tragedy to me."

"Shall we return to that grievance of yours?"

"The way is long—we have wandered far afield."

"Not so; we are approaching it by the right and proper path."

"Then there *is* an explanation of what has ever seemed to me a gross unjustice?"

"An altogether satisfying one. The mind and heart of Man demands that which is just to each and all. The cripple looks at the fair, straight limbs of his comrade, and demands the 'Why' of this vast difference between these two born into the same world; the scholar wonders at the boor; the boor at the genius; the ill-favored one at the vision of beauty in a next-of-kin; the law-abiding philanthropist at the lawless renegade; the spendthrift at the miser; the laborer at the idler."

"And there is an answer to this mighty 'Why'?"

"One as simple as it is satisfactory to the justice-loving mind."

"I am trying to be patient."

"In spite of your late belief in the law of heredity, I am sure you must often have noticed the difference in character of the members of one family."

"Truly have I, Solas; and quite confessing I have found it when endeavoring to make what I saw conform to what I wished to believe."

"The followers of Materialism hold that this difference arises from environment, food supply, etc., while the Theologian accredits it to religious training and association."

"I have heard such arguments as these."

"By way of illustrating the fallacy of both Materialist and Theologian, let us take the case of the children of a family who came to their parents at a period of time in which the health and surroundings of the latter were practically unchanged. Do you happen to know of such a case, Querant?"

"My father's family was a fair example."

"Good. You were all subject to the same climatic conditions; had the same parental care and instruction; your education, both secular and religious being identical?"

"We were taught the same lessons in the same school; were obliged to live in obedience to the same set of rules; our food supply was identical, and, what I think of some importance, no member of our family was favored one above another."

"According, then, to the Materialist's and Theologian's idea, the children of your father's family ought to have been alike, looks, disposition and character. Were they?"

"No two of them."

"Not even in appearance?"

"Only in a general way, as one might see the likeness in a race or tribe of people—no more."

"And in disposition?"

"As unlike as though each had been brought up in a different family."

"Let us now approach the subject of creation. Tell me first, Querant, what you understand by the word."

"To create is to form, to produce, to put into shape."

"Well defined. He who creates, then, forms, produces, puts into shape. Let us consider your first definition—'to form.' What does it suggest to you?"

"Why, the other thing—to put into shape."

"What?"

"Meaning to create as God creates?"

"Yes."

"Well, then, *matter,* I suppose."

"Matter is put into shape, given form—that is correct, Querant. Now for the next definition—the word 'produce'; it rather adds something of its own to the word 'form.'"

"You are going beyond my depth—how am I to follow?"

"I'll help you keep your footing. The word 'produce' is from two Latin words meaning 'to lead' and 'forward' or 'forth.' The form fashioned from matter is 'led forth.'"

"But this matter out of which that which is formed is produced —what of it?"

"Let us call it divine substance that is indestructible—substance that cannot be annihilated—substance out of which all that is manifested in the universe is fashioned."

"It is eternal—*matter?*"

"Not one smallest particle of it perishes; it is transformed—it cannot be annihilated."

"That is a new thought to me, but one I find I am able to comprehend clearly. Matter is put into shape by the Creator who creates only the forms—not the 'divine substance,' as you have named it. All that is in manifestation in the universe has been fashioned from this—old worlds are used to make the new?'

"Over and over and over again. It would be impossible to make something out of nothing; therefore, we argue, all that is has been."

"Even Man?"

"There is no one law for one thing, another law for another. We concede that matter must be eternal—that it cannot be annihilated—put out of existence; may not Man as well as matter—Man, for whose use alone divine substance is intended—Man, who will one day be a god 'knowing good and evil'—may not he have persisted also throughout all time—even unto eternity?" EVA BEST.

Thou must be true thyself,
If thou the truth would'st teach;
Thy soul must overflow if thou
Another's soul would'st reach—
It needs the overflowing heart
To give the lips full speech.

Think truly and thy thought
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly and thy life shall be
A great and noble creed.

—*Horatius Bonar.*

Such as are thy thoughts, such also will be the character of thy mind; for the soul is dyed by thy thoughts.—*Marcus Aurelius.*

A mere date on the calendar of eternity is no more a divider of time than a particular grain of sand divides the desert.

Let us not make heroic resolutions so far beyond our strength that the resolution becomes a dead memory within a week; but let us promise ourselves that each day will be the new beginning of a newer, better and truer life for ourselves, for those around us and for the world.—*William George Jordan.*

GOD, GOOD AND EVIL.

BY ELIZA CALVERT HALL.

A God that is an "infinite and eternal energy" working according to Law; a universe that is an expression of one power and that a good power, in consequence of which "All is Good," this is the framework of modern thinking.

At first sight these ideas appear to be far removed from the beliefs of the orthodox world; but a study of current events shows that swiftly and surely this leaven of truth is leavening the whole lump. The Presbyterian church recently has been shaken to its very foundations by the secession of many prominent members who have revolted against the doctrines of predestination, election and reprobation, and by the demand by many yet within the church that there shall be a general revision of the long-cherished creed.

In a recent sermon the Rev. Heber Newton declared that the idea of "God" and the definition of the word must be enlarged till they were ample enough to include Herbert Spencer's "Infinite and Eternal Energy." This movement in the Presbyterian church is destined in time to accomplish this very result. The disputed doctrines have always been the detestation of every humane person, yet they naturally accompany the personality of the orthodox God. This personality is pictured in the Old Testament as a sort of cross between a king and a general; arbitrary, revengeful and vindicative. On this framework it was easy enough and logical enough to construct the Presbyterian deity.

Perhaps when the church begins to discuss the nature and attributes of God, there may be found among the divines at least one man wise enough to see that the root of the trouble lies in the idea of personality. Remove that idea and the doctrines that rest on it sink out of sight.

If we think of God as Spirit or Energy, and ourselves as embodiments of this Energy, we cease to trouble ourselves with inquiries as to whether the Infinite Energy knew everything and foreordained everything from the beginning. The burning question becomes just the opposite: How much do *I* know? How can *I* foreordain myself to success, happiness, wealth, power, goodness? How can I work out my own salvation and escape the damnation that

comes through ignorance and inertia? The emphasis is transferred from God to man, and rightly, too. For if man be "the temple of the living God," as the Bible declares, the best way to learn what God is, is to study man. If a man know not himself whom he has seen, how can he know God whom he has not seen? Throw away the idea of a personal God and all the theological rubbish goes with it leaving man ready to study God in the light of Science instead of the darkness of a so-called "revelation."

The revelation of God is not something begun and completed ages ago, and bound up in cloth or morocco to be sold in the book stores. It is a process that goes steadily on from generation to generation. The fact that this most orthodox of sects, the Presbyterian, is preparing to revise its opinion about God is one striking indication that there is to be a fuller revelation in this age than any preceding age has ever known. We are going to know more truth, and the "revelation" is to come through our earnest search, not by any supernatural unveiling on the part of a personal God.

While we are touching on Presbyterianism it may be remarked that the doctrine "All is Good" ought to be a part of the Presbyterian creed. It would be, if orthodox church people were not wholly devoid of logic and reason in the consideration of their church doctrines. Here is a denomination professing to believe in a God who is infinite in "being, wisdom, power, holiness, justice, goodness and truth." This God, they say, has ordained from the beginning everything that comes to pass, and yet they declare that some things are good and some are evil!

The main purpose of this paper, however, is to consider some of the objections to the statement "All is Good."

If "All is Good" why do you try to avoid some things and attract others? This question is often asked as an unanswerable argument against the scientist. Yet it almost answers itself. The things which we try to avoid, even while pronouncing all things good, are those results that come about through our ignorance of the Law. These results are good, because through them we learn obedience to the Law, and gain knowledge of the Law. They are good in their place. But as the one aim of the scientist is to escape from ignorance and gain knowledge, he is bound to avoid these so-called "evils," because his natural course is upward and away from "evil."

Another objection, and the most serious one, is that the doctrine ignores all moral distinctions, obliterates the difference between right and wrong, and destroys all ethical obligations. Horatio Dresser says it is "invertebrate." Yet this very objection is one that may be urged with equal force against the orthodox doctrine of "God's abounding grace" and His "infinite mercy and forgiveness."

In apostolic writings it says "there were sinners who having learned that for every sin there is an infinite supply of abounding grace, at once proceeded to sin as much as they pleased in order to give this grace a chance to abound." Paul had occasion to write a special message to these logical but unethical sinners.

Again the cherished doctrine of predestination, and the fatalism of the Orientals carries the same danger in them. Who knows how many good Presbyterians have slid into grievous errors of conduct saying to themselves the while: "Oh! I couldn't help it. Everything is fore-ordained." Again, there are people whose moral natures have not kept pace with their physical and intellectual development. Their evolution has proceeded faster on mental and physical planes than on the moral plane. They are in greater or less degree what the criminologist calls "moral idiots." They have apparently no more conscience than a horse or a dog; less in fact, than some rare animals whose natures have been developed by training and association with men and women. Would not these be likely to seize eagerly on the declaration "All is Good" and make it an excuse for moral degeneration, sinning in order that grace may abound?

This might be so. But as a matter of fact did anyone ever see one of these moral idiots sitting down and waiting for an excuse to sin? Such a waiting would imply a more highly developed moral sense than they have. And just here it is well to remind ourselves "that every doctrine is to be accepted or rejected for its truth or falsehood, and not because mere human beings fancy its tendency to be good or bad."

The system of thought which proclaims that "All is Good" can triumphantly stand any test. Its believers are not degenerates or moral idiots. When a man in whom the principle of justice is fully developed comes into the New way of thinking, his dawning belief in the All-Good does not make him forsake justice and begin to wrong his fellow men. When a refined, pure-minded person begins

to realize that Good is "the soul of things," he does not straightway become gross and sensual in thought and deed. Wrong is eternally wrong; right is eternally right; every moral distinction stands out clear and unaltered. All is Good, and there is an eternal obligation laid on every human being—the obligation of living up to his highest knowledge; living according to his "light," as the Quakers say.

"Ah," says someone, "then if a man does not act up to his highest knowledge and light, he is an evil man." The reply to this is "*Every man is acting according to his knowledge and light.*" I believe this to be as profound a truth in the moral world as the truth of evolution in the physical world. The pessimist, the believer in evil may point to illustrious men who have done "evil" when apparently they knew better than to do it. Look at Francis Bacon, for instance, did not this greatest philosopher of his age know better than to take bribes? The optimist replies: "He took them, therefore, I am bound to conclude that he knew no better than to take them."

Here is one of the essential differences between the old and the new ways of thinking. Under the old system man was looked on as a fallen creature who deliberately does wrong because he loves evil or is impelled to evil by the influence of a personal devil. Under the new system of thought man is regarded as a creature whose course has been steadily upward. The individual may seem at times to be degenerating, but the race moves steadily upward. Consequently the "fall" of the individual is only apparent, and if we could see the whole of the individual's career, past, present and to come, his "fall" would be seen in its true light, not as a fall, but as a necessary and useful experience in his upward race. For "Men may rise on stepping-stones of their dead selves to higher things."

Instead of agonizing over the human race as lost, ruined and on the downward path because of wilful sin and wilful love of evil, the Mental Scientist looks calmly and philosophically at the panorama of sin, suffering, and evil and says, "All things are working together for good" therefore "All is Good." He sees for himself the perfect standard of Absolute Right, Justice and Purity and judges *himself*, according to this standard. But when he sees his neighbor erring from this "straight and narrow way" wherein he himself walks, he does not apply the same standard to his neighbor and pronounce him evil because he falls short. There is a scientific

reason for the command "Judge not." We are not to judge our neighbor because we cannot look into his mind. We cannot read his past as a book, we cannot determine to what degree of ethical development he has attained, consequently judgment on our part would be a vain thing. A man's conduct is the only thing that furnishes us a clue to his inner nature; and when the outward conduct is imperfect, we are bound to conclude that this is because of the imperfect inner nature.

There is then one Absolute standard which we must forever keep in mind. But for each human being there is his own individual standard; and if we judge him at all it must be by this, and not by the Absolute one.

What right has one whose face is turned toward the light, whose conscience has been quickened to perfect sensitiveness by heredity and the influence of environment—what right has such a person to say to another "You *ought* to have known better." Is it not nobler to say "You have done as well as you knew. Your wrong-doing is the result of ignorance. In suffering the just consequences you will gain knowledge and *do* better in the future because you will *know* better." We see, too, that there is science in the Bible statement, "My people perish for lack of knowledge."

If all men are not acting up to their best knowledge, then it is not our duty to forgive each other's trespasses. "Father, forgive them, for *they know not what they do.*" Men are *doing* the best *they know,* therefore forgiveness of faults is a necessity. Men in general have a faint idea of right and wrong, but when they do wrong they literally "know not what they do"; at least they know not the consequences of wrong-doing, and this is the knowledge that oftenest deters one from wrong conduct.

The objector may say that we are making man a mere machine, and that our argument leads to fatalism. We care not where it leads. If the premise be sound the conclusion must not be evaded, and I see no escape from the proposition that man's outward conduct is regulated by his inner or mental nature and that is regulated by heredity and environment. Moreover, if we reject the optimistic proposition that man does as well as he knows, and accept the pessimistic one that he knows better than he does, we make man either a puppet played on by a personal devil, regulated not by his own

knowledge of right and wrong, but by some outside evil influence; or else we make him a devil himself. For a creature who does worse than he knows is evil in his nature and his case is hopeless. This is the darkest sort of pessimism. Evidently we must return to the proposition that man is acting up to his best knowledge of right and wrong, and that "All is Good."

Another objection to the "All-Good" statement is that it seems to remove all incentive to effort, and makes one drift along content with "ignoble aims." This reminds us of the objection to the Necessarian doctrine of Harriet Martineau's time, that it was "good for endurance but bad for action." Discussing this Miss Martineau said: "I am bound to reply from my own experience that the allegation is not true. My life has been (whatever else) a very busy one; and this conviction of the invariable action of fixed laws has certainly been the mainspring of my activity. When it is considered that, according to the Necessarian doctrine, no action fails to produce effects, and no effort can be lost, there seems every reason for the conclusion, which I have no doubt is the fact, that true Necessarians must be the most diligent and confident of all workers. The indolent dreamers I happen to know are those who find an excuse for their idleness in the doctrine of free-will; and at the same time, the noblest activity that I ever witness, the most cheerful and self-denying toil is on the part of those who hold the Necessarian doctrine as a vital conviction."

These words were written of the doctrine, "All is Law"; but as the doctrine of Universal Good rests on the doctrine of Universal Law, they are perfectly applicable here. And one may truthfully say that "the noblest activity, the most cheerful and self-denying toil is on the part of those who hold the doctrine"—All is Good."

It is easy to see why this is so. If there is such a thing as evil, as the word is understood by the orthodox, one might well hesitate and hesitate forever on the eve of any projected enterprise and die without ever accomplishing anything.

An act innocent in itself may set in motion a train of "evil" consequences, and one who believes in evil is entirely logical if he sits down and wastes life in fear and dread of the evil thing that may arise in the wake of his own deeds. But to the believer in the All Good how different is the outlook on life.

Miss Martineau tells us how she was affected by coming into the belief in Universal Law. "My laboring brain and beating heart grew quiet" she says, "and something more like peace than I had ever yet known settled down upon my anxious mind. . . . From the time when I became convinced of the certainty of the action of laws; of the true importance of good influences and good habits; of the firmness, in short, of the ground I was treading, and of the security of the results which I should take the right means to attain, a new vigor pervaded my whole life, a new light spread through my mind, and I began to experience a steady growth in self-command, courage and consequent integrity and disinterestedness. I was feeble and selfish enough at best; but yet I was like a new creature in the strength of a sound conviction. Life also was like something fresh and wonderfully interesting, now that I held in my hand this key whereby to interpret some of the most conspicious of its mysteries."

Is not this a perfect description of the mental regeneration that comes to one with the acceptance of the belief in Universal Good?

Another objection to the All Good theory is that it relieves man of too much responsibility. This is the protest of the old manner of thought. We are told in the Old Testament that when Cain killed Abel and the Almighty made inquiries as to Abel's whereabouts, Cain's answer was "Am I my brother's keeper?" Theologians have always put an affirmative answer into the Almighty's mouth, and thousands of blood-curdling sermons have been preached to believers on the awful responsibility resting on every Christian, the tremendous duty of keeping one's "brother" and "saving" his "soul." If people had really believed this teaching the world would have been a vast mad-house long ago. The new mode of thinking comes to man with a more cheering message: You are your own keeper, and if you keep yourself, you have done nine-tenths, and in most cases ten-tenths of all that you could do toward keeping your brother. No soul is ever lost, therefore, possess your own in peace.

"But," says one, "is it good for people to lie and steal and cheat and drink whiskey and destroy their minds and bodies by sensual living? When you see people doing these things must you, or do you, as a Mental Scientist, say, 'Go right on, All is Good' "?

If the reader has followed the preceding arguments he ought

to be able to frame an answer to these questions, but if he cannot, here it is for him.

There is such a thing as the standard of absolute truth, honesty, justice, temperance and purity. Judged by this perfect standard and according to the orthodox idea that a man does wrong from pure devilishness when he might just as easily do right, we must pronounce such a man and his deeds evil. But we have no right to apply such a test to any human being, unless it be ourselves. We must judge the man by the light that is in him, and if the light that is in him be darkness he is bound to manifest the deeds of darkness, and these deeds must be "good" because they are the effect of a cause. Was it good for the Prodigal Son to leave his Father's house? Yes, for what good would it have done if he had stayed in his Father's house when his affections and desires were all elsewhere? Was it good for him to waste his substance in riotous living? Yes; if his idea of happiness and blessedness could be realized in no other way, this was the way for him to take. Was it good for him to get down to the swine and their husks? Good? Why, it was the most glorious thing that could have happened; for that pig-pen was the place where he found the way back to his Father's house. The riotous living and the swine and the husks were just as good at those particular stages in the man's evolution as the robe and the ring and the fatted calf were in a later stage. As Eleanor Kirk puts it, "This road may apparently lead to Tophet, but it doesn't. It is Tophet all the way along, to be sure, but there is always a fetching-up place, which is a merciful place after all, because the lesson that could not be learned in any other way is doubtless learned there."

Would you tell the evil-doer to go on? No, the scientific method in such cases is neither to tell him to go on nor to stop. The best plan is to point out to him the natural consequences of his conduct and if these will not deter him from doing evil, then it is a good thing, scientifically speaking, for him to do the evil, reap the consequences and then return to his "Father's house."

"But wouldn't it be better if men never wanted to leave the Father's house?" This question is an impeachment of the whole plan of the Universe. It is equivalent to saying, "The whole thing is wrong, wouldn't it have been better if it had all been the opposite

way." Men would never choose to leave "the Father's house" if they had been perfect in knowledge from the first. Evolution involves imperfection. If evolution is evil then the Power that governs the Universe is evil, and all is evil. If evolution is good then all that it involves is good, and imperfection is good since man by conquering imperfection finally arrives at the highest good.

There is no middle ground in this controversy. Either all is good or all is evil. To admit the existence of a little evil here and there is to vitiate the whole scheme. We cannot have a divided universe. Therefore it is the duty of every thinker to settle this question at once and forever, and set his feet on the rock of optimism or on the quicksands of pessimism. And what a singular paradox the position of the pessimists presents! They virtually say that a belief in Universal Good will lead to evil being and evil doing, and that a belief in evil is necessary that one may be and do good! What singular reasoning!

Do not stop studying this subject until you get the scientific meaning of good and evil thoroughly imbedded in your mind. Read the parable of the Prodigal Son and then turn to your Browning and read his version of the same story, "Apparent Failure." It is the poem about the three suicides whose corpses Browning saw in the Paris morgue. "Evil" men, an "evil" life and an "evil" death for each, yet "all is good" says Browning in these words:

"It's wiser being good than bad;
It's safer being meek than fierce,
It's fitter being sane than mad.
My own hope is a sun will pierce
The thickest cloud earth ever stretched.
That after Last, returns the First
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once prove accurst."

ELIZA CALVERT HALL.

Childhood often holds a truth with its feeble fingers which the grasp of manhood cannot retain—which it is the pride of utmost age to recover.—*Ruskin.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

HEALTH TEMPLE AT KOS.

Dr. Herzog of Tübingen who has been exploring the remains at Kos, has brought to light the Temple of Asklepios, sufficiently complete to enable us to obtain a fair conception of its appearance. This sanctuary was famous as being regarded as the oldest of structures of that character. Here the healing art was taught and Hippokrates was a student, an initiated priest, and practitioner. The grounds are reproduced with approaching accuracy; but the inside of the shrine is little known. There were doubtless, figures of the divinity and his daughter. Remains of a great marble serpent, his symbol as god of fire and life, have been discovered. There were many works of art presented to the temple, but they have been stolen or destroyed at the change of the religion.

Whatever may be thought of the peculiar methods and procedures employed, two facts are certain. Patients made as good recoveries then as now, and the place was admirable as a health resort. Repose and administering of simples were the principal agents relied upon, with religious rites.

PONTIFIC POWER.

Some years ago a prince of the Royal Family of Saxony renounced his hereditary rights and became a priest. The matter was duly chronicled and the world went on as usual. The young man, however, has lately put forth an utterance which is likely, if not promptly suppressed, to create a profound sensation in the religious circle. He declares that the Supreme Pontiff should be such in a spiritual capacity alone, without being encumbered by the cares and functions of a temporal sovereignty. His dominion should be a kingdom not of this world.

Such is the present condition of affairs, so far as Italy and Rome

are concerned, but neither Pope nor the adherents of the Papal See will consent to yield the claim to reinstatement in secular dominion over the "States of the Church."

It will be perceived, however, that this "new departure" of the Saxon priest is only a call to return to the ancient path in which earlier pontiffs had stipulated to walk. Pope Gelasius, fourteen centuries ago, proclaimed a like statement of the functions of the Roman See:

"God, knowing the danger of such an aggregation of powers, and desiring to save his worshippers, not with the splendor of the Diadem, but with the humility of the Cross, *has divided the functions of the Two Powers,* willing that the Emperors should have need of the Pontiffs for eternal life, and that the Pontiffs should depend upon the Emperors in temporal things. The Sacred Ministry *ought by no means to arrogate to itself the administration of secular business,* and those who have the government of such business can not without violence interfere in the affairs of heaven."

Nevertheless neither history nor revolution often goes backward. It may be visionary to contemplate a "Republic of Man," with Rome for the metropolis and Pope and President hand in hand like Damon and Pythias, but a republican Italy is for more probable than a restoration of the rule of the Vatican.

GENESIS I. A PIECE OF "HIGHER CRITICISM."

Dr. Hugo Radan considers the Story of Creation in the first Chapter of the Book of Genesis as a version of a Babylonian legend from which an older addition had been removed. The earlier account was the Sumerian Cosmogony extant in the prehistoric period. In this the Creation was described as a natural process of evolution —a genesis or becoming. The Babylonian story represents it in connection with the conflict of the Creator, Bel-Marduk, the Meradakh of the Bible, and Tiamat, the demon of the primal Chaos. The Compiler of the Chapter in Genesis eliminated the whole of the conflict, but revised the tale, making Creation a work of seven days. By doing this he was able to ascribe to the Sabbath and its legislation the greatest possible age. The legend of the war between Marduk, the Genius of Light and Tahum or Tiamat, the Power of Chaos and Darkness, was preserved, however, in the conflict between

Michael and the Dragon, the "Ancient Serpent of the Abyss" in which the latter with his crew was ejected from a place in the sky.

THE RABBI, PRIEST AND PHARISEE.

Rabbi Henry Mendes has been for the last twenty-five years the pastor of the Hebrew Congregation of Shearith Israel in the City of New York. In that capacity and as an indefatigable worker he has won the highest esteem of his fellow-religionists, and of the general public. On the evening of the 30th of November, he was made the recipient of a loving cup, and the more substantial gift of $5,000. In his speech of acknowledgement he defined the standing of the modern Jewish minister, "He is the successor of the prophets," said he; "he is the successor to the priest, and to the Pharisee who took the thought of the Nation and put it into living practice. To be prophet, priest, Pharisee, leader, sage, or as we say in modern times, preacher, minister, teacher, pastor, student—to do all these things perfectly is to be well nigh a perfect man."

This description is admirable for its exactness and as giving a distinct conception of the functions of the Hebrew religious teacher. Many readers, however, will be a little puzzled as to the sense in which he uses the term "Pharisee." It has been long opprobrious as implying a hypocrite, one acting a fictitious part. But in the Hebrew text of the Bible it is generally employed to designate a horseman; the driver of a chariot; and so by a figure of speech anciently common, also denotes on expositor of sacred learning. In this sense Elisha addresses his preceptor (II. Kings, ii, 12) and King Joash mourns the dying prophet himself: "My father (abi) the chariot of Israel and the horsemen (pharisi) thereof." The scribes or learned class were designated, "Sons of Rechab—the Chariot," denoting the *merecaba* or vehicle of the law (I. Chronicles, ii, 55), and their assistants were the pharisees or dragomans who explained it to the people. Josephus speaks of them as a distinct sect, but they are not so described in the Hebrew Bible.

It will become a matter of wonder that there should ever have existed those who thought it admirable to enjoy without working, at the expense of others who worked without enjoying.

—*Herbert Spencer.*

CENTENARIANS IN ANCIENT ITALY.

In a census taken under the Emperor Vespasian, several persons were found whose ages exceeded a hundred years. There were two in Parma that were each 125; one in Brixellum, 125; a woman in Faventia, 135; L. Terentius in Bologna, 140; M. Apponius, 140, and his wife, Tertulla, 137; and at Velejacium near Placentia, six that were 110, four that were 120, and one who was 140.

QUESTIONABLE STATUTES.

A medical editor makes the sensible remark that "it is questionable whether many of the sanitary statutes now existing are just, or advantageous to the physician, who enjoys little protection and is at present the victim of all kinds of faulty legislation. They certainly are a curse to the people, and are obstacles to wholesome progress."

SOME COMFORT LEFT.

A good old Baptist lady had been much worried by the higher criticism and the liberalizing of the clergy. She had herself yielded for the sake of peace, but now she declared there would be a limit. "They have robbed me of the doctrine of election and eternal damnation," said she, "but I will stick to my total depravity as long as I live. It is an excellent belief if we only live up to it."

TORTURE IN SCIENCE.

The British Society for the Abolition of Vivisection reports 32,562 cases of experiments in vivisection in 1904 against 19,084 in 1903. The number of licensed experimenters in such atrocities had increased from 347 to 364.

This is beating Mohawk Indians in torturing.

THE BLIND MAN'S SIGHT.

A certain gentleman having the misfortune to be deprived of sight remarked changes in the other senses. Hearing and smell became more acute and delicate. He also discovered that the nerves of the face could in some indescribable manner discern objects

four or five feet away, and under favorable circumstances, so far as ten feet distant. This sense became as important to him as that of hearing, and enabled him to walk about safely.

This peculiar sensibility indicates that the body so far from being the external of the personality is actually only the nucleus, bearing the same relation to the real form, that the important viscera do to the body.

A PREDICTION OF MR. ROOSEVELT.

President Roosevelt recently addressed the National Educational Convention at Ocean Grove, New Jersey. When he concluded, a lady, one of the teachers in New York City, spoke, complimenting him. Her mother, she said, was with her in Albany when Mr. Roosevelt was a member of the Legislature of New York, and was deeply impressed by him. "That young man will yet be President of the United States," she predicted. She seemed to have a prescience of what would come.

LYING THE CHARACTERISTIC OF DEGENERATES.

Dr. Alfred Gordon of Jefferson Medical College describes the habit of lying as a disease, and even as distinguishing a degenerate. "Vanity, moral perversity, deception practiced in the manner as indicated," he affirms, "are symptoms of a pathologic condition. They are closely allied to mental degeneracy and loss of psychic equilibrium; they are manifestations of so-called "moral insanity.'" "Persons showing such symptoms," he goes on to say, "should be looked upon with suspicion and placed in the hands of medical experts, as such cases belong entirely to the domain of medico-legal psychiatry." He proposes also that public opinion should be educated along these lines.

ETHAN ALLEN A REINCARNATIST.

Ethan Allen of Revolutionary fame was by no means an infidel in the later acceptance of the term. He believed in the immortality of the soul, and its repeated births in many forms. General E. A. Hitchcock of the U. S. Army, his grandson, was also an investigator of occult questions, and wrote several works upon them.

ARGUING NOT CONVINCING.

Undue aggressiveness is wholly out of place; it will never attract, it will always repel. No doubt the actual adversary must be faced boldly; but there is rarely ever any chance of converting him, for he is rooted in his own superstition, and he has his own reasons for the faith that is in him. It is not the opponent who stands up against us that we are striving to convince, since his case is hopeless. It is to the bystanders, that every appeal must be addressed, to those who are looking on idly and without attention. If their interest is aroused, if they can be converted to our view, then our adversary is beaten, even if he is stubborn to the end; for then the majority is ours and he is only one of a shrinking minority. This is an aspect often overlooked by men who are naturally combative and who are lacking in the sympathetic appeal which wins adherents; they spend all their energy in the grapple with the individual advocate of the other side, and they pay no heed to the duty of persuading those who are not hostile but only indifferent. Sometimes it seems as though their interest was rather in the argumentative duel than in the final decision of the debater.

—Brandon Matthews in *The Outlook.*

Metaphysics appeals to spiritual faculty rather than to animal impulse. It speaks through intelligent understanding of the principles of Being, to the spiritual intelligence of the human soul, presenting to that intelligent individual the facts of his own existence, for superconscious consideration, and on them he may or may not act receptively, as he intelligently decides for himself. He is entirely free in the matter.

In this manner Metaphysics instructs, and Metaphysical Healing guides the wanderer out of the path in which he suffers, into a higher path of understanding, leaving the will free and untrammeled that it may develop to higher degrees of intelligent activity during this life.

Truths are presented mentally which the individual may receive or reject with perfect freedom; an attempt to force him into undesired paths would render the act abortive; because, intelligence never forces except through the shedding of light, and light brightens rather than beclouds, the intellect; it quickens, both faculty and function. Thus Metaphysical influence always elevates, both intellectually and morally.*

* From "Mental Healing," by Leander Edmund Whipple.

When man shall have studied the nature of all things, and shall come to look upon himself as not confined within the walls of our city, or as a member of any particular community, but as a citizen of the universe considered as one Commonwealth—amid such an acquaintance with Nature, and such a grand magnificence of things, to what a knowledge of himself will man attain.—*Cicero.*

TO OUR NEWS STAND PURCHASERS.

The May number of this Magazine, we regret to say, was printed and sent to the news stands before the proof reading had been rightly attended to. This was promptly discovered but too late to recall that part of the edition. The entire edition was reprinted, and if those who purchased copies of the May number from any news stand will return them to the publishers, correct copies will be sent in their place *free of cost.* A change of printers led to the error, which will be avoided in the future.

ERATTA FOR MAY NUMBER.

SECOND EDITION.

Page 159, 5th line from top, fifth word should read—"Amorites." 12th line, seventh word, read—"Tritonis." Last line but one and last word but one, read.—"Apocrypha."

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical.

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BOOK REVIEWS.

THE RELIGION OF THE ANCIENT EGYPTIANS. By Georg Stundorff, Ph.D., Professor of Egyptology in the University of Leipzig. G. P. Putnam's Sons. 1905.

This is a book for all who are interested in Egyptian life.

"The Egyptians are exceedingly God-fearing," says Herodotus, "more so than other peoples." This was true in all their history, even beyond old King Menes of the First Dynasty, and for the unrecorded thousands of years before he had subjected the whole country to his dominion. In every house was a little chapel with an eikon of the god to whom the family offered prayer and sacrifice. There were little shrines in the streets and altars in the fields for offerings.

In those very early times each temple was a little hut built of wood or lattice-work surrounded by a palisade. When from numerous little states the country had become a single dominion, it was a structure of stone or brick, with sculptured walls and columns. Such were the temples of the Sun in the Fifth Dynasty. There was a magnificent gateway through which was entrance into a large court. In this stood a huge obelisk with a gigantic altar before it made of alabaster. At the right of the entrance was a covered passage to the treasury of the temple; and at the left a spiral staircase leading to the platform in the open. This probably was the place for the numerous festivities for which Egypt was celebrated.

The Hyksos invaders are accused of destroying these temples. Those, therefore, of which we now have knowledge were erected after they had been expelled. They were of grander design. There was a paved road bordered by sphinxes or figures of animals, leading from the city to the temenos or temple precinct. A wall of bricks surrounded this spot, and it had a gateway of stone. Within was a court with colonnades at the sides and there was a great altar in the middle. This "outer court" was for common worshippers who might not go beyond. Within was the sanctuary itself, an antechamber, hall of columns and the "Holy of holies." This last consisted of the chapels, one the apartment of the chief divinity, one for his consort and the third for the associate deity.

The temples of Karnak and Luxor in Thebes were more elaborate, and were the work of many architects.

The sacred precinct contained also the lodges of the priests, farm buildings, granaries, stalls, gardens, and ponds of water. Hieroglyphic inscriptions were at every suitable place.

There were but few priests to an Egyptian temple. The King of Egypt was regarded as Son of the god; and only he and priests who represented him were privileged to talk with the Diety. Part of the priests were "prophets," or spokesmen for the divinity.

Abundance of food and drink was presented every day, and regularly consumed in his name. The festivals were very frequent, and all who attended partook freely of the sacrifices. At Bubastis, Herodotus states that there were seven hundred thousand present, and that more wine was drank than all the rest of the year.

The observances were very similar to those now employed in the Roman Catholic Church. There were processions, chants and invocations. The ritual was very exact. If any blunder or exception occurred, the whole was vitiated. Hymns were chanted, lessons read from the sacred records, magic texts explained, and the deities invoked.

Dramatic performances were part of the services. These represented the adventures of the gods, and depicted life in the underworld. At Abydos the fortunes of Osiris were represented; at other places, and on other occasions the dramas were in honor of other divinities. Despite the uniform worship established for the united Egypt there was diversity everywhere.

Everything related to the experiences of the soul and life after death. In the long ages before Menes, the dead were buried, but afterward, when foreign invaders established new dynasties, new practices were introduced. Thus the Fourth Dynasty erected the huge pyramids; the Theban Overlords excavated tombs in the living rock. The soul or *bai* was believed to separate itself from the body at death, but to return to it statedly afterwards. So the bodies were carefully mummied for its reception. There were other entities of the interred being. One of these the *ka* was described as being born with the individual, and remaining to care for him after death.

Every soul was required to undergo the judgment. There was a probationary discipline for a period. Then coming into the great hall it first denied all the sins one by one before the forty-two assessors. This being done, the heart was weighed, and if found right he was admitted to the presence of Osiris.

There were other representations to convey the same idea though widely variant in description. One was that a great ladder stood in Amenti, the underworld, which extended on high. The soul was to ascend it, but a failing step precipitated it into the abyss below. Sublime and expressive as were the rites and ideas in the Egyptian worship, the whole was exclusively the province of the priests and wealthier population. The peasant, the laborer and the bondman, had "neither part nor lot in the matter." He worshipped as his ancestors before him, saluting the sun in the morning, and bidding him a reverent farewell at night. When we read of what the Egyptians believe, their intellectual pursuits and their amusements, only priests and privileged classes are signified.

Yet Egyptian thought pervaded the earlier literature of the world.

In the last chapter of the book of Ecclesiastes, Koheleth describes an Egyptian funeral observance, and the writer of the Book of Job, Idumean as he was, had been in the land of pyramids. The philosophers of Ionia and Greece, Thales, Pythagoras, Plato and Endoxos, were taught at the temples; and the learned writers of Judaism and earlier Christendom drew liberally from Egyptian inspiration. To speak contemptuously of these things now is like a half-matured boy flogging his nurse. The book is a valuable acquisition, well worth buying.

THE UNIT OF STRIFE. By E. K. Garrod. Cloth, 194 pp., $1.20. Published by Longmans, Green & Co., London and New York.

The aim of this book is "to formulate a theory which may be found to fit the facts of development as yet understood, to suggest a reading of the established law of life, which may enable it to include within its domain the facts of human as of all other development." It treats of the nature of the unit of strife; of the human unit; of the structure of communities and of their binding force, etc. In his summing up the author says: "On the lines suggested in these pages a steady progress of growth may be traced from the smallest living organism which the human eye by the aid of lenses can detect, through communities of these organisms, and again through communities of these communities, and again through communities of these—until the Imperial ideal itself is arrived at. The process on this view has been continuous, for although with the progressive units the centre of strife has from time to time been shifted from the individual centre to the centre of the community of related individuals, and although the nature of the binding agency employed to weld the related individuals into the new and larger unit has in each case been different, this recurrent process of shifting and of change has itself been continuous."

The subject treated is a broad one and covers a vast field of both fact and speculation interesting alike to the student of biology and to the layman. All thoughtful minds are interested in these problems of life.

FATE MASTERED—DESTINY FULFILLED. By W. J. Colville. Leatherette, 52 pp. R. F. Fenno & Co., New York.

Mr. Colville adds another work to the literature of Metaphysics which should be helpful to many truth-seekers as he deals with principles in a practical fashion. The subject is dealt with under the headings of *Fate Mastered—Destiny Fulfilled—Interior Force —Its Practical Evolution—Thought as a Shield—The Human Aura.* It is prettily bound in white with a design in colors on the cover.

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SELF-HELP.

BY LEANDER EDMUND WHIPPLE.

By means of a careful examination of facts, many intelligent people have become convinced that the mind possesses power adapted to and sufficient for the helping of others, and, under the right circumstances, for the healing of disease. With nearly all of these investigators some of the following questions soon rise:

(a) Does the power to help include the power for self-help?

(b) If so, to what extent is it right or legitimate to use it for a self-purpose?

(c) What are the most efficient methods of thinking for such a purpose?

To reply intelligibly to these and similar questions, we must understand the principles of action involved, and consider well the methods that have been pursued in successful practice.

The academic teachings of the day do not convey the knowledge. Nevertheless, it exists and it may be conveyed to those whose minds are suitably prepared to receive it with understanding. Whenever this is accomplished, the healing power is readily imparted and just as readily acquired. The knowledge and the power dwell together and are interactive.

Whenever the knowledge is acquired, the power can as easily be applied for the purpose of self-help, self-healing and self-training, as for the benefit of others. The principles involved in the understanding of the problems, and the laws of action employed in the processes, are universal in nature and alike in character; therefore they apply with equal force to all individuals. Correct understanding and the observing of right methods are the requirements for success.

These facts have become so generally accepted that rules for self-help are now much in demand. That they may be entirely reliable, such rules must rest upon a true metaphysical basis of thought, for this is the real foundation of all genuine healing power.

With all of the healing philosophies of the ages, the healing thought has been based upon a realization of the fact that man is a spiritual being. The general metaphysical statement with regard to man and the universe, founded upon that fact is as follows:

That which lives and is cognizant of the fact of living, is BEING. Each individual who possesses these characteristics is an ENTITY. As an entity he is necessarily a REAL BEING. This real individual belongs to a Universe, in the activities of which he participates. In order that it may contain him, this universe, also, must be *real* in our conception of it, else the two conceptions would be at variance in our minds, and no true understanding of the subject would be obtained.

The universe is ONE—a unit of reality. The idea of *unity* rests upon the conception of its *wholeness.* If it is to be thought of as a unit, therefore, the universe must be considered WHOLE. That which is both real and whole must be changeless, for these conditions and qualities do not admit of change. Things which change, therefore, are not actually real. They are not the things of the whole and real universe.

In the realm of spiritual reality, substance is composed of activity, instead of the apparently dense and inactive material of the physical realm. The "things" which are real, whole and changeless, are composed of this absolute substance of spiritual activity, which lives and is both real and permanent. This activity is fundamental to all external or physical phenomena. Matter, physical bodies and material things do not answer to any of the requirements of Reality. They do not, therefore, constitute the UNIT OF REALITY.

The real universe is composed of ideas. The *activity* of its "ideas" is the *substance* of its "things." It is literally an "ideal" universe, in which we all live, continuously, and which surrounds each of us with reality, all of the time. Physical things and material conditions are a kind of reproduction of the "real," on a sensuous basis. They are the objects of sense-action.

All of these statements apply also to man, for he is a part of

the universe and shares its conditions. As a real man he can be considered only in connection with a universe that is real. Attempt to think otherwise will result in contradictory opinions. Impartial examination of the subject could not be conducted under such circumstances.

After carefully considering these statements and ideas we infer that man, himself, the real offspring of real Being, is a spiritual entity—the spiritual man. Spiritual activity is the real substance of which he is composed. He is not a victim of material conditions, neither is he subject to their limited phases of action. The illusions of matter and of sensuousness are as nothing when compared to the activities of spiritual intelligence. Man is fundamentally whole in his constitution and in all real features of his being. He is the soul, and the body is his instrument for physical action. The instrument is designed solely for use on this planet and is constructed entirely of the ingredients of the earth compounded under chemical law. It is suitable only for his personal use here, and mainly for material purposes. But by right of mastery of its laws of being and modes of action he dominates his body and is never hopelessly subject, as some seem to believe, to its seeming conditions. These are rightly under his own control, and he may do with them whatsoever he chooses, provided he goes about it in the right way.

When applying thought for the purposes of healing, these fundamental principles of metaphysical philosophy are kept in view. The soul is considered to be the man, and the vital activity of spirit is viewed as the substance of his being.

On this really substantial ground of philosophical understanding many vital truths can be intelligently stated about the individual man and his being, life, conditions, and experiences, that could not be rightly conceived while reasoning from the basis of the physical body contemplated as the real man. The difference in the results obtained by these two opposite modes of thinking is vast enough to hold the attention of the closest thinkers. Nearly all of the otherwise unsolvable problems of life are made clear by the spiritual mode of reasoning; and this develops degrees of understanding that give power in all paths of life.

These tenets of philosophy need not be argued here. They are merely stated in this connection, in order to present the legitimate

grounds of a sound mental healing system of thought that may withstand the onslaughts of contrary reasonings and the changes of time. The system herein presented will fulfil these requirements. For those who desire to investigate further, the system and its philosophy are exhaustively treated, with full opportunity for the intellect to work out all of its usual objections, in the writer's courses of instruction in Metaphysical Healing. In practical work all of the tenets herein presented have been repeatedly proved. No real mental healing has ever been accomplished without consciously or otherwise employing some form of their operative action. With a full understanding of these fundamentals, no one can measure the possibilities of thought; they are illimitable.

If, perchance, there should seem to be danger of material loss by adopting such methods of reasoning as these, because confidence in things material has become established as the true ground of faith, no alarm need be entertained, for results will soon demonstrate that by the new insight things vastly more important are gained in all phases of life. Viewing the former possessions in the light of the new understanding, we find gain instead of loss, because now its "qualities" are recognized as well as its corporature; and thus the thing itself is better comprehended. The former possession has now become a superior one because it is better understood; and the new idea that has been gained through the higher reasoning becomes a new acquisition, vastly more satisfactory and effective for genuine progress in life.

With this explanation we will now proceed with our discussion of the idea of "self-help" as a feature in mental healing.

The idea of self-help need not be confined alone to the matter of sickness or similar emergency. Thought may be shaped to avoid as well as to cure conditions of disturbance. It is sometimes equally important, also, to avoid troubles of other kinds than physical illness. There are distempers of the mind and corruptions of the senses to be both cured and avoided. Each of these has its own distinct causative action in morbific thought, and for each there is a base of curative activity. Also, there is a legitimate ground of prevention of future trouble, otherwise inevitable.

In the matter of applying thought for self-help, the first important consideration is the right mental attitude to hold toward the basis

of life and being. Next, our own individual relation to the "whole" and to its modes of action in life, must be considered. The previous explanations, when accepted, (they may be accepted provisionally, for test purposes), will settle the difficulty in that line, and supply to each thinker a basis of fact in spiritual being and existence for himself, from which to operate in his thinking processes. Then the reasoning powers may be developed in such a way as to give the best practical use of all the faculties. Difficulties that otherwise would seem insurmountable may then be easily overcome.

Remember, always, that you are REAL BEING composed of spiritual activity. That you have a body which is your instrument for *physical* action, and a mind which is your instrument for mental action. When you would move in a certain direction for a definite purpose, remember that it is *you* who are to influence *your mind*, not your mind that is to dictate to you. Also, if it is a bodily condition that you propose to change, *you* are to guide and direct *your mind and your body*, not *vice versa*. This is fundamental to operative action and is most important.

In beginning your thought-processes, recognize yourself as an actual spiritual entity, composed of reality and possessing genuine intelligence. Both of these must necessarily be considered spiritual, because it would be impossible to construct either of them from matter that occupies space and has weight and measurement. You, yourself, are spiritual being and you include in your constitution the intelligence of individual being. Therefore you can understand as well as think. View yourself from this standpoint, and your estimate of your own qualities and powers will take higher ground.

Contemplating oneself as a spiritual being, that is, as an individual composed of spiritual activity and illumination instead of material stagnation or physical density, gives a degree of power in solving problems and controlling circumstances that at first sight is difficult to comprehend. The individual who rightly contemplates his own self-hood and that of others in this manner, has every battle in life half fought and is ready for the victory which later may be gained with little effort.

Those who persist in believing, against the higher evidence, that the material body is the real man—the actual object of creation; and that physical things alone constitute the real Universe—the work

and the home of the Almighty, can only exercise an imperfect mode of thinking, and a limited influence over others. They possess no genuine healing power.

But the higher mode of thinking, which is based upon and proceeds according to real principles of life, develops the real power of thought which heals all manner of sickness. And although the nature of the thinking employed is quite different from that indulged under the ordinary views of life and the universe, it is not impossible; neither is it especially difficult. Place the senses under subjection to reason, and allow the will to yield to intelligence. Then the way is easy. The purity and force of spiritual understanding render right judgment possible and make every seeming task a pleasure. Having once gained this elevated state of understanding none ever turn from it. This fact points to its foundation in Reality.

In any event, whatever the argument maintained, *you*, in your being, are SPIRITUAL REALITY. It is impossible that you should be anything short of that, and have being at all. All the problems of your life, therefore, turn upon the point of spiritual activity, which is the fundamental reality of all being. Whatever the vital question before you for consideration, give it that test. Is the thing, idea or condition based upon a spiritual fact in life? If so, it will endure and will eventually result in benefit to you, regardless of present appearances. If not, it can be assailed from the basis of the reality of your own being and the spiritual nature of all things that are real.

Now consider the wholeness of Reality. ALL REALITY IS ONE WHOLE. This ONE is indivisible and consequently indestructible. Else it is not REAL; if not, there is no "Reality" in the universe. All seeming things that do not stand this test are not of the real universe and cannot rule in anything. Deal with them accordingly.

In the presence of impending danger, note the nature of the supposed source of the danger, and judge it accordingly. Consider your own *real* nature and compare your actual powers with the seeming or supposed powers of the illusion that first aroused your fears. Then adjust your thinking along the lines of the *facts* disclosed by this comparison. Few errors can stand the onslaught of such intelligent realization. The more closely you adhere to the idea of the pure spirituality of all things that are real, the more prompt and efficient will be the response to your thinking.

The above described rule for thinking can be effectively applied to every variety of action in human life. Success in its use will depend upon the degree of realization of the actual truth about conditions existing in the universe.

The actual wholeness and innate spiritually of the unit of Reality, which is the unit of Being, is the fundamental tenet of philosophy here. The intelligent comprehension of this wholeness, on our part, is the true foundation of thought that saves from trouble and its consequences in this life. Refuse to make real, in your mentality, the inharmonious, unsound, troublesome or destructive objects and features of personal life. The Infinite Intelligence never made or established any one of them. Put their logical opposites in their places. Then you can use the thoughts for good purpose.

This line of thinking will be equally as valuable for yourself as for others. The rules may be applied with success to the helping of any one in any condition and under any circumstances. They will prevail to the full extent of your *conscious realization* of the ideas which you hold. Always view the one whom you would help—whether yourself or another—as the pure and perfect product of the activity of the Divine Reality. That is your model. The rest of the necessary thinking about the case becomes comparatively easy. Even though the combined action of all of your five senses fails to disclose such a fact existing in your life, and the personal phase of your mind denies it and refuses to voice the seemingly false statement, remember that you speak from the standpoint of soul-life and are giving voice to the truths of the spiritual nature. Hold to the facts of spiritual reality, and you will obtain convincement of the truth of the statements made. This will be the most likely to come through the eventual subjugation of the sensuous mind and the body. Both of these will eventually respond and bend their seeming energies to the reproducing, each on its own plane, of its limited share of this grand truth with regard to external life.

Think "wholeness," thoroughly, and you will feel its response in the soundness of health. Think "life" continuously, and you will find every faculty perpetually busy with the duplicating of that vitalizing idea. It is the truth, absolute and unvarying; and all nature loves the truth in any form of expression.

Train your mind continually to the thinking of the real element

inherent with each thing or subject with which you have to deal, and so discipline your thinking that your mind will spontaneously deny the notion of reality in sense-action, and all the lower modes of action in life will soon fall in line and gladly obey the mandates of Intelligence—the master influence in human life. Then you will possess the healing power, and every thought that you formulate will carry a healing balm to all in need with whom you come in contact.

In all cases of suffering such thought as this will help greatly. It will work a complete cure except in those cases where specific images of definite fears have become lodged in the subconscious mentality. These conditions may require special treatment designed to disseminate the particular illusions of personal experience which caused them.

The experienced expert can of course do more prompt and efficient work here than the novice is yet prepared for, but with the principles established in the understanding the rest of the required process is soon acquired. The principles are universal and the rules apply to all circumstances, for all individuals, alike; and much may be accomplished by any individual on the ground of the general principles, which are perpetually true and always active.

Learn to rightly spin the threads of truth for yourself; then you may weave them into the garment of self-protection, wearing which nothing can successfully assail you. The same principle applies as regards self-help in any direction.

Exercised in this manner the intended self-help becomes at the same time an equal help for others; and effort to help those in need reflects its light back into our own being, thus becoming a most powerful self-help. "Whosoever will lose his life for my sake shall find it" is a profound philosophical statement of fact, as regards the reproductive action of the realization of truth.

Whatever the mind repeats continuously or frequently, becomes established eventually as a mode of action with that mind. Through the relation existing between nerve-action and mentality this action will eventually be repeated in the physical mechanism.

With psychologists the fact is well established that the predominance of one idea or a definite and limited train of ideas will act as a "stand-off" to or a protection from ideas of a radically different order. This, then, suggests a mode of self-protection accessible to

all. It is a definite law of mentality that OPPOSITES CANNOT DWELL TOGETHER.

In obedience to this law you should always occupy your mind with the ideas that stand for those entities which you need in life, and therefore rightly desire. Then the troublesome or harmful influences will pass you by because their ideas find no lodgment with you. This is self-protection of the highest order.

The holding of the right idea and exercising thought-activity along its lines of understanding, is a self-help beyond compare. Whatever you would have as a self-help, fix the real idea of it in your mind as the object of your thinking, and hold to it under all circumstances. Refuse to allow the different thought-action or influence to enter or remain operative with your mentality, and you will be able to generate within yourself full help for any emergency and protection from any harm. It also enables you to see more clearly what course to pursue, and thus renders the most valuable aid in time of difficulty.

There are numberless ways of applying these principles of thinking, for the purpose of self-help. With the principles of the action firmly held in mind, each one will find the right application of the mental forces to his own particular requirements.

Always remember that you are the absolute master of the external affairs of life, and that whatever is right to do, you *can do*. Then you are fitted either for aggressive action when such is right and required, or for the more real and enduring realization of the right, and yielding to its harmonious influences. This is the highest self-protection known.

He who would govern others must first conquer himself—through knowledge of himself; and the only true self-knowledge rests in the knowledge of being.

LEANDER EDMUND WHIPPLE.

MEMORY.

BY ALEXANDER WILDER, M.D., F.A.S.

Few have a proper conception of memory, not only of its importance, but even of its nature. The common notion is superficial and incomplete. We generally think of it as a recalling to mind of what we have learned, or occurrences, and words which we have heard persons utter. If any of these have passed out of direct consciousness, so that we are not able to tell of it at the instant, it is said to be forgotten. But this is not satisfactory. We do not really forget.

Our mental condition is not so simple as is often supposed. The mind is impressed by every object which engages attention; and the impression once made is never erased. It may be it is overlaid by other and deeper impressions, but they are only so many additions. They do not in any respect supersede or eradicate an impression which has already been made. It will pass from immediate consciousness, but under due conditions it is certain to manifest itself in full vividness. So we remember what happened yesterday, last week, last month, last year, in childhood. It is easy to recount examples of all this till the narration becomes tedious.

The common mode of speech now-a-days is to refer all these operations and manifestations of memory to the brain. In a sense this is right enough, but there is necessity to carry the matter further. For the brain is not a simple structure of nerve-matter inside the skull, set to do all our intellectual work. We have both a brain on the right side and its counterpart on the left, bound together by a mass of white fibre; and despite their apparently similar character and functions, their offices are very distinct. I have surmised that there exists an analogy between them like that of the two sexes, a likeness yet diverse. I forbear expatiating upon the innumerable subdivisions, the convolutions, ganglia and probable variety of function. Enough that the brain is the organism that receives impressions and projects ideas.

But the cerebellum should not be overlooked. It is an organism more essential to the vital economy. Every vertebrate animal is endowed with it, to a perfection which except in the human being,

the cerebrum never attains. But the human cerebellum surpasses the same structure in the animal creation, in that it has a middle lobe which evidently has a distinct office. It is fairly to be presumed that it is employed to mature and complete the work of the cerebrum.

The remainder of the neural organism, the spinal cord and its innumerable nerves, is devoted to sensation and the transmitting of will. The nerves of sensation receive impressions from the outer world, by seeing, hearing, smell, taste, feeling and subtiler faculties. These they convey to their focal point within the cranium, the sensorium. Such impressions are passed to the cerebrum and duly cognised. They are transformed into perceptions, and as such are projected as sounds, objects of sight, or whatever sensation may be incident.

As these sensations cease to be conscious the impressions are taken up by the cerebellum. There they are held for indefinite periods, to be rendered back to external consciousness whenever called for. This is recollection. But I opine more. Many suggestions are made which require time for consideration. It is not possible, constituted as we are, for the peculiar functions of the cerebrum to dispose of them, and it has other employment as time goes on. The subjects in such cases, seem to pass out of mind, to be forgotten. But this is not the case. They are simply given over to the subconscious department, in other words, to the cerebellum. Here in silence they are matured, after which they are returned back to consciousness as matters that are decided.

Sir Francis Galton makes much of this matter. He relied upon the subconscious activity for his own intellectual operations. Indeed we all do, only we are often too little heedful or cognisant of how the thing is done. A proposition is made to us. We lay it by to "think over." But this phrase means little. We do not often revolve these things in active consciousness. The "man behind the scenes" the memory and subconscious mind hold them fast and digest them into conclusions. In this way the real work is done. Perhaps this is one of the matters involved in the Biblical text: "He that believeth shall not make haste."

While thus referring to the agency of the brain and other neural structures, let me be understood as regarding them as simply agents and not actors. But as we can know little of mind apart from organ-

ism, it is apt to become habitual to speak of the organism as being itself the mind. We receive impressions, think of them, compare them, reason about them, weave them into conclusions. All this is done consciously. Yet, as has been shown, the real assimilating of such things as constituents of our mental being, is something profounder than mere reasoning.

The culture of the memory is a most important feature of education. The proficient pupil is the one that has a good memory. Doubtless, as we all notice, there is a difference of the power in individuals to recollect facts and incidents. Nevertheless where a deep impression is made upon the attention a matter is seldom forgotten. The careless habit of "skimming over," of reading cursorily, of giving little attention, is the cause of most cases of forgetfulness. Hence instructors ought to give their efforts to the development and cultivation of memory in their pupils, and to this end the faculty should be more cared for than what is learned.

In memory our career is recorded, never to be erased. Nor will oblivion cover it. But the new may transcend the old, and a better knowing of ourselves, of life, and its requirements will serve to make all a source of utility and happiness. For even what is accounted evil and wrong has its use in the way of discipline and development.

There is also a profounder memory which is hardly recognised. In some form there is a past, a former life, which has been well nigh forgotten and is generally overlooked, except it be by those whose senses have been vivified with a completer energy. It was taught by the philosopher Pythagoras and believed by those who succeeded as by those who lived before him, that there is a certain knowledge which seems to be innate in us. The ideas of justice, what is due from one to another—of immortality, the ever-abiding being, of beauty and symmetry, pertain to forms of being antecedent to the present life, and can be apprehended only by such as have lived in some mode prior to their entrance and birth into this world. These ideas are memories, and pertain to beings dwelling in the region and conditions where they have their origin. Coming into the present life from the external world, and still sustaining relations with that world, the human soul brings these principles of right from that world as things recollected.

This continuation of existence eternally, not to say sempiternally, appears to have been anciently a very general belief. It was held in Egypt, it is still cherished in India and China. In the New Testament are several references, intimating the same thing. It is predicted of John the Baptist that he shall go in the spirit and power of the prophet Elijah; and when Jesus is interrogated by his disciples, he responds that "Elias has already come," also that John was the Elias that was to come, of whom a former prophet had spoken. There were also predictions that when the Hebrew nation should be restored David would be their king. Again, when Jesus was passing by a man who had been blind from his birth, the disciples asked the cause of the misfortune: "Did this person sin, or his parents, that he was born blind?" Was it a karma, the effect of wrong-doing in a former term of life, or was it heredity, an inheritance from his ancestors? It is not quite pertinent to our purpose, however, to engage in argument upon this subject.

We have, as we preceive, two forms of memory which pertains to the events and experiences of this present life, and the recollection which includes the principles, the exalted affections and the intuitive perceptions that we have derived from the Eternal Source. Let it not be thought that we have left that region to come to this. A department of our being is still there, so that what is in operation there is also perceptible with us. Hence our education must be twofold in order to be complete. The external life and thought should be made to develop the spiritual instinct in the common manifestations and experiences; and the divine quality should descend that it may permeate the whole being. Then memory, no more a mere receptacle of facts and opinions lacking vital force, will be the living principle of being, by which all thought, percept, and conviction will be included together in a firmly compacted unity. That which is above will indeed be as that which is below, and all things will be as though recorded in letters of living light. In this relation we realise the vision of the prophet, and the lion and the lamb in us will lie down together. Instead of disorder there will be harmony, instead of illusion there will be truth, and humanity then is at one with divinity. Memory will thus be in its true character, the mirror of what is good and true.

ALEXANDER WILDER, M.D.

THE PHILOSOPHY OF DISASTER.

BY DR. AXEL EMIL GIBSON.

As long as humanity for its moral equipoise and mental sanity requires the active presence of justice in the operations of its civic as well as fiscal affairs, it is futile to have recourse to the old, worn out platitudes of "blind chance," "fortuity," or "just happened so," as means and methods of explaining such tremendous problems of life and death as are involved in elemental disturbances of the kind that has just occurred in San Francisco.

A problem, no matter whether it arises from moral, metaphysical or physico-mathematical involvements, can yield a rational solution only when dealt with from a standpoint of justice. And what is justice but the sequential unfoldment of a cause into its appropriate effect, while its specific appellations are derived from the conditions determining the manner of its manifestation? Thus, the same principle which in philosophy we speak of as *logic,* is in mathematics termed *equity,* in physics *natural law,* in chemistry *elemental action,* in social relations *right,* while when applied to the moral life of humanity we define it as *justice.* It is the same identical principle of cosmic balance, changing its appellation with the conditions in and through which it finds its most fitting vehicle of manifestation.

To presume to have explained an earthquake, with its entire range of mental, moral and physical phenomena, by referring to the necessity by which a pent up subterranean force seeks an outlet along the lines of least resistance, has no more real instructive value than to explain the appearance of a house from the limited observation that wherever water, mortar and brick meet under certain conditions the result will be some kind of a house. For, a bare reference to the movements of elemental forces in their ultimate effect, certainly sheds no light on the primary processes from which sprang the causative and directing impulse to these movements. An explanation which does not consider the causative conditions underlyng a phenomenon—so far from aiding in a rational comprehension of the subject, rather, through its unwarranted, ill-founded assurances, tends to surround it with a still deeper mystery.

The materialistic solution is untenable, largely because it ignores the psychic factor at the heart of the phenomenon. The materialistic argument is based on the premise that every process of nature, animate or inanimate, is self-adjusting, self-propelling, self-generating and self-terminating; whether it involves the movement of a plant, an animal or a human being. In his reasoning, the materialist assumes the position of an observer watching a game of billiards in which the players are hidden and who therefore finds himself compelled to accept the apparent fact that the balls with all the powers of skill and calculation involved in their movements are charged, adjusted and directed by an impulse generated in and through themselves.

The pent up forces of the earth moving along the "lines of least resistance," toward a focus or point of explosion constitute the concrete factors in the earthquake of San Francisco it is true—but what gave to the *"lines"* themselves this particular direction? What generated the force in that particular neighborhood, and what made San Francisco, with its hundreds of thousands of human beings, the inevitable outlet for its action? In the science of physics we admit a cause for the slightest ripple of motion, while in the science of morals we stolidly persist in acquiescing in the tyranny of blind chance. The long chain of inanimate motion, ranging from the fitful dance of the tiniest molecule to the majestic sweep of the monster-orbs traversing space, is admitted to be governed in every momentum by ever-present, ever-active laws; while the vastly more intricate chain of animate and intelligent motion, involving the life and destiny of morally self-conscious entities, with powers of thought, will and feelings, is supposed to be a powerless victim to the aimless play of blind, unreasoning, lawless, and often apparently wantonly, destructive forces.

The first step toward a rational philosophy of disaster must therefore proceed from a standpoint of justice—a standpoint which through its universal reasonableness renders at once any speculation or theory legitimate and valuable. Only from this point of view can the events at San Francisco be made at all intelligible. Despite the apparently dominant elemental powers in the great catastrophe, the real meaning and significance of the latter is to be looked for in the moral rather than in the physical world; and rather than to

throw the entire process on the unreasoning, aimless and lawless forces of fortuity and elemental caprice, let us earnestly and with the spirit of truth uppermost, try to ascertain the modes and methods of transit by which moral law is converted into physical law.

It is a fact admitted by all men of thought that mental and moral impulses can initiate changes in physical processes. Emotion rules digestion in a great number of people; and *M. LeFebre*, in "Jardin Declamation," Paris, has actually observed measurable changes in the growth of plants under the influence of concentrated, nourishing thought. Mind and matter are interchangeable, and reciprocal; the former acting on the latter in terms of moral or psychic force, and the latter reacting on the former in terms of mechanical or chemical force. Hence, no ripple of thought or emotion is lost in the realm of effect. Every moral or immoral feeling constitutes a dynamic unit of force, which in association with other force-units of similar character, in the course of time, give rise to the formation of a mighty zone or center of psychic potency. In conformity to universal laws this zone proceeds to condense matterward into vital magnetic storage-batteries, ready to discharge their pent up energy whenever conditions become favorable.

Meanwhile similar processes unfold on the purely physical plane. Now if the psychic force be of a low moral order it proceeds to condense, through stages of grossness, into states of elemental forces; while the latter, on the other hand, if subject to pressure from below, tend to sublimate into ever rarer inter-etheric correlations. Generated by chemical action in the earth, the subterranean force-currents gradually lead to the formation of dynamic centers seeking diffusion along lines of "least resistance," or more correctly, along lines of strongest attraction. And here we have the *raison d'etre* for the elemental outburst which is to follow: the encounter between the condensed animal-magnetic energy, generated by the rapidly evolving impure emotions of the commonwealth, and the opposite subterranean force-currents yielding to the pull of elemental polarity. The processes of depolarization begin thus: anchored to the seat of the commonwealth from whose thought-life the batteries of pent up emotions draw their power and sustenance, the latter, as the positive pole, exerts a constantly accellerated traction on the negative centers of the subterranean force, until the inevitable explosion

occurs, and the two forces, overcoming the obstructive presence of the earth crust, merge together. Thus, San Francisco formed the carbon point for volcanic action,—a medium of transit for the neutralizing exchanges of two polarized world-forces.

From this point of view the fateful catastrophe is not only the expression of law, but also of justice; not only reassuring to reason but also to feeling, and in conformity, not only to princples of the physical universe, but also to the moral universe. The afflicted ones need harbor no feelings of the powerlessness and demoralization due to victims of blind chance and brutal injustice. They may still retain faith in an all-good, all-just and all-merciful Heaven. They have paid their debt to nature and humanity by restoring the moral and physical balance of existence which they had permitted to be disturbed. The attitude of noble resignation and heroic courage exhibited throughout these sinister events, have proved that San Francisco is still the proud possessor of moral solvency, capable of honorably cancelling her ancient indebtedness.

There is no reason, however, why the appreciation of justice as the determining factor in this deeply deplored tragedy should in any way tend to lessen the instinctive feelings of sympathy, love and brotherhood which spring up in the human soul whenever confronted with suffering and misfortunes in any form. Should not this view rather, by removing the valueless, and often impeding demonstrations of convulsive, unreasoning fear and grief, give opportunity to actions of calm intelligence and a quick undimmed power of judgment? Furthermore will not this view enable us to reach a clearer appreciation of the nature and meaning of disasters, and the consequent opportunity to prevent their recurrence. For if we once become convinced that the operations of natural law are unerring expressions of justice, it follows inevitably that the key and basis to the world's events—social or elemental—is to be found in the moral sphere of life, and hence in human conduct—a circumstance, which logically implies, that changes and developments of universal nature, if they are to be permanent and enduring, must proceed through corresponding changes and development of human nature. Only a life unfolding in parallelism with universal law—a life in which every act forms a basis for the expression of a moral principle—will safeguard humanity from the destructive reactions of violated cosmic

forces involved in the restoration of a disturbed equilibrium, whether this restoration proceeds in the form of earthquakes, cyclones, conflagrations, revolutions, wars, or any other upheaval of universal or individual nature.

The dynamic force which at once neutralizes the errors of the past and prohibits their occurrence in the present and the future is a morally clean and useful life. Unselfishness in deed and motive, unsleeping vigilance in the purification of public morals in every form or expression of civil life, constitute an infallible method for the maintenance of peaceful relations with nature's finer forces.

AXEL EMIL GIBSON.

AN OBJECT LESSON.

BY BELLE BUCHANAN EVANS.

In educating my little daughter, I found that she learned many of the most impressive lessons of her early years by watching the various artisans whom we knew, while they made the articles of their special crafts.

I think she has always been thoughtful of the wearing and care of her shoes as a result of spending a day with the family of a shoemaker friend, when he cut out and put together, with "pegs" and "waxed ends," the different parts of a pair of old-fashioned foot-wear.

This was before we knew anything about the fine technical schools which we have since visited, where boys and girls perfect their book knowledge by manual performance of the things they learn about.

One fine day we visited a large blacksmith shop. It was not classically situated, "Beneath a spreading chestnut tree," but behind a row of handsome maples that lined the village street. The proprietor was, however, as fine an example of sturdy strength and muscular vigor as was the character so faithfully limned on every schoolboy's mind.

Courteously he invited us to enter, and when I explained to him the purpose of our call, he turned with a comprehensive sweep of his powerful hand, and graciously offered his whole establishment for our inspection and study.

If the reader has never visited a blacksmith shop, it would be difficult for him to fancy the varied and interesting kinds of work we witnessed and the many singular looking tools and appliances we saw, which were so well adapted to their peculiar usance.

Beside the door was tied a fine specimen of a riding horse, champing his bit while having a shoe nailed to his hind foot, which was firmly held in the leather-aproned lap of the fearless workman.

A lusty apprentice, who seemed to be somewhat lacking in self-confidence, was sharpening a plow-share, while the waiting farmer impatiently watched the process.

At another turn we learned much of the accidents and infirmities that befall the four wheels that serve for the locomotion of vehicles, while the loquacious laborer was cutting a tire that had rattled fretfully, replaced it on its wooden rim and then set the wheel on its well-oiled spindle again and wrenched the guarding nut on tight.

By this time the smith had prepared for our accommodation such seats as were available in the place, not far from the anvil, and in plain view of the smithy furnace. He said he thought we would like to see him forge and weld a large chain which he had been specially charged to undertake.

A Fraternal Order was building a very fine and spacious temple, on plans and specifications furnished by the best architect in the country. The laying of the cornerstone, some weeks before, had been an impressive event, heralded in all the newspapers, and attended by masses of people, in and out of the order, from near and from far.

The work of construction had progressed well and without accident until the lofty arch over the wide main entrance stood ready for the all-important keystone. This was a massive and imposing piece of workmanship, being elaborately carved in an intricate design, and had cost many months of skilful toil by a master artist.

When they first essayed to lift it to its place, the chain they made use of had broken, and the stone fell, injuring four men; one of them so seriously that in a few hours he expired.

There was nothing to be done but have a new chain made, of strictly select material, by a competent and honest man, who would carefully inspect and test every step of the manufacture.

This information was piecemealed to us, punctuated by the ringing blows of the hammer on the anvil, and the puffing of the bellows. Meanwhile, with keen interest, we watched the work of cutting the metal into suitable lengths, heating, bending and shaping them into links.

Rather proud the smith seemed, I thought, and justifiably, that the "boss" was willing to entrust this very important order to no other hands but his. He carefully scrutinized each piece of metal, searching for any hidden flaw or slight defect—then, while the small boy at the bellows pumped until his cheeks became peony-red, he watched the heating process of each link, to see it reach the exact

state that best fitted it for welding. Then, with his own knotted arms he drove home the blows, sturdy and telling, that closed the breach, perfecting each link and joining it fast to its fellows.

"You see," he cried, his fine eyes radiant with patent joy in his labor, "no chain can be any stronger than its weakest link—for when that *one* breaks the rest can not hold. I think I've got this one so there's no weak link in it; but we'll soon see."

There was a pulley suspended from the rafters and the shining chain was slung over this, and to each end were hung such enormous weights they made the quivering links creak and strain so I thought they must surely break or be wrenched open.

But the blacksmith, after gazing a moment in concern, turned to us with a triumphant smile. And I knew that the waiting builder would be able, without further delay, to crown the entrance to the temple with its symbolical keystone.

We thanked the worthy smith for our profitable entertainment, and strolled down to the clear stream that rippled through a green meadow. Here, while the little one chased butterflies among the daisies and gathered fragrant mint at the water's edge, I reclined upon a mossy bank lost in deep thought.

I, too, had had an impressive moral object lesson. Intuitively I recognized the analogy between the work I had just seen and the operation of spiritual law in human lives.

We are living links in the becoming; and one alone, however perfect in itself, is valueless until its intrinsic potentials are made available for manifestation by staunch and loyal welding to others of its kind; the number of these necessarily being determined by the specific purpose of the particular chain we are helping to form.

The grander this purpose is, the nicer must be the discrimination used in selecting the links to be associated, in discerning which are fit, and in rigidly rejecting the unfit.

Imagine the sentiment of pity or favoritism putting in a link with obvious flaws on the plea that the sound links would compensate for its weakness! How much more truly compassionate, (compassion being identical with wisdom,) to return it to the melting-pot! The fiery furnace will, in good time, purify it of dross and melt away its hindering defects into flawless soundness.

O, how we wince and wail when the merciless blows of welding

rain upon our softened, glowing hearts! Faith is taxed to the uttermost. Numbed, we question "why?" Perchance we resent the blows, flying to pieces under the faithful hammer.

Each added link increases the friction as well as augments the power of the human chain as of the metal one. How often the annoyance of the friction makes us forget the added power which accompanies it! Let us try to reverse this condition, and in the consciousness of divine power become oblivious to the friction.

And when the welding is completed, the chain is formed, then the severity of the testing must be commensurate with the magnitude of the work it is to do. This is the supreme moment.

And if one link fails in the test, the "purpose" of the chain must be delayed until a new link can be formed and fitted to fill its place.

O, sorrowing, suffering souls! No one of us lives to himself, or fails or succeeds alone. Each one of us is melted and bent and shaped and welded according to the Omniscient, Omnipotent Architect's design for us. The fiercer the fire of affliction, the harder the blows of discipline, the heavier the weight of trials that fall to our lot, the more glorious is the purpose, the more important is the place, and the greater is the usefulness for which we are being fitted.

No one suffers needlessly, no one endures in vain. All experience is conserved, correlated, transmuted, sublimated, when we can truly say, "Father, not my will but thine be done."

Let us, then, be true, let us be constant, let us stand shoulder to shoulder by our proven comrades, and bravely stand every test.

So shall we best serve our own day and generation, and most surely help forward, by our share, the eternal decrees of God.

BELLE BUCHANAN EVANS.

WHAT IS HYPNOTIC SUGGESTION?

BY GEORGE P. ZIMMERMAN.

The question as to what constitutes suggestion in hypnosis, in substance and action, is indefinite and unsatisfactory; and I believe that an erroneous idea prevails concerning it as the controlling factor in hypnotism. There are several potent reasons for this conclusion, the most prominent of which, to me at least, are drawn from the personal experiences herein embodied.

The common conception of "Hypnotic Suggestion" seems to be, that of itself it is not the direct efficient, but is the intermediary between will and the object to be acted upon; a sort of guide to the will. Another view, however, will place *suggestion* as the *intelligence* that *causes* the will to act and directs its movements. This being true, suggestion must be merely the action of an intelligent ego when it perceives the object desired and directs the will to its attainment; and naturally therefore suggestion in its common acceptation does not and cannot exist.

Even spiritism does not alter the philosophy of substantialism. So when we contemplate the will as acting upon an object, we conceive at once that the will is acting through or by means of some material substance. And this is equally true when an operator acts upon a hypnotized subject as when an individual acts upon and within the limits of his own mind and body.

Mesmer claimed and seemed to prove that there is within the human body a *magnetic fluid* which flowed automatically in response to the manipulation of the hands of the operator, between the operator and the subject, and also throughout the body of the subject. But he never claimed that this fluid was in any degree subject to the will. Mesmer's theory became a widely accepted scientific fact in France and England and to some extent in the United States about the beginning of the 19th century. But while the somnambulism produced by Mesmer's hand-passes was afterward induced by what is termed *the will of the operator* alone, the claim has never been advanced that the magnetic fluid within us is subject to dominion of the will. On the contrary, somnambulism is the same as hypnotic trance or the subconscious state of Hypnotism, which

latter is claimed to be produced by the will of the operator alone and not by the action of any kind of fluid, magnetic or otherwise. How the will acts or through what agency in thus securing the dominance of one person over another, has not been clearly defined, but it is now accepted as settled by all writers on hypnotism that all subconscious phenomena which occur in answer to the will of the operator are due alone to a suggestion given by the operator to the *mind* of the subject. But no theory of the process of the operation of suggestion has ever been advanced which is not either paradoxical or contradictory of some of the sub-principles of Hypnotism.

Now all of our philosophy and science teaches that an effect within the physical body is produced by a material cause, except where mind controls the body. Why should there be such exception? Medical science teaches that sickness is only the result of a lack of equilibrium of the forces that reside in and operate the body. And science is coming every day nearer and nearer to the conclusion that the human body is but a machine dependent for its operation if not its life upon some kind of electric or magnetic force. That this force is completely under the control of the will is not determined, but that it is so to a greater extent than is realized by us, I think is highly probable. In support of this belief the following instances of personal experience are presented:

In November, 1904, I was at Rome, Ga. I was suffering with a cold which had affected my liver, causing a slight congestion of that organ. This was not an unsual condition with me, and when thus attacked my feet and legs up to my knees are liable to cramp. Prior to the occasion I am now relating I had never been able to relieve the cramp except by walking and stamping. Hitherto the longer I remained quiet the more severe and painful became the contraction of the muscles. On this occasion I was lying on a bed in the hotel trying to get a nap after dinner. Suddenly the muscles of my left foot and calf began to contract. I did not wish to get up, so in the hope against hope that it was but a touch and would pass away in a little while, I lay still and tried to counteract it by bending my foot opposite to the contraction, but it became worse and so painful that I was compelled to do something for relief. Let me explain here that I was familiar with the various theories

relative to the cure of bodily pain and sickness by persistent mental denial of its existence, but I have never practiced it. In my examination of occult science and philosophy, however, I gathered that the life principle that controls the body is naturally subject to the will, and a year or more since I discovered that by a simple effort of will I could produce a tangible effect in my body of a very peculiar nature. The sensation created was like a soft, gentle touch or pressure at the upper part of the breast, which traveled downward to the stomach; but it seemed to skip or pass the stomach without perceivable effect and would then pass on down to the lower part of the trunk and disperse. This was merely a curious phenomenon to me and I had never attempted to put it to a practical use. Indeed, as I did not understand it I was afraid that a wrong use of it might result in serious consequences.

But while I was lying on the bed as above stated, my foot began to hurt to such an extent that I became furious. I thought of this strange manifestation above referred to and resolved to relieve my foot by it if possible. I lay on my back, perfectly quiet, and as a result of a process of concentration of inner force, which I cannot begin to explain, I felt a sensation as if innumerable soft points had touched the outer surface, or rather just under the surface, of my body, beginning at the upper breast and then by mental direction descending down the body on the left leg, and I shall never forget, that when it reached my foot the entire heel seemed as though enveloped in something very soft which touched it for a moment, and on the instant there was a partial relaxation of the muscles of the foot and leg. I went through that process three times; then the cramp in that foot and leg was entirely relieved. But in five or ten minutes the right foot began to cramp and I relieved that foot by applying the above stated process twice. The relief was permanent in both cases.

A peculiar thing about it is that the queer sensation will last as long as the concentration continues, although with me it seems to weaken after ten or twelve seconds. And I find too that the *wave* will go along any path directed by the will. In the first above instance I felt it pass along the left leg only, as I directed, and in the second along the right leg only. I have since sent it exclusively down the back or front of the body at will. I cannot produce this

effect in my neck or head; and the *wave* always goes downward, it never ascends. I have had the cramp but once since the Rome incident and I cured it by the method above detailed, with perfect ease.

About a month ago I went out without my overcoat and became thoroughly chilled. During the night I was attacked by a slight congestion of the right lung. After some difficulty I fell asleep and did not wake again till about day; but my side was then so painful that I got up and sat by the fire holding my side to it till the sharpness of the pain ceased. The pain was constant all of the second day, but at night by sitting in a warm room an hour or two I experienced great relief which continued till I went to bed. When I lay down the pain was like a knife wound and I could not find any position in which I could lie in comfort. Strange enough up to this point in my suffering (previously the pain had been sharp and constant yet it was merely annoying) I had not once thought to cure myself by my patent process. But when I could not lie down at all I knew I had to do something for relief and I thought of it. I lay down and remained quiet and still despite the pain; and on the second or third concentration the pain was so reduced that I could lie still without effort. In five minutes I was asleep and did not wake till morning. I have not felt a suspicion of the old pain since.

I have applied this remedy in but one other case, which occurred about ten days ago as follows: One morning I was awakened by a severe pain just below the ribs on my left side. I tried vainly to find an easy position and to go to sleep and I finally got up and sat by the fire a long time—I did not notice how long. When I lay down again the pain was present still but less severe and I was so tired that I went to sleep at once; but after about an hour the pain awoke me and I got up and dressed myself earlier than usual because of it. I felt it during all of this day but it was not severe enough to cause me inconvenience. The second night I got to sleep without much trouble and felt so much better that I thought I would be entirely well by morning. But at 4.20 A. M. I was awakened by the pain in the same place and I got up, drank some water, walked the room awhile and after sitting by the fire about half an hour I was able to go to sleep again; but the pain woke me again at 7

o'clock A. M. During the third day I experienced but very little inconvenience from it, but when I went to bed that night the pain was so sharp and persistent that I could not lie down at all in any position and I found too that the pain extended past the median line from the original point in my side.

All this time I forgot about my remedy and instead of bringing into action my "Hoodoo cure," as my mother facetiously styles it, I rubbed my side thoroughly with kerosene oil with my hand. When I went to bed again the pain was just as acute as ever and almost unbearable while lying down. The pain was always less when I was sitting or standing. When the kerosene failed I did not know what else to do to get asleep.

Then I thought of my remedy and applied it. I lay down and though I could not draw a full natural breath, I forced myself to remain quiet. I was lying neither on my back nor on my right side but between the two. I began the concentration and centered my attention on the spot that hurt me most. The internal disturbance began at once; and though after I set it in motion I could feel it all over the front of my body and on my legs, yet, before this general effect took place I could perceive when the *wave* reached the spot of pain; for there it felt distinctly warm, just a little warm and soft, and gave me the impression of being in size about as long and nearly twice the size of an ordinary uncut cigar and gray like ashes. The moment this *wave* or whatever it is, reached the spot of pain in my side I could hold my position without effort. I did not move out of the position I assumed when I made the first concentration. After causing this singular effect twice more I went to sleep in less than five minutes, and slept quietly all night. I have not felt a particle of the pain since.

This was on January 1, 1905. I have tried this process three times to relieve cramp; once for congestion of the lung, and once for inflammation of the colon (which a physician said it probably was) and in every case it was instantly effective.*

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* May 15, 1906.

Since the above was written in January, 1905, I have exercised this peculiar power many, many times in more or less serious illnesses and always with complete success.

Yet I do not understand it and am frank to say that I am rather afraid of it because of my igronance of its properties and power. G. P. Z.

Of course I cannot *prove* any of the essential facts in any of these five cases, because the knowledge of the pain, the application of the remedy and resultant relief necessarily resided solely within myself. In the last two cases my mother knows I was sick as stated; but she did not know the extent of the suffering, because I am not given to complaint in sickness, especially so to her, as such knowledge worries her but does no good. But she does know that in each case after I had succeeded in driving away the pain and the disease I related the facts to her as a very curious thing. And I may state here incidently that she was decidedly incredulous as to the potency of the said remedy and offered in explanation of it all that I applied the remedy in each case just as the pain was ready to leave anyhow, so that the application of the remedy and the cessation of pain were merely co-incident and had nothing to do with each other. This is possible, just barely possible. It is not probable however that such a coincidence would happen once in a thousand times; and that it should happen five times in unbroken succession within sixty days to the same person, who in each case was at the time a strong doubter as to the efficacy of the remedy applied, stretches to the limit the theory of the possible.

Now on the assumption that I have told the truth, and have not been deceived in any of the occurrences set forth, the conclusions to be fairly drawn are:

(a) That there is within the human body an element, hitherto unrecognized as such, which is mobile, just as the blood is mobile, and of whose normal flow and function we are unaware.

(b). That this mobile element is to some extent subject to the control of the will.

(c). That when this element is sent by the direction of the will to a part of the body affected by disease, it effects an amelioration or cure of the disease. Restoration of the equilibrium of the body may mean many things. It is a term of whose practical working science is ignorant; but its effect science calls a *cure*.

The assumption that the body's health is dependent upon the storing and proper distribution of a magnetic or electric force within it may be gratuitous, but it is far from wild. Recent scientific investigations prove the body to be not only a very electric dynamo but show that in it is found a force which produces a magnetic or

electric effect unique and peculiar to itself. Indeed, the most rational theory as to the cause of the circulation of the blood was advanced by Dr. Dodd about seventy-five years ago in his lectures on animal magnetism, in which he holds that magnetism alone regulates the flow of the blood throughout the system.

Medical science admits its ignorance of the function of the spleen; but occult science says that this organ is the regulator of the magnetism of the body. This statement as to the function of the spleen is corroborated by somnambulists. In Deleuze's work entitled, "Animal Magnetism," American translation with copious notes, mention is made of it; and the writer also heard, a short time ago, one man in the subconscious state describe the flow of what he called *magnetism,* from the spleen, through the various organs of the body in a regular course and back to the spleen. He described this magnetic emanation from each organ as of a different color and the course of the main body of magnetism as flowing or circulating through the trunk of the body in the form of the figure "8," the point of crossing being within the spleen. That some somnambulists have claimed to see the *flow* of the magnetic fluid within the human body, is also noted in Deleuze's work above mentioned.

The third above conclusion, that magnetism *cures* disease, is borne out by the process of mesmerism and the common experiences of patient and operator. In mesmerism, however, the movement of the fluid seems to follow the hand-passes, the will apparently having no influence upon it.

That one person can hypnotize and control another person needs no proof; and that each of us can raise his own arm, likewise needs no proof. Both are well known facts; both contravene every known law of gravitation; and each is a mystery as to the means by which the act is accomplished. Are the means of each the same? It is claimed that hypnotism is induced by concentration of the will of the hypnotizer upon the will of the hypnotized, and that in fact therefore the subject hypnotizes and controls himself. If this be true then we must conclude that the person hypnotized always hypnotizes himself. The folly of such a conclusion is not only self-evident, but shows in the fact that there are but few who are capable of auto-hypnotism, that somnambulism or hypnotic trance is induced by mesmeric hand passes as surely and as completely as it is through

"suggestion" or a concentration of the will; and further, it is claimed by some that hypnotic trance can be induced *against* the will of the subject and even while the subject is in a normal sleep. In the latter two conditions the will of the hypnotized surely does not aid in the results.

Again, it is a fact that in mesmerizing by passes the subject becomes warm locally by a local concentration of the passes; or becomes warm generally when the influence embraces the entire body, *while the hands of the mesmerizer become cold.* And it is of record that somnambulists in trance by mesmerism have stated that they could *see* the flow of magnetism from the hands of the mesmerizer to the subject.

These are the evidences that a substance passes from the mesmerizer to the mesmerized; and in-as-much as the hypnotic trance is in appearance and effect the same as the mesmeric trance, we are justified in concluding that the cause of both conditions is the same. The effect of hypnotism and mesmerism upon the subject is the same, in that during trance the personality of the mesmerized and of the hypnotized is effaced and completely merged in the will of the operator. This latter is denied by some, but I can not discuss it here. It raises the question of whether *imagination* is a distinct faculty, or a phase of memory; and also whether *memory* is subject to or independent of the will.

Now what is the Cause of such Effacement and Dominance?

I have tried to show by the theories of science demonstrated to be facts, and these re-inforced by personal experiences of the writer, that the human body contains and is controlled to a certain extent, if not in all its functions, by an all-permeating substance or element which ordinarily acts automatically, but which element may also be controlled by the will.

The human mechanism is practically the same in every person. If this element is subject to control by a person's will in his own body; and if he can take complete control of another and operate the body so controlled as if it were his own; then it is a natural conclusion that hypnotic domination is of the same order. In case the means is a material substance, however attenuated, he probably controls another person's body under hypnotism by the same means as that by which we all operate our own bodies in the normal state.

In view of the foregoing deductions, to define the cause of hypnotic trance as "suggestion" seems loose and inaccurate. But by whatever name we may designate the process, it seems to be not irrational to conclude that the hypnotic state is induced by a concentration of the magnetic forces of the body to some peculiar center and when a sufficient amount of force is present at such center then the hypnotic condition ensues; this concentration is more rapid and more abundant when one person called the operator, adds his magnetism to that of the subject.

I have not cited authorities for principles alluded to herein because I know that those who will take the trouble to read this discussion are thoroughly conversant with them. Besides this, the deductions of this article are suggestive rather than conclusive.

GEO. P. ZIMMERMAN.

FIAT LUX.

BY MRS. EVA BEST.

II.

In the eyes of Querant a new light began to gleam.

"You hold, Solas, that both matter and mind are eternal. The thought is stupendous, but I see that it is one that must appeal to reason."

"What other idea ever so perfectly appealed to it?"

"No other that I have heretofore entertained. If matter persists surely the soul of man for whose use it exists, and which, therefore, is far more important in the scheme of the universe—as the dweller is more important than his dwelling—might persist also."

"Surely, Querant."

"But always *as* man, Solas?"

"There is indeed a question to be answered. Let us think about it together and see at what conclusion we arrive. Compare man to all other living things—how does he appear to you?"

"As the highest, the noblest, the most intellectual being in the world; above the animal——"

"Yet possessing in degree the nature of the animal?"

"Why, that is, indeed, true; I have noticed the exhibition of all sorts of animal characteristics in man when he is 'carried away,' as we call it, by his uncurbed passions, his unbridled temper, his selfish moods."

"And does this thought suggest to you nothing of what might be a true explanation of the subject under consideration?"

"I have never before given it a thought."

"Give it one now."

For awhile Querant pondered; then:

"Is it possible that human beings are partly animal?"

"Not only possible, but probable."

"For they have flesh and blood and bones and sinews and organs just as animals have; only the body man inhabits is able to walk upright."

"Nor is man the only biped, Querant. But it is not the tene-

ment with which we have to do; it is that which survives the form it inhabits."

"You would not ask me to believe that animals have souls?"

"I would ask you to believe only that which appeals to your reason as true."

"But it has always been said 'To die as a dog dies'—as though that ended all. It is the fond dream of the atheist to perish as he thinks an animal perishes."

"But we who have agreed that not even matter perishes, how shall we view the death of that which has manifested itself in matter—the granted 'more important dweller' that has moved out of his dwelling?"

"If a *soul* lived in the body of a dog——"

"'*If*'? I have just said it is not the tenement which concerns us; I now unsay those words and, to make a great truth clear to you, take the soul's habitation into consideration, as well as the habitant therein."

"I thank you for this Solas. I have long wished to know the 'whys and wherefores' of the thousand lives about us."

"'Lives,' Querant? There are no different *lives*—there is but One Life, and the thousand different entities about us are but individualized manifestations of that One Life."

"I pray you make it clearer to me; there seems to me to be a million lives—not One."

"Instance a few for me."

"Well, the dog, we have been talking about, for one; then a score of larger, well-known animals, and man."

"You have left out the vegetable world entirely."

"What has the vegetable world to do with *souls?*"

"And have given no thought to the mineral kingdom."

"The mineral kingdom?"

"Now you are properly astonished, but your astonishment does not surprise me."

"You are jesting?"

"Far from it. The word 'Evolution' is in many people's mouths to-day. You have heard the word spoken?"

"Many times. What does it really mean?"

"Far more than most of those who utter the word are able to

grasp. For instance, there are bright, honest students—who upon their special planes of research see it simply as a growth from lower to higher—from coarser to finer—*forms*. To these it stands for a physical development only."

"And are they not correct?"

"They have unwittingly turned the whole matter around and view it from a direction exactly opposite to that which would show them—and clearly—the great yet simple truth. They have, as it were, endeavored to build their house from the roof instead of the foundation. It can be done——"

"It can be done?"

"Yes, as many clever-sounding theories are built—on paper. But the wiser ones go about their work in a sensible way, and make themselves perfectly satisfied with the foundation of the edifice whose manner of building they propose to explain to others."

"So they study the plan of the foundation first?"

"The plan the Great Architect has shown forth in the wonderful Book of Nature spread before our eyes. Few of us there are who are able to read its simplest words—follow comprehendingly its simplest lines. But it is all there for us to read, Querant, as are the printed characters up on the pages of the book put into an infant's hands. The baby's ignorance debars it from comprehending the meaning of the signs before its eyes."

"And we are babies as yet, not ready to grasp the first lessons taught by Nature?"

"The most of us see the symbols with uncomprehending eyes. To others of us the letters of the alphabet by which we shall some day be able to read the Book have begun to be mastered; to a few the simplest words are growing familiar and full of meaning. These few wiser ones are they who give us of their wisdom—who build their house from the foundation."

"What ideas have the false builders who would begin at the roof?"

"These: That by physical evolution alone man came to be man—that by the development of the physical body alone human intelligence has been made possible—that the refinement of matter made possible the existence of soul."

"And this is false building, Solas?"

"Querant, were you about to build a dwelling what is the first thing you would do?"

"I should think about it first; then I should make a plan of my idea."

"Naturally your thought—your ideation—would precede your building. And what sort of a house would you build?"

"One fitted as nearly as possible to my present needs."

"Where would you obtain the material for your dwelling?"

"Mother Nature would provide that from her forests and mountains."

"Then the material is all at hand?"

"Yes."

"And you would know your needs?"

"Yes."

"How?"

"Why, by past experience."

"And your want would, perhaps—no, let us say it would without doubt be one peculiar to yourself—one distinct and individual and fitted to your needs alone."

"It seems so to me."

"And your habitation, then, would not be built by 'blind chance'?"

"Not if it were intelligently planned."

"Propounders of the doctrine of physical evolution would allow of no such building. To them it would seem the inhabitant is the result of the house in which he dwells—the product of his earthly environment, the sum total of the more or less refinement of those particles which go to make up his material body—not an imperishable soul making its eternal pilgrimage through the endless universe."

"Then it is he, the upholder of the doctrine of physical evolution, who builds from the roof down?"

"In the only way he can build it—on paper—yes. But many plans sketched as painstakingly and in as good faith as these have been found to be utterly impracticable."

"Then what intelligence plans man's human habitation? Not his own?"

"In so much as he is one with the Great Intelligence he may be said to work with Him under the Law which is Himself. Let us put

it this way: The Supreme Intelligence which is the Law in operation throughout the limitless universe, creating from eternally existing materials, provides an earth—a world—for our use during this period of manifestation. Urged onward by a mysterious and divine desire, we forge on in our little life journeys upon the earth, learning our lessons as we go, and profiting by them little or much as the case may be.

"Then we, as it were, *require* a world?"

"Require a world—demand a physical field of action wherein we may gain further experiences and train ourselves for higher and ever higher planes of life. Whenever there exists a real demand there will be forthcoming a supply; it is the Law."

"But the divers tenements different souls inhabit?"

"Obedient to the Law Mother Nature forms each dwelling fitted to the dweller's need. At first the simplest, humblest forms suffice. Unlike our habitations of wood and stone, it is a living tenement Dame Nature provides for the passing pilgrim, and to keep it alive and in as perfect a condition as possible is the pilgrim's duty."

"Has the pilgrim always been conscious that this was a duty?"

"Not as we are conscious of it on the human plane. But since all living entities are one with the Great Life—the Great Intelligence—may not these smallest, humblest manifestations of the One Life have just so much appreciation of the truth—just so much knowledge as is necessary for them to perform the work possible to them?"

"Has this not been called instinct?"

"What is instinct? I know what definitions have been given to it. One calls it 'a natural inward impulse'; another thinker defines it as 'an unconscious, involuntary or unreasoning prompting to any mode of action.' Another believes it to be 'a propensity prior to experience; independent of instruction'; another declares it to be 'a blind tendency to some mode of action,' while still another holds it to be 'an agent which performs blindly and ignorantly a work of intelligence and knowledge.' "

"Animal instinct may then be said to be an unreasoning impulse."

"But was it always unreasoning, Querant? Let us go back to the first definition 'a natural inward impulse'? The word 'inward' presupposes an indwelling Something that, presumably, has the

power to rule the actions of its living tenement. Let us agree that the living body Nature has, under the Law provided for our 'little brother' demanded sustenance; that the lesser entities that formed his tenement needed a supply of nourishment so that they might be enabled to live and thrive and multiply—in short be enabled to preserve the form by which the indweller manifests himself on the physical plane."

"You have not reached nor explained 'reason' yet."

"I am now reaching it, and will try, by illustration, to make my idea clear to you. It is just as though a master of a house were called upon to make a daily effort to supply his household—his family—with food requisite to sustain them; our little pilgrim in question realizes that such a demand is made upon him. Starting upon his life journey (at a When and a Where back and beyond all finite knowledge), he is inspired by the Great Intelligence of which he is a part to exercise Effort and Will to secure the needed nutriment."

"You are making it clear to me."

"Effort and Will are a marvelous pair from whose union is born Experience, the master-teacher on the lower planes of life. Perhaps our little brother's first essay was a bungle; but the small part he was allowed to play upon life's earlier stages, was, after repeated and re-repeated trials made one with his consciousness, and the gist of the lessons he learned became part of his subconscious self."

"In other words 'instinct?"

"Instinct—which I hold to be a conservation of knowledge gained by past experience."

"I see."

"Those activities which were originally the result of Effort and Will. became. at length, automatic action, just as the trained hand of the skilled human expert comes, in time, to do its work automatically.'

"So back of Effort and Will lies always a 'reason' that prompts every original action?"

"The idea appeals to me as true."

"But reason belongs to mind, and mind must, of necessity, require a brain through which, or by means of which, it may manifest itself. I have read of lower forms of life that are described

as mere lumps of protoplasm, or life-stuff, without brains of any sort—lacking even organs—what of these? Can they be in possession of any intelligence—entities without brains?"

"Perhaps they are all brain. At the ends of the fingers of the blind, anatomists tell us, are little ganglia—brains—which, by means of their exquisitely perfected sense of touch, supply to a marvelous degree the lacking sense of sight. The simplest known organism, the little being that has but one organ only—the stomach—possesses no ganglia, brain as we know it, yet it *knows* when it comes in contact with the food it must have to keep its body alive and whether the object it touches is fit or unfit for its consumption. It makes a choice, closing its ever-changing, jellylike walls around the particle of food that is fit, and moving away from the particle that is unfit."

"It would seem then that simple sensation is the basis of all knowing. But whence comes the power of sensation, Solas?"

"Sensation is the basis of knowledge on the physical plane, Querant; back and beyond the physical plane lies always the spiritural plane—one the Cause Plane the other the Plane of Effect."

"And man lives upon both planes?"

"Yes, Querant. The physical man's deeds are the outshowing of the spiritual man's thoughts."

"But the very first—the original cause, Solas——"

"Its origin is beyond speculation. It IS—that is all we know. The mysteries of the beginning and the end are mysteries hidden from us who count the hours—who are not as yet able to accept an ever-present moment as much a part of eternity as that beginning that has no beginning and that end that has no end."

"But there must be a beginning—there must be an end—there can be nothing without beginning or end——"

"Here, Querant, is a smooth, perfect ball; find me an 'end' here, or a 'beginning.' You may touch your fingers here—or here, and say 'here it begins'—or 'here it ends.' I may choose to point to places exactly opposite to those you have selected, yet neither of us would be correct; for in this perfect sphere there is no beginning, there is no end. Or let us think of the earth. I shall claim that I stand at the beginning of the globe; should I traverse it I must ultimately arrive at the place where you are standing. This would be the end of it so far as I am concerned—would it stand for the end

for you? Then it is waste time to try to imagine a probable start and finish to that which we feel assured persists."

"It is never waste time to exercise your powers of imagination, Querant. It is that most precious faculty that has brought us 'imaginers' nearer and nearer a realization of the fact that there are mysteries as yet hidden from us; veils to rend; barriers to surmount."

"But, Solas, is it right to try to penetrate these mysteries?"

"All was mystery to primal man. But the Book of Nature lay open before his eyes, and an ever keener observation of it fired his imagination, and he began to think. Nature was his school-house, his books, his charts, his all from which to learn. Later he learned to build school-houses, compile text-books, make maps and charts of heaven and earth; to, as it were, crystallize his knowledge for the use of the younger learners who were to follow—to make it possible for them to begin their 'wonderings' where his had left off, and so to further the store of wisdom in the world. You and I, Querant, are the inheritors of all the world's accumulated knowledge."

"Then it is not wrong to fancy things?"

"Fancy is the fairy ladder up which we daring Jacks may climb to where the ogre Ignorance holds despotic sway. We are small Jacks, and the ogre is a monstrous giant; but we are in possession of the fairy ladder, are armed with the sword of Reason and need not fear to meet and do battle with Ignorance in his stronghold."

"I am glad to know that there is no mystery so profound that we may not, when we are worthy to do so, lift the veil that shrines it."

"'Shrines it'—those are words rightly used. All truth is enshrined, and only those who approach its altar reverently are worthy to behold it. It is rightly ordered that he who seeks it for selfish ends or out of an idle curiosity that knows no purpose save that of self-gratification, must miss the path that leads to its high altar. Better that man should remain a well-intending, simple boor than that he should become the possessor of wisdom for purely selfish ends."

"But man is mainly selfish, Solas, though it be true that there exists a sufficient number of the unselfish to 'prove the rule.' Why the need of such a rule to prove?"

"Man's selfishness began back in that little lamp of vitalized jelly that must needs look out for itself or—perish."

"*Man's* selfishness began in—*that?*"

"A pretty far cry, you think?"

"But how am I to reconcile what I recognize as man to that lump of protoplasm?"

"And a microscopically small lump it is, Querant. Yet back of it there must have been other infinitesimal forms that made it possible for the—comparatively—sturdy Amebean to come into manifestation. But let us waive all this profitless argument and discover the 'why' of man's selfishness and how it began in the very irritable, never quiet, always hungry little lump under discussion."

"It's a hard task you've set yourself."

"Many before me have performed it successfully, Querant. By watching the movements of the tiny monster one perceives that he is all stomach, and that his sole purpose in life—his one occupation—seems to be to supply that stomach with nutriment. He seems, indeed, to be hunger personified, and this chief characteristic of his as an Amebean still abides to a more or less extent in man. It is the most fiercely impelling, imperative factor in the evolution of living things; an indispensable inciter to those activities necessary to conserve vitality in manifesting forms."

"But tell me, Solas, what is it that is manifesting in this little form?"

"Man."

EVA BEST.

METAPHYSICS AND UNIVERSAL BROTHERHOOD.

BY DR. R. SWINBURNE CLYMER.

Occult (Metaphysical) Philosophy is truly the god-mother and progenitor of all intellectual forces, and the key to all Divine obscurities. Behind the Veil of mystical allegories, beneath the ordeals of initiation, under the seal of all sacred writings, in the emblems of the old works of Alchemy, in the secret mysteries of the Bible, in the ceremonies of all Secret Societies, are found traces of a universal principle.

From the remotest ages of the past, true Occultism and Mysticism (both of which may be classed under the heading of Metaphysics) have been concealed from the common vision, and never revealed except through proper initiation into some secret Brotherhood. All the great teachers of the past ages, many of whom have carved their names upon the very souls of humanity, have spoken the truth in parables to the multitudes, and in private explained it to their disciples. Jesus, who was an initiate of the Essenian Order used this same method, lest he should cast pearls before swine.

Moses, who was an initiate into the Mysteries of Egypt, intended to initiate ALL the people into the Sacred Mysteries, but when he came down from the Mount he found the people worshipping a golden calf and in his wrath and disappointment broke the tables of stone upon which were written these great secrets.

The grandest achievements in knowledge ever gained by man were originally concealed in the Ancient Mysteries. This knowledge was veiled in order to conceal it from the profane, and written in a universal language of symbolism that it might be understood by the initiates of all ages. This Wisdom was never really lost as there have always lived a few who possessed it. It is the fountain from which all Philosophies have taken their prize. True Metaphysics is the outcome of this Ancient Wisdom, and a Universal Brotherhood of Man, to endure must be founded upon its principles.

Numerous efforts to ascertain and interpret these Mysteries have been made by men of every nation, in all ages; but unless they were true Initiates, possessing the key, their attempts always resulted in confusion and failure. Their interpretations have been as various

and fantastic as the genius of each investigator. Numerous creeds and dogmas have arisen as the result. Had these investigators possessed a key to symbolism, the complete Philosophy of the Secret Doctrine might have been disclosed to them. The result would have been the evolving of a True Religion and a Universal Brotherhood of Man. When guided by such philosophy, the investigator has positive assurance at every step that he is on firm ground. Such a key to the Mysteries cannot be bought; it cannot come from without, it must come from WITHIN.

In the far East, the great Lodge of Masters has never ceased to exist; this Lodge of Brotherhood, Universal though not yet large, has often, though secretly and unknown to the many, shaped the course of Empires and Nations and controlled the fate of what we might be tempted to call destiny.

To the public, generally, this may be a matter of little importance, since the public, as a class, cares only for itself; but to the earnest seeker of truth it is of the greatest interest. It will reveal the meaning and goal of human evolution, and give the assurance that humanity is now being aided by those who know the law. The teachings of true Metaphysics which lead to Universal Brotherhood have now become possible, because of a cycle of liberality of thought and general enlightenment of understanding. To those who are ready to search for the pearls of Truth it opens the way.

There is now a large and increasing number of people who really desire more Light. Many are capable of apprehending this old Philosophy or "Wisdom Religion," and at the same time, capable of understanding the responsibility incurred in misusing or abusing it. It is therefore high time that the Philosophy of the East should illumine the Science of the West and give the deathblow to that imp of darkness—Materialism. This work will eventually bring about the Universal Brotherhood of Man for which all right-minded individuals are looking. This Higher Knowledge should guide all our efforts in life; and these need not cease short of the very highest? Education that does not tend in this direction, with the final goal of perfect understanding in view, is incomplete and must end in failure.

The Highest Knowledge is a knowledge of the Soul—its origin, nature, powers, and the laws that govern its development. Modern

science does not disclose this knowledge. Indeed it does not even believe in the ideas involved; for in science, so-called, there is no soul at this age. Soul development was taught in the most of the Ancient Mysteries.

All preliminary training and study led up to an understanding of "The real nature of man." Just as all life is an evolution, so is all real knowledge an initiation. It proceeds in natural order and advances by "degrees." The seeker or "candidate" must be worthy, well qualified, duly and rightly prepared. That is, he must perceive that such knowledge does exist; must desire to possess it for right purpose, and must be willing to make whatever personal sacrifice is necessary for its acquirement. He must have passed beyond the stage of blind belief, or superstition, the bondage of fear and orthodoxism, the age of fable, and the dominion of the appetites of sense. This is the true meaning of being 'duly and rightly prepared.' He must have proved his fitness in these directions and he must also desire to use this knowledge for the good of himself and others and not for his own selfish purposes. Man's motives, therefore, alone can determine whether he is worthy and well qualified.

There are latent powers and almost infinite capabilities in man, the meaning of which he has as yet hardly dreamed of possessing. Neither leisure nor mere intellectual cultivation alone can reveal these powers. It is only through a complete Philosophy of the entire nature of man and the capacities and destinies of the human soul, supplemented by the proper use of the knowledge acquired, that man will eventually come into possession of his birthright.

The symbols of antiquity derive their real value from the Universal and Eternal Truths which they represent. These great truths, obscured and lost in one age by misinterpretation and selfishness, rise rejuvenated in the next. They are IMMORTAL IDEALS, knowing neither decay nor death. They are like a Divine Image concealed in a block of stone, which many artists assail with mallet and chisel, square and compass, perhaps to release a distorted idol. Only the Perfect Master can so chip away the stone as to reveal in all its grandeur and beauty the Divine Ideal that exists in the mind of the sculptor and endow it with the breath of Life.

Such is the building of character. The real truth is to be found in the THEME that runs through the symphony of creation; in the

lofty IDEALS that inspire the life of man, and that lead him from the clods and lowlands where hover the ghosts of superstition and fear, to the mountains of light, where dwell inspiration and peace. Such ideals are the CHRIST and the PERFECT MASTER. Such must be the teachers of true Metaphysics and the founders of a Universal Brotherhood of Man.

The source from whence this knowledge originally came to us was Persia and India. But it existed before that, in ancient Atlantis. India has always been called the mother of the Esoteric or Concealed Wisdom. To revive the Ancient Wisdom, which was a *true* Religion, is to recover the "Lost Word" and to facilitate progress and the Universal Brotherhood of Man. This WORD concerns the Science of rhythmic vibrations. It is the key to the equilibrium of all Forces and of the harmony of Eternal Nature.

These secrets must be sought for by the individual himself. Every man must work out his own Salvation. Dr. P. B. Randolph first taught that: "There is a Grand Science known as Magic, (call it Metaphysics or the science of the Mind if you will), it contemplates that all round development which liberates the intellect from the dominion of the senses and illuminates the Spiritual perceptions. All *genuine* initiation, like evolution and regeneration, is from WITHIN and consists in an orderly unfoldment of the natural powers of the Neophyte, that he may become the very thing he desires to possess. In seeking Magic, he finally becomes the Magus. The Christ life and the power that made Jesus to be Christos, Master, whereby he healed the sick, cast out devils, and foretold future events, is the same life revealed by Initiation in the greater Mysteries of Antiquity. The Lost Word of the Master is a key to all the Science of Magic, and this key or Lost Word is nothing less than Spiritual or Soul development. Back of this Science of Magic lies a philosophy as boundless as Cosmos, as inexhaustible as Time, and as beneficent as the "Father in Heaven."

The purpose of Initiation, or training in occultism, is to place the operations of the body under the dominion of the Will, through freeing the Ego from the dominion of the appetites, passions, and the whole lower nature. Such mastery of self by intelligent effort and Will power, produces peace, clearness of vision and spiritual discernment.

R. SWINBURNE CLYMER.

RIGHT LIVING.

BY MRS. ELIZABETH F. STEPHENSON.

The ideas of right living are based upon correct understanding of the principles of life. This is the foundation. Right thinking is the means for accomplishing the purpose. Many individuals with the most earnest desire to do right, fail to attain their object, simply because they do not realize the power of thought, and so do not see how it can be used for the producing of results. The general opinion of undeveloped minds is that it does not matter how or what one *thinks;* action, only, is important. These fail to see that the external act is the result of the thought which precedes it, and that the thought must always determine the act.

We speak of a "thoughtless act"; there can be no such thing. It is impossible for anyone to act without any thinking. The thought is present in some form, at least subconsciously, or there could be no act. It may be without depth and lacking in consideration by the mind which was responsible for the "thoughtless act."

Children should be taught to think only kind, gentle, truthful and unselfish thoughts; they should be thoroughly imbued with the truth of the idea that every unkind thought hurts someone, and every selfish thought hurts themselves in obstructing the growth of the soul. The responsibility of the parent would be very much lightened if he should educate himself to understand this—the true philosophy of right living.

No thought is unimportant. People influence each other through thought-action all the time; and this influence is equally strong regardless of conscious intention. To realize the full meaning of this for the first time brings one to a breathless stop. But there is nothing to fear. To arrest the attention of a thoughtful mind is to prepare the way for clearing his path of obstructions. This may help to develop power beyond present realization; and this, in turn, may shape his life and that of others with whom he comes in contact, into lines of harmony, peace and truth.

The mind of man is a complex thing. When it yields to the glamour of the senses, it is easily deluded, for these veil the truth and lead the misguided personality into a fool's paradise; not for

long, however, for with increasing vision the veil drops, the glamour disappears, and the God-like qualities which are man's natural inheritance develop until the spiritual being becomes manifest and the soul stands out clear-cut, invulnerable to attack and unconquerable by temptation.

To reform the world is a Herculean task. But persistent effort to uplift humanity is the entering wedge which finally will upheave the oppressive weight of ignorance and superstition that now seems to hold the mind pinioned to earthly surroundings.

The process of development in such progress is slow. Meanwhile, the mind is assailed continually by unworthy thoughts fostered by worldly environment. Many of these appear in the nature of doubt, lack of faith, uncharitableness and a host of attendant "feelings" which are allowed to govern conduct. When allowed to sway the mind, perhaps no motive is more far-reaching in wrong influence than prejudice, for this, long fostered, leads to hatred. To prejudge another is always uncharitable; and the nursing of uncharitableness leads to the delusion of a supposed hatred. It certainly is not love, and where love is consciously absent, hatred appears to make an abiding place. Prejudice, uncharitableness and hatred are often the outcome of unwarranted distrust.

To love one's neighbor as oneself does not mean to take for granted at the outset that he is not to be trusted. How many otherwise good, kind and in most matters broad-minded people allow the snake of distrust to nestle in their bosoms, and how subtle is its influence on the mind!

Love, the great benefic quality of the soul, bids us feed our brother when he is hungry, clothe him, comfort him when in trouble. Distrust, on the contrary, says: "Wait, investigate; find out first whether he is worthy; his ancestor may have been a villain, and perhaps he is one, also." Few individuals realize how corroding the action of a thought of this kind is. It shuts the door upon the spirit, whose beneficent effulgence, if allowed encouragement, would permeate to the darkest recesses, softening every harsh outline and uplifting the mind into a pure atmosphere.

If then we can set aside selfishness and think rightly, for ourselves and for others, our own lives may yet give forth a true reflection of the radiance that comes from the pure essence of divine love

in the Universe. It is this influence that guides the hearts of those who live for others—for the struggling brother who "seeing, may take heart again"; for the faltering sister to whom the love of such as these is a tower of strength in a time of need.

Love is all powerful and it always prevails, eventually. For although we often hesitate, stumble or fall, if our eyes are kept steadily fixed upon the white star of unchanging Truth, progress will be continually upward until we finally attain the altitude of perfect love for all reality—the real home of the human soul.

ELIZABETH F. STEPHENSON.

Religion is life, philosophy is thought; religion looks up, friendship looks in. We need both thought and life, and we need that the two shall be in harmony.—*James Freeman Clarke.*

So I like life and I like righteousness; if I cannot keep the two together, I will let life go and choose righteousness.—*Mencius.*

We never arrive at anything that does not cost us more than one effort.—*Eliphas Levy.*

Science does not know its debt to imagination.—*Emerson.*

Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men finds the delight and peace which such complete self-surrender has to give.

—*Phillips Brooks.*

Whoso lives for humanity must be content to lose himself.

—*O. B. Frothingham.*

Nature is the immense shadow of man.—*Emerson.*

Laws of nature are God's thoughts thinking themselves out in the orbits and the tides.—*Charles H. Parkhurst.*

Dream delivers us to dream, and there is no end to illusion. Life is a train of moods like a string of beads, and as we pass through them, they prove to be many-colored lenses which paint the world their own hue, and each shows only what lies in its focus. From the mountain you see the mountain. We animate what we can, and we see only what we animate. Nature and books belong to the eyes that see them.—*Emerson.*

IMMORTAL MIND.

Flee, dark images of mortal thought,
Flee far away before the light
That breaks in benediction o'er thy soul,
For thou shalt see its halo bright.
Conquer thy fears and false beliefs,
Be conscious only of that truth and love
Far, far above all thoughts and dogmas old,
And lift thy heart with thankfulness above.
Immortal Mind. In it is harmony.

Let spirit rule, for it alone can heal,
And visions bright and perfect cheer thy way
As thou at night beside thy couch doth kneel
Fear must be conquered, then will spirit rule.
Awake, awake, oh, beauteous soul immortal,
Cast off the burden that the senses bring,
Arise and enter thou this heavenly portal,
Cleansed of thy fear and inharmonious life.
In courage, strength, in strength all errors flee,
So fearlessly grasp thou the spirit life
And realize the things that are to be.

What mental might we mortals here below
Can boast of, scarce canst thou understand,
Or the sublimity of harmony restored,
Oh, let thy mind grow wondrously grand,
Pierce through the darkness o'er the reefs and shoals
And as the ships sail smoothly on their way,
So let thy life be free from mental strife,
Fill all thy visions with the bright, clear day.

Thy terrors bury on the sandy shore
Letting the tides on them roll on and on,
Hiding them far away beyond recall
And praise Immortal Mind that they are gone.

Thus physical and mental cease their strife
And memories sweet o'er us forever roll,
And all is gone of sadness from this life,
A wondrous power is thine, Oh! mighty Soul.

MARGARET L. CORLIES.

LOVE AND I.

Said I to Love, one day, in wrath,
"In conflict sore, we long have fought—
The battle's brunt I surely caught—
Relentless thou thy forces brought
To drive me from thy path.
But now I'm master of the field,
I hold thee in my hand.
I am the stronger. Come, now yield—
In peace we'll pace the strand."

And Love looked up with Love's sweet smile,
It made me think the while,

And soon I said, in humble way,
"Lo! thou a wondrous power art,
So great in quiet. From my heart,
I deem thou hast a leading part
In every life to play.
Be thou the master, thou the strength,
To hold, control and lead,
And all along the journey's length,
Thou shalt inspire the deed."

And Love looked down with Love's sweet smile—
It made me think the while.

And then I said, with shining eye,
"I see it now; it dawneth bright,
It breaketh like a dazzling light,
It maketh day of darksome night—
Surely the Truth is nigh.

With joy and gladness, I confess
That Love's grand work is done.
Thou art no greater, I, no less—
Love, thou and I are one."

BARNETTA BROWN.

Never discuss; you will convince nobody. Opinions are like nails, the harder you hit them, the deeper they go.—*Dumas.*

The philosophy of one century is the common sense of the next.
—*Henry Ward Beecher.*

Fear always springs from ignorance.—*Emerson.*

He that is proud eats up himself: pride is his own glass, his own trumpet, his own chronicle; and whatever praises itself but in the deed, devours the deed in the praise.—*Shakespeare.*

The Universe is a thought of God.—*Schiller.*

Wisdom is to the soul what health is to the body.
—*La Rochefoucauld.*

If wisdom were to cease throughout the world, no one would suspect himself of ignorance.—*Saadi.*

Remember it is not he that strikes or he that reviles that doth any man an injury, but the opinion about these things, that they are injurious. When, then, someone may provoke thee to wrath, know that it is thine own conception which hath provoked thee. Strive, therefore, at the outset not to be carried away by the appearance; for if thou once gain time and delay, thou wilt more easily master thyself.—*Seneca.*

Knowledge, or more expressively Truth—for Knowledge is Truth received into our Intelligence—Truth is an Ideal Whole.
—*John Sterling.*

Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world.—*Emerson.*

The mighty heaven exhibits, in its transfigurations, clear images of the splendor of intellectual perceptions; being moved in conjunction with the unapparent periods of intellectual natures.—*Proclus.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

PROGRESS IN CHINA.

A Chinese mandarin writing for *La Revue,* describes a change in educational matters in China, which seems incredible. There are to be primary schools, also those of higher grade, the former with free tuition. The alphabet is now simplified. We never heard before that there was a Chinese alphabet. "In the new form," we are told, "there are but fifteen letters, and its use can be mastered in two months." Already, he declares, there are three hundred thousand Chinese who know how to read and write. The empire is also said to be "flooded with dailies and quarterlies." China is suddenly making herself acquainted with what Occidentals are thinking and doing.

This is as it should be. Yet we can hardly believe it. The prediction has been made that when China should assimilate what was helpful in European civilization, she would become a ruling power among the nations. And truly, with her immense population capable of speedy doubling and quadrupling, the universal industry of the people, the general policy of avoiding war, there is good reason to apprehend that this will be realized. The commercial morality of the Chinaman is superior to that of any other commercial people, and his mechanical ingenuity is extraordinary. What he observes he can copy. Already he has invented and forgotten about all that later inventors have discovered. We shall await his doings with interest.

CHARCOAL AS A REMEDY.

As an antidote charcoal has great merit. A French druggist proved in his own person that it rendered strychnine harmless. His grandson found that it neutralized the effects of agaricin, cyanide of potassium, phosphorus, opium, arsenic and ptomains. Another chemist relieved a family that had been poisoned by verdigris. It should be given in fine powder and stirred in water. Probably its very simplicity has prevented it from having an assigned place with the antidotes

THE THOUGHT WORLD.

Probably few individuals would have the courage to face a full record of their own thoughts for a single day or even a single hour. To write each one out in particular, and then read the account, even in the remotest stillness of a great forest, would probably work out the salvation of the average man. At least it would bring astonishment and start new lines of thinking.

With all the reasoning power which he is capable of using, he may be convinced that his thought-world needs re-peopling. But to set about it after his habits have become fixed in the mold of years, is a task from which he readily excuses himself. And how often does he congratulate himself that so long as he presents a fair appearance to the world, no one can guess what is going on in his heart.

According to the analogy of all laws, the life must be tremendously helped or hindered in its development, by the sort of thought which one permits himself to indulge. The soil from which a choice plant is to grow must be kept free from all that is injurious. The reservoir from which flows the city's supply of water must be kept clean and pure if its streams are to flow sweetly.

The remedy for innumerable diseases—perhaps *all* disease—is to be found in an improvement of the atmosphere of the thought-world. You may travel to every health resort known to man, but unless a change of scene produces a change in the thought of your daily life, the new environment will not prove remedial. And the only power of the ocean voyage and the mountain home, to benefit the health-seeker is the power to induce wholesome invigorating thought. Failing in this effect, they fail to alter one's physical condition. A change of residence from one street to another, or even from one house to that next door, providing that conditions of living were bettered, would often produce the same result as a trip to a far-distant country.

M. P.

There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind, is a party to all that is or can be done, for this is the only and sovereign agent.—*Emerson.*

HEALING BY THOUGHT TRANSFERENCE.

We are neither believers in nor admirers of many of the tenets of the school of Christian Science. But no honest reasoner can fail to be amused at the legal attitude assumed in many parts of our country towards men and women who cure disease by means of telepathy.

An editorial leader in a daily newspaper recently announced that a certain Christian Scientist who had failed to effect a cure in a certain case, is to be tried on a charge of murder. Think of what it would mean if the medical signer of every death certificate in the country were to be taken to task for having failed to dispel the disease which he had been asked to treat.

Perfect fairness in such cases would be possible only when a fixed standard of medical practice could be determined. Now who, in all this world, can name one remedy which will invariably cure any one disease? Every few months the news is flashed over the world that a certain cure for consumption or some other curse of humanity, has been discovered. Sufferers from that disease all over the world take heart. The day of their release from bondage is at hand. A few cures are perhaps accomplished, by some unknown means. Some benevolent person gives a sum of money to introduce the remedy into the hospitals of his city. A few more cases recover. Others do not. The months go by and no more is heard of the wonderful efficacy of that particular remedy. In a year or two, some one suddenly recalls the fact that a positive cure for consumption was once announced and realizes that it has gone the way of all remedies since the days of Galen and Hippocrates. Do we arrest and bring to trial the man whose supposed remedy has proved worthless? Did you ever hear of a judge saying to a medical man, who has lost a patient, "Why didn't you use such and such a drug? You have failed to use the commonly accepted remedy in cases of this sort. Your patient has died. You are therefore found guilty of murder." Imagine how rapidly the physicians' signs would come down in the city of New York and all over the world, when the news of such a verdict was spread abroad.

Again, the Christian Scientist often works in conjunction with the medical man, without the latter's knowledge. If the patient recovers, his friends care very little to which practitioner the credit

should be given. If the patient dies, the decision of the judge would be a difficult matter.

It is an obvious absurdity to say that because no *material* remedies are employed by the Christian Scientist, therefore, *no* remedies have been employed. If we admit the power of thought transferred from the mind of a patriot to the mind of his countrymen inciting them to brave physical deeds; if we admit the power of transferred thought to bring about revolutions, to quiet a mob, to inspire the sorrowing, to instigate to investigations resulting in veritable inventions and discoveries, why should we deny the power of pure spiritual thought, transferred to a sick man, to lend him courage to conquer and overcome his physical disorders.

The records of the San Francisco earthquake contained numerous stories of invalids whose thoughts, suddenly and powerfully turned away from their sense of suffering, and directed with strong concentration, on means of self-preservation, never returned to their old habits and so cures were effected. Ought not some judge to say to these people, "You have been illegally cured. Go back to your beds and send for your physicians. The law knows no cure by means of thought. Take out your lotions and pills or powders and wait for a proper method of cure."

A physician who was asked the meaning of his failures to cure disease and why his drugs, if really remedies, had failed to cure in so many cases, excused the fact by saying that it was quite evident that the term of life allotted to these particular patients had expired.

The Christian Scientist might cover some of his uncertain claims with that broad mantle, if its use be allowed to the practitioner of so-called medical science.

J. L. H.

This only we understand, that all the good and ill we do is under the dominion of the mind, that a clear conscience states us in an inviolable peace, and that the greatest blessing in nature is that which every honest man may bestow upon himself. The body is but the clog and prisoner of the mind, tossed up and down, and persecuted with punishments, violences and disease; but the mind itself is sacred and eternal, and exempt from the danger of all actual impression.—*Seneca.*

ONENESS OF LIFE.

The very limited sense in which most of us consider the word Life, as including scarcely more than the life of man, with an apology to that which is less and a faint realization of the grandeur of that which is above and beyond our conception, is most unworthy the real meaning of this fruitful word. Oneness of Life means brotherhood. Are we somewhat fearful to attempt full comprehension of the word lest our prestige in the great cycle should be dimmed?

Blot out the human life from the thought for a moment. Begin with the Life of the Infinite—but do not stop there. The Infinite *is* Life—calm, all-pervading, the only Reality that can be thought of, the embodiment of Health, of Energy, of Love, of Power, of Wisdom.

This Life, never-beginning, never-ending, changeless, forever, is the only Life in all the Universe. There is one flesh of beasts, another flesh of birds and another of human beings. But not so with the *life* of these. The humbler creatures yield their life, we say, for the needs of man. But no fraction of Life can ever by any possibility be lost. The faint breath of the little wounded bird grew fainter and fainter and some one said, "The bird has died." That was true, perhaps, of the physical, but not for a moment true, of the spark of the One Life which caused the bird-form to sweep through space and to care for its young. The Life which we called the bird's life has passed from the feathered form—but that Infinite Life of which it was a part has lost not an infinitesimal portion of itself.

The record in the first chapter of Genesis includes "every beast of the earth"; "every fowl of the air"; and "everything that creepeth upon the earth, wherein there is Life."

This brings beast and bird to a higher plane. With us they share that blessing which we account the most valued possession—the blessing of Life.

The Life that is in that strong green oak tree—whence comes it? Year by year, by no power of man, by no visible power, it sends out leaves and branches and perfects its fruit. Is Life of more than one sort? The tree follows the same inner impulse or law as that which governs the action of the bird. It was created by that Power which imparted life to the bird, and to man. What reason-

able conclusion can be made except that the life is one, and that one, the Life of the Infinite. All that which we carelessly call Nature, then, is One Life, One Substance—God-given, hence good, changeless, enduring.

But if we bring the life of bird and tree to the plane of the Infinite and coincident with it, shall we, any longer, fear to include our life with that which we call that of the lower animals? The human life, grander in its opportunities as we find them in this stage of existence, and apparently capable of greater joys and richer development, is still only another manifestation of the Infinite. The bond of brotherhood which includes both bird and tree, is indissolubly linked with man. Development of any form of life helps in the final development of all forms of life.

On a monument in an old English cathedral these words are written and have been read by thoughtful and by careless passersby for many a century:

"Thou art my brother, or my sister,
Say for me a Pater Noster."

Of the living world all about us we may truthfully say, "Thou art my brother or my sister," and the boon of a prayer uttered in stone, by some fearful soul in the dark Middle Ages, is silently going forth all along the line of Universal Brotherhood. Every man that walks the earth has it in his power to bless every living thing that he meets, each day of his life. And the sorrowful truth that he may also cast a shadow, or maim or place in momentary danger, each living thing, is one of the saddest facts of human existence.

A right comprehension of this fuller meaning of Life, broadens man's horizon immeasurably. The generous act in its turn reacts on him, the doer, and sends out a ripple of good which meets the limit of its good-giving power only at that bound where no Life is. Not only have we to reckon on our conduct with each other, as man and man, but on our relation to all living things.

The splendor of the thought reaches its height only when we consider the Source of Life in all its perfection and magnificence. And when even a faint comprehension sometimes crosses one's mental vision of what it means to be at one with the Infinite, it is like a great flash of white and radiant glory ineffable, whose joy no tongue can utter, no pen describe.

H. M. N.

SOUNDS.

For thee, Beloved, 'tis the great orchestra,
Upon which, as it were an instrument, the leader plays,
    Rapt, furious, grand,
Sounding the chords with his soul.

Thou, Great One, lovest the song of the sea
With the moan of its ebb,
And triumphant surge of its flow,
And the sinister ground-swell
    Booming now and again.

My Poet, the birds at the dawn
Weaving their broidery of sound
With the young green of the trees,
And the infinite blue of the sky,
Theirs is the music you love.

The trees sing for you, Dreamer,—
The invincible voice of the oak,
And the crooning sough of the pine,
Are yours, as you lie at your prayers,
    Prone on the Mother-God's breast.

Once lived a man who heard but the roar of the town;
The feet going and coming, coming and going;
    The endless monotonous note
And he, with the blood warm at his heart,
Loved, loved the Fugue of the Street.

But I yearn through the year for the wild,
Sweet music of Autumn nights;
    Multitudinous murmurings;
    Myriad whisperings
Of the millions of lives in the grass;
Tiny, insistent; the cricket's chirp,
Shrilling, thrilling, above it all,—
    Melody elemental and vast.

'Tis then, Brothers, my soul expands,
And knows itself one with you.

A. L. SYKES.

MEDICAL HYPNOTISM.

There is really a good deal of healthy feeling against hypnotism, and it would be still wider-spread, if the truth were known.

A horse that has been down is and must forever be a horse that has been down. Whatever he may seem in strength and grace, there is that spot in his record.

Something the same must be said of a man that has been hypnotised. Whatever may seem the steadiness of his character, the strength of his will—still, he is a man that has been hypnotised. He is a man who, at any rate once was reduced to a condition of negativity; of openness to what might come from without. For a time at any rate, the tie between will and consciousness was ruptured. Is he sure that it can be fully re-established, that it HAS been re-established? Fortunately the very essence of the hypnotic state *is* negativity, and negativity—an often very vaguely-used word—is abnegation of will. And this condition, the essential of hypnotism, is often completely induced without consciousness seeming to a casual observer *or the patient*, to be much or even at all affected.

—"Student," in *New Century.*

NECESSITY OF BELIEVING.

Life is only possible on the principle of believing everything till there is reason to doubt. The truth is, we all live by faith. We can hardly move a finger without unconscious faith in things that cannot be proved to the understanding.—*H. S. Constable.*

CHRIST AND THE CHURCH IN CONTRAST.

Among the results which Christ predicted would happen in the natures of those who followed the life he indicated as the correct one, were these two: Increase in power and increase in wisdom—the former leading to the ability to do all the works he had done, and more; and the latter, a knowledge of all truth. He offered these, as it were, as a reward for the efforts of the life.

It is exactly here that the churches have lapsed from the teachings of Christ. Almost at once they tossed aside these extraordinary promises and predictions, and made substitutes. These substitutes had almost exclusive reference to life after death; whilst it is perfectly obvious that Christ was speaking of development of all this power and wisdom during life on earth.

The Church has thrown men's attention forward into a mighty Beyond, off the concrete Present. It has tacitly taught *unfaith* in Christ's words. Yet he himself regarded faith as a very essential means of growth. It was with him the basis of growth. Well then, instead of this fire or faith in human possibility the Church as taught a faith in human *im*possibility, human essential wickedness.

Christ was trying to teach the power of a sustained mental attitude, the power of faith, the power lying latent in the human will properly self-educated. Now men are finding it out for themselves in other ways, even through Science. Therefore, and so far, the Church is out of touch with modern issues. And she will not get into touch with them by taking up Socialism, or any other such matter; but only by ceasing to be unfaithful, by going back to Christ's teachings on will, faith, and human possibility on earth. She must begin by trying to undo the accumulated and hereditarily ingrained mischief done by more than fifty generations of misteaching. What the world might be now, if she had carried on the *traditions* of Christ's teaching, can hardly be imagined.—*New Century.*

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.—*Ralph Waldo Emerson.*

After the sleep of death we are to gather up our forces again with the incalculable results of this life, a crown of shame or glory upon our heads, and begin again on a new level of progress.
—*Hugh R. Haweis.*

There are still Davids herding sheep, Lincolns splitting rails, and Garfields working towpaths.—*Bishop Warren.*

Let him who can do a thing well step forward and do it.
—*Ferrero.*

Thoughts not expressed in speech are thoughts lost to humanity. Words not confirmed by acts are idle words, and the distance from useless speech to practical falsehood is not far.—*Eliphas Levy.*

All laws derive their force from the law of Nature, and those which do not are accounted as no laws.—*Fortescue.*

We see everything in God, and God in himself.—*Malebranche.*

All but the mind either perishes in time, or vanishes out of time into eternity. Mind alone lives on with time and keeps pace with the march of ages.—*Hartley Coleridge.*

NAMES THAT FIT CONDITIONS.

An English paper lately undertook the collecting of coincidences of names. At Cambridge were two Japanese students, M. Soda and M. Wisgi, their names written side by side. A Mr. Hunter was once asked to occupy a vacant pulpit, of which the regular preacher was Mr. Fox. At Leeds Miss Orange wedded Mr. Peel. A doctor's diary recorded a professional visit from Ann Devil. A note adds that she married a Mr. Angel.

We have a few curious associations of names here in the United States. One William C. Bryant was a tailor on Barclay street, and Tasso was a jeweler on Centre street, New York. James Thomson kept a boarding house, and Robert Burns had a "gin mill." John Quincy Adams appeared in a variety of characters which were entirely foreign to the taste of the former President. George Washington was arrested in one of our cities some years ago for disorderly conduct. He also told lies.

Abraham Lincoln is a sober farmer in Pennsylvania, and near enough in personal resemblance to be accounted a kinsman. Pullin is a dentist in Newark. Shoemaker is a vender of foot wear in a modest shop. A. W.

A NOVEL CLOTHES LINE.

UNFASHIONABLE GARMENTS.

"Now boys," said the schoolmaster during an examination in geography, "what is the axis of the earth?"

Johnny raised his hand promptly, and was requested to describe it.

"The axis of the earth," said Johnny, proudly, "is an imaginary line which passes from one pole to the other, and on which the earth revolves."

"Very good," exclaimed the teacher. "Now, could you hang clothes on that line, Johnny?"

"Yes, sir," was the reply.

"Indeed," exclaimed the teacher, disappointed; "and what sort of clothes?"

"Imaginary clothes, sir."—*Harper's Weekly.*

The self-made man gets his degree from the University of *Experience.*

Human acts leave their traces upon the countenance. They modify the gait and the bearing. They change the accent of the voice. Hence every one carries with him the history of his life; legible to those who know how to read it. The future is also the consequence of the past, and unexpected conditions hardly ever change the results naturally to be expected.—*Eliphas Levy.*

We never see the target which a man aims at in life; we only see the target that he hits.—*Jordan.*

The essence of all fine breeding is the art of conciliation. A man who possesses every other title to our respect except that of courtesy is in danger of forfeiting them all. A rude manner renders its owner always liable to affront. He is never without dignity who avoids wounding the dignity of others.—*Bulwer-Lytton.*

I don't like to talk much with people who always agree with me. It is amusing to coquette with an echo for a little while, but one soon tires of it.—*Carlyle.*

We get out of life just what we put into it; the world has for us just what we have for it.—*N. Y. World.*

A man's mind is sometimes wont to tell him more than seven watchmen that sit above in a high tower.—*Jesus, Son of Sirach. Apocryphal.*

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical.

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BOOK REVIEWS.

FOODS THAT ARE DRUGGED. By Dr. Leon Elbert Landone. Paper, 82 pp., 50 cents. Published by the Author, 806 Fine Arts Bldg., Chicago.

In the present conditions of the adulteration of the foods supplied the people of this country there is much need of books of this kind which give valuable information pertaining to the subject so vital to every citizen. The author says: "This booklet is written to inform the people of the condition of the food and food preparations which they daily use." And his statements are "based upon the facts presented in the various reports of state chemists and food commissioners," in the "bulletin reports of the Department of Agriculture of the U. S. Government," and analyses by prominent physicians, and writers on these subjects.

That such a condition as shown by Dr. Landone could exist in a civilized country, is simply appalling, and it is the duty of everyone to protest, at least, and so far as he is able take the matter up and do what he can toward bringing about a safer state of affairs. As it is, life is threatened continually. Dr. Landone quotes: "If the people could realize what cold storage is doing in the way of throwing stale meats, eggs, fruits, oysters, fish, etc., on the market, and which find their way to the table of the consumer, often after being treated to washes and preservatives of one kind and another, they would revolt and rise up against the outrageous practices. From testimony brought out in Common Pleas Court in a case just closed, the people of Pittsburg eat fish and other sea foods which have been in cold storage four years. Witnesses testified that fish that have been in storage from nine to fifty-one months are often served to patrons of restaurants and hotels."

ENIGMAS OF PSYCHICAL RESEARCH. By James H. Hyslop, Ph.D., LL.D. Cloth, 427 pp., $1.50 net.

In this book which may be considered as a supplement to the one on *Science and a Future Life*, the Author explores the field of the supernormal. He discusses Crystal Gazing, Coincidental Dreams, Clairvoyance and Premonitions. Prof. Hyslop says in his Preface: "The nature of the present work must not be misunderstood. I have not quoted the various experiences in the work for purposes of scientific *proof* of a trancendental world, and much less as evidence of what such a world is, if the facts should prove it, but as evidence of something which needs further investigation. Taken collectively

the facts have an impressive character for some general conclusion, but those who understand psychology will want to reserve their judgment for something more than a probable supernormal. Speculations ignoring normal experience must still wait awhile, and perhaps ought always to be discouraged on the part of any but the most expert."

The book will further stimulate interest in Psychical Research, and those in sympathy will find it of great interest.

FLOWERS OF SONG FROM MANY LANDS. BEING SHORT POEMS AND DETACHED VERSES GATHERED FROM VARIOUS LANGUAGES AND RENDERED INTO ENGLISH. By Frederic Rowland Marvin. Boards, 137 pp. Pafraets Book Company, Troy, N. Y.

This book is a curious and interesting collection of characteristic specimens of verse of widely diversified nationality. It is well bound and printed in large type.

THE LIVING UNIVERSE. By Henry Wood. Paper, 23 pp., single copy 10 cents; 12 for $1.00. Lee & Shepard, Boston, Mass.

The booklet is "a synthetic generalization of the significance of recent scientific discoveries regarding the Ether, Matter, Evolution and the Oneness of Life." The Author makes no claim to any original scientific investigations in physics. His endeavor is "to trace and interpret the logical significance of recent tendencies and discoveries" announced by eminent exponents. A very interesting essay.

THE PHILOSOPHY OF THE LIVING FIRE. By Dr. R. Swinburne Clymer. Cloth, 173 pp. The Philosophical Publishing Co., Allentown, Pa.

The book deals with the "Higher Science," "Occultism," "Mysticism" and the "True Initiation." The Ancient Mysteries and the Fire Philosophy are the main topics. Dr. Clymer in his Introduction says: "As will be proved in the work now before the reader, the underlying principles in all *true* religions or sects, is the Philosophy of Fire. No matter what the system may be, it is always the same. The very foundation of the Secret Doctrine and the Ancient Doctrine is the Philosophy of Fire.—*Love.*"

The student of occultism will find the book full of interesting facts.

POVERTY'S FACTORY OR THE CURSE, CAUSE AND CURE OF ABNORMAL WEALTH. By Stanley L. Krebs, M.A. Cloth, 177 pp. Arena Publishing Co.

A book treating of the present extreme economic conditions and their resultant evils.

LIFE IN TWO WORLDS. By Rev. Albert A. Lathbury. Cloth, 337 pp., $1.25. The Baker & Taylor Co., 33-37 Union Square, N., New York.

The book treats of life here and hereafter, the Author believing that knowledge of the future state of being has not been sought diligently enough. His ideas are suggestive.

LIFE'S PROGRESSION: RESEARCH IN METAPHYSICS By Edward C. Randall. Cloth, 200 pp. The Henry B. Brown Co., Buffalo, N. Y.

The Author believes that the world has taken hardly a step that leads to a knowledge of man's ultimate end, and this book is written to help solve the problem. He seeks to give information of the character and condition of the soul-life among the spheres of progression.

THE COMPANIONSHIP OF BOOKS AND OTHER PAPERS. By Frederic Rowland Marvin. Cloth, 320 pp. G. P. Putnam's Sons, New York and London.

This latest volume of Dr. Marvin's consists of a number of agreeable and informing essays on varied subjects. It is full of reminiscences of interesting people which makes it delightful reading.

PUBLICATIONS RECEIVED.

WHAT WOULD ONE HAVE. A WOMAN'S CONFESSIONS. Cloth, 260 pp., $1.00 net. James H. West Co., Boston, Mass.

TWIN DEMONS. By Stanley L. Krebs, A.M. Cloth, 128 pp. James H. Shaw, Bloomington, Ill.

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THE CREATION A GENESIS.

BY ALEXANDER WILDER, M.D., F.A.S.

For every atom is a living thought
Dropped from the meditation of a God.

In the dialogue entitled the *Timæos* Plato submits a history of the Creation from its inception to the various unfoldings. By courtesy, or from diffidence, or perhaps some apprehension of possible danger, he represents the account as having been given by the Pythagorean teacher after whom it is named. There was, however, no material difference of belief upon the subject.

The discourse begins necessarily with the recognition of the Supreme Cause. This is presented with a twofold aspect,* namely: The one is Absolute, ever-being, but in no way coming into objective existence, and comprehended only by mental perception; while the other is apprehended by empirical knowing and the lower perceptive faculties, as manifest unceasingly in producing and dissolving, but never as absolute Being.

Whatever exists derives existence necessarily from a cause, as without a cause nothing can exist. The demiurgus or fashioner of anything whatever, always taking heed of that which subsists permanently, and making it his pattern, is very certain to fabricate something of similar form and character.

Pythagoras accordingly gave the name of *cosmos* to the universe as being such a perfect and orderly arrangement. In the *Timæos* it is designated the All, and the sky or heaven, and is described as including the earth, the sun and moon, planets and fixed stars. Xenophanes held that it was without beginning, and therefore eternal and incorruptible, but Plato declares that as it has a body and is

*The monad and dyad of Pythagoras.

perceptible to the physical senses, it is subject to empirical knowing and therefore has its existence from a superior cause.

Hence it is impossible to find out the Maker and Father of this universe, and the work, and when found to tell every one. As the universe is the most perfect and beautiful of existing things, it was evidently formed after the model that was eternal, and thus its creator is the best of causes. Being framed according to the best principles it will always continue the same. The Creator being good there is nothing of ill will in his work. It was his will and purpose that so far as possible everything should resemble himself. He took everything visible and in excessive disorder and brought it into a state of order. As of things perceptible to the senses nothing is better or more beautiful than that which is endowed with a soul, so also without a soul it is not possible to attain to mentality. Accordingly he established mind in soul and soul in a body, and thus constructed the universe, so that it was a work the best and most beautiful. It is proper and correct therefore to call the cosmos an animate being, endowed with a soul and mind.

The body of the universe is described as being formed of the four elements, fire, water, air and earth. Its several parts cohere firmly together and are indissoluble. Hence it is exempt from old age and disease. As it is a living being which was destined to comprehend all other animate things within itself, he gave it a spherical figure, as most resembling himself. There being no need of the external senses, they were not bestowed. No organism is required for the receiving of food and the elimination of waste material; but the universe has been enabled to supply itself with nutriment through its own decay, and to accomplish for itself from its own resources everything necessary for its sustenance. Its movements being only in circles, it was created without hands or feet. Thus it was formed a body complete and perfect, and made up of many perfect constituents. The soul he placed at the center, extending it through the entire universe, and surrounded this with the body outside. He also established one single, solitary sky, a circle revolving in a circle, sustaining itself through its inherent energy without contributions from without, but affluent for itself. Thus he brought forth this universe a blessed divinity.

The philosopher declares, however, that the Deity did not create

the soul later and younger than the body, for he would not that the older should be ruled by the younger; but we are in the habit of speaking in this way as being largely influenced by chance. He established the soul by origin and excellence, prior and older than the body, as its ruler and mistress. In its creation he took of the essence which is indivisible and unchangeable and also of that which is divisible and pertains to bodies, and made of their intermixture a third substance of intermediate character. Then joining the three together into one idea he again divided them into parts, of which he constituted the planetary divinities, the sun and moon and five others.

Next he formed the corporeal universe, joining mind and body center to center. The soul, permeating every atom from the center to the circumference and at the same time enveloping it on the outside, established an unceasing and intelligent career through all time. The body of the universe is visible, but the soul is invisible, and participates in the reasoning faculty and established order of things, and has been constituted the best of generated things by him the best of eternal intelligences.

The Creator in his delight resolved to make his creature even more like the divine pattern. The universe, the image of the eternal gods, lives and moves as belonging in their category; and he now determined to make it even more like them. Hence he devised *Time*, as a moving likeness of the ever-being, and established it in the order of number. He made the peculiar distinction of days and nights, months and years, conferring on them, however, no existence except such as they have with the universe ituself, so that they would perish with it, if such an event were to happen. The sun, moon and five other planets enable the distinguishing of the enumerations incident to time.

Up to this period the universe did not comprise the several animate races. These were devised in four categories: (1) the minor gods; (2) the winged tribes; (3) the races that dwell in the water; (4) those having feet and walking on the ground. The first of these, the gods of the celestial luminaries, he formed from fire and made their bodies circular. He also established for them two revolutions, the daily one on the axis, and the annual. The other divinities are not described in a philosophic manner.

In this manner is described the origin of human beings. "Into the same cup in which the Creator by mingling had tempered the soul of the universe he poured what was left of the mixture. It was, however, no longer pure as before but diluted two or three degrees." When he had framed the universe he distributed souls equalling the stars in number, apportioning a soul to each star. He showed to them the nature of the universe and the laws of fate. Their first genesis would be the same with them all, and after having been placed in the organisms adapted to each, there would come forth the race the most religious of living beings. As the human nature was in two sexes, the superior would be the one which would henceforth be called Man. After setting forth the diversified passions incident to human beings, he further explained that each soul, after living uprightly, would return to its peculiar star, and pass there a blessed and agreeable period. But if there was failure in respect to a good life, the individual, in the next nativity would be changed into the nature of a woman, and if even then the soul did not amend it would sink into the nature of a brute corresponding to the quality of the debasement. It will continue in that condition till it shall by reason overcome the disorderly and irrational tendency. It will then return to the first and best ideal state of mind.

Having planted the souls in different regions, some on the earth, some in the moon, and others in different organisms of the region of Time, the Creator delivered to the younger gods the charge of constructing mortal bodies, and providing everything additional which might be required for the human soul. He also committed into their hands authority over the moral nature to guide and protect from evils.

Having duly arranged all these matters he remained in himself as is his peculiar manner. His children obeying him took the immortal principle of a mortal being, and borrowed from the cosmos portions of fire and earth, water and air, to be given back after a period. These they fastened firmly together by nails that were invisible from an infinite smallness, and fashioned from them each particular body. Thus the immortal soul was placed in a body that is subject to renewal and decay. This body was endowed with sensations and the various affections by which it is agitated and disturbed, till with maturity attains also the conditions of a rational being.

It was in imitation of the spherical shape of the universe, the philosopher explains, that the two circulations of the soul were placed in a spheroid body, the head, which possesses the characteristics of a deity, ruling everything in us. To it the body is given as its servant and vehicle of motion from place to place. Accordingly the body has been endued with length and furnished with arms and legs to enable it to perform its various offices. The fore parts being the more honorable and fitter for ruling, it was provided that voluntary movements should be chiefly in a forward direction. For analogous reasons the face was placed in front, and organs were given to it to express all the energies of the soul. The first of these were the eyes, which are described as consisting of fire, not intense enough to burn, but giving a gentle light. When light from outside falls upon them they are affected through the similitude of its nature, and the motion which is produced diffusing itself through the body even to the soul causes that sensation of sight. This sense is the source of the greatest benefit; compared to it the other senses are of less importance. It enables us to survey the whole field of knowledge. In these matters it is greatly aided by the faculty of hearing, by which we are able to appreciate sounds and properly appreciate harmonies.

Having given this exposition of the creation in its aspect as a product of Mind, the philosopher breaks off from that discussion to take up the obverse view. "For," he explains, "the creation or outbirth of the cosmos was the result from the alliance of Necessity with Mind." As in this discourse he had made use of a twofold form of speech, treating of it as a pattern or eternal idea which only the mind can apprehend, and a semblance or imitation of it which has been produced in objective form in the region of sense. He now changes his mode of description and presents a third quality, matter.

Plato never makes use of the Greek term by which this is expressed, but describes it as the special receptacle and nurse of the whole creation, and as "an invisible and unshapen ideal securing everything." He changes the factors and goes into detail, making use of theories and hypotheses which are not in harmony with later discovery and speculation. He follows Empedokles in supposing the primal constituents to be fire, air, earth and water, which are mingled together chaotically till the creative energy separates and

arranges them. The minute particles of matter are explained to be triangles so infinitely small as to be invisible to the sight. From these the various forms were produced by combining them. In this way the philosopher, as Emerson remarks, "throws mathematical dust." It pertains to the science of geometry, to which Plato was so devoted as to declare that the Creator himself was a geometer.

Returning to the human constitution, he again recalls his statement that the younger divinities received from the Creator the immortal principle of the soul, and fashioned the mortal body as its vehicle. They also formed within the body a separate mortal kind of soul possessed of the various powerful and urgent emotions. First of these was pleasure, the allurement to wrong-doing; then the pains inciting to flight from whatever is good; then rashness and fear, two counsellors void of judgment; passions hard to be appeased and hope easily led astray by unreasoning sense and all-daring love. Dreading to contaminate the divine quality, which is in no respect the product of the lower sphere of Necessity, they constructed a different abode for the mortal part of the soul, and placed the neck as an isthmus and boundary between the two. Thus the immortal soul is enthroned in the head, and the mortal constituents are assigned to the breasts and trunk. A part of these are naturally superior and another part inferior; and accordingly they made two divisions of the trunk, placing the diaphragm between. That part of the soul which participates of courage and forcefulness, and which is ambitious, they gave an abode nearer to the head, between the heart and neck, in order that it may act in concert with the reasoning faculty in holding fast the multitude of eager longings when they are not willing to comply with the mandate and pleading from the citadel.

As the heart is the beginning of the blood-vessels, which extend through the body, they established it in the guard-house in the thoracic cavity in order that in case of any outbreak of passion it may transmit by way of these narrow channels the appeals and warnings of the reasoning faculty, thus bringing the body to obedience, and enabling the best that is in us to take the lead in everything. The lungs are described as being placed like a soft cushion around the heart, and serving as a protection to it as well as to enable respiration.

That part of the soul which craves foods and drinks and whatever is needed for sustenance, was placed between the heart and navel, thus making the place a sort of manger. The liver was also placed in this region of the body in order to modify the irregular activity of this part, thus enabling the soul to enjoy suitable repose at night, together with the power of divining during sleep to make up for being destitute of a reasoning faculty and sagacity.

It was a direction of the Creator to make the mortal race as superior as possible. The faculty of divination was given to it as a supplement to the human mania or rapture, and hence it is manifest only when the mortal powers are fettered by sleep, or overcome through disease or the enthusiastic frenzy. But an intelligent person may understand both the things uttered or recalled to recollection, when asleep or awake, which are of the nature of divination or of divine inspiration, and may explain rationally the visions which he contemplates, whether they signify what is future or past, evil or good. It is not the office of the individual who is thus affected, to understand or interpret while in this condition, what is beheld or uttered by himself. Hence the order of prophets or interpreters is employed; but they are not diviners.

The spleen aids the liver in the task of removing impurities. The belly, with its numerous convolutions of intestines, serves as a receptacle for the food, preventing it from passing so quickly from the body as to require rapid supplies anew, and thus by insatiable appetite rendering the whole human race opposed to philosophy and the Muses, and not obedient to the divinest of the influences within.

The framework of the body, the philosopher describes as having its source from the "marrow." By this designation he means the cerebro-spinal nervous system, the brain and spinal cord. "The bonds of life which fasten the soul to the body," he affirms, "are found in this substance, and it constitutes the radical germ of the mortal race." He further explains that the Deity formed it from the primal triangular particles, and implanted in it the rudiments of human souls, establishing the innumerable forms and figures which the souls were to have. That portion of the nervous substance which contains the divine principle, the encephalon or brain, was fashioned in globular form, and the remaining portion in which

the mortal part of the soul is domiciled, was extended in both round and oblong shapes. Giving this nerve-material a covering of bone, he developed from it the whole body.

The skull was shaped as a sphere in order to surround the brain, and the vertebral column was extended from it along the whole trunk. Then came the bones of the other parts. The muscles and flesh were designed in order to make the body flexible, and to protect against the extremes of weather, and injuries from falling. The bones which have marrow and are most endowed with soul have little flesh, but the others have abundance.

If the head had abounded with tendons and flesh, the term of human life would have been much longer; but the divine creators considered it preferable that there should be a better quality of life, even though for a shorter term. The brain accordingly is covered only by a thin bone, and so while it is gifted with a superior endowment of mind, it is weaker physically than the rest of the body.

There are also the mouth, teeth, tongue and lips, performing a twofold office of admitting food for the nourishing of the body, and permitting the utterance of words. The scalp which extends over the top of the head, serves many purposes. The hair upon it gives shade and protection from heat and cold. There is also a hard membrane about the fingers, consisting of a mixture of skin, tendon and bone. The creators foresaw that from men there would be produced women and the various tribes of animals, and as it would be required, they placed skin and hair upon the animals and established the growing of the nails at the extremities.

The means of sustenance for the new race were provided by the creating of trees and plants for their supply. These have been made suitable for the purpose by cultivation. Both Plato and Empedokles believed plants to be living beings animated by a soul, and as masculine and feminine. Being engendered by an intermingling of nature akin to the human, it was considered necessary to regard them as having the mortal soul, but not the power of forming opinion, or of reasoning, and without the superior mind. They differ from animals by being rooted in one place.

Besides the provision for sustenance the functions of circulation and respiration demand attention. The blood-vessels constitute a network extending through every part of the body, irrigating it

with a perennial stream. The lungs were also constituted for respiration. Intimately connected with this function is the maintenance of the vital warmth, so absolutely necessary to the performing of the several bodily functions, and even to existence itself. Plato lays stress upon the color of red, explaining its nature as consisting of fire or caloric interblended with earthy substances. Hence the blood is red, because of containing the nourishing principle of the entire body.

Alimentation and nutrition are common to every living thing. Our own bodies are all the while melting away, and the material going back to where it was borrowed. At the same time the blood, flowing through us in imitation of the revolutions of the universe, replenishes the voids which have been created. When these supplies are exceeded by the wasting there is decay, but when they are more abundant there are growth and expanding. The agency which induces these motions and changes are ascribed by the philosopher to a common force analagous to what is possessed by amber and the lodestone.

In earlier periods of life the triangular particles of the body are new, as being formed from fresh timber, and the frame is delicate. By the assimilating of new particles it grows. But when in course of time the inherent energy of the particles is relaxed, the ability to assimilate food is lessened, and there comes apace the condition of advanced age. Eventually the bonds about the nervous system which hold fast the soul, are unloosed, and it is set free. The soul which is thus liberated after the course of nature, flies away delighted. Indeed, everything which is not contrary to nature, is sweet. So it is with death. When it occurs with diseases or bodily injuries, it is painful and compulsory; but when it comes with old age, or according to nature, it is the easiest of all, and comes with pleasure rather than with pain.

In regard to diseases Plato explicitly imputes them to the condition of the blood. He explains that the flesh and tissues dissolve, and that effete substances pass into the veins, thus working mischief to the blood itself. It thus becomes hostile to the constitution of the body. The dark part takes on an acid condition, bile is formed, and likewise acid and white phlegm. The blood not being replenished in the order of nature, but chiefly from these substances con-

trary to nature, a general disorder results. He discriminates between the several modes in which this is manifested, describing some as suppurative and capable of recovery, but others as liable to become gangrenous, and so being more dangerous. The variety of such complaints is innumerable. When the bone is affected the ailments become more severe; but when the marrow or nerve-structure is the seat of trouble the whole nature of the body goes wrong, and complaints the most unmanageable and fatal are liable.

A third form of disorders result by gas in the body, by phlegm resulting from inflammation, and by bile. When the passages to the lungs are obstructed by mucus, the breath finding no proper egress in a single direction, there is a general disturbance, and painful disease with copious sweating. In aggravated cases tetanus or opisthotonos is induced. If the mucus or "white phlegm" can be mitigated by breathing the result is less serious, but various kinds of eruptions may occur. If the head is affected and the patient is attacked while awake, epilepsy is a result. An acid and salt mucus induces catarrhal disorders, for which there are many names.

In his explanation of inflammations, Plato seems to recognize the sympathetic or ganglionic nervous system formerly so little noticed. He sets down the bile as the morbific agent, which produces many inflammatory disorders. When it mingles with the blood he remarks that it disturbs the action of those fibers, or nerves, which are distributed into the blood to vivify it, giving it proper thinness and density. These fibers preserve the blood in wholesome condition by an innate principle of nature. The bile, which consists of old blood changed into it by the dissolving of the flesh, becomes condensed by this influence, and then are produced chills and trembling internally. If the inflammatory character is sufficiently intense to overcome the life-imparting influence of the fibers of the ganglial system, it will also affect the cerebro-spinal system, break the bonds which bind the soul, and set it completely free from the body. But in milder conditions the bile is mastered by the physical energies and expelled, or is forced into the intestines to be driven out as effete material. In these procedures it will often cause diarrhœas, dysenteries, and other forms of bowel complaint. But when the body chances to be overheated there may be continued fever. When the atmosphere is the cause of this, the fever is quotidian,

prevailing every day; if it be water, the fever is tertian, intermitting alternate days; but if it is earth, the fever is quartan, and very hard to treat successfully.

The philosopher also mentions disease of the soul, having its origin in the manner of life. Unreason is instanced as being such disease. Of this he indicates two forms: mad passion and unteachableness. Any emotion that induces either of these must be considered as itself disease. Inordinate pleasures and pains may accordingly be set down as formidable maladies in the soul. A person is an example who is overjoyous, or on the contrary, borne down by pain and suffering, and endeavoring to keep hold of the one and to escape the other. He can neither see nor hear anything aright, and is hardly capable of exercising the reasoning faculty. A person in whom the seed of life about the nervous system is in abundance is like a tree overladen with fruit. He will suffer many severe pains and have many pleasures in his desires and the incident results. He is tormented for most of his life by the greatest pleasures and pains of mind, and the soul being disordered and irrational through the body, he is commonly looked upon not as diseased but as wilfully bad.

In truth, however, excess in sexual delights frequently becomes a disease of the soul. Indeed, it may be asserted almost positively that all cases of immoderateness or matters of reproach in any kind of pleasure whatever are not rightly blamed as being actions intentionally bad. For no one is bad on purpose, but the bad person becomes bad through habit of the body and an ill or neglected training in early life. These, the philosopher insists, are the real sources of much of the wrong-doing and depravity. Ill conditions of the body act on the psychic nature, and the unhealthy secretions produce in this way an infinite variety of disease. The vicious morals of cities, and discourse, both public and private, contribute to the same trouble; and no branches of learning are taught in early life which might serve as remedies for such mighty ills. This state of things is to be ascribed to the planters rather than to those in whom the evil is implanted, and to the instructors rather than to those whom they have instructed.

In regard to the care of the body and understanding, Plato remarks that it is far more fitting and right to take account of good

things than of what are bad. Everything that is good is beautiful and becoming, and that which is beautiful is never unsymmetric.

There are by nature two forms of desire with human beings, one of food for the body, and the other of intelligence for the sake of that which is most divine in us. When the body is dominant over the soul it makes the rational part of the soul deaf, slow to learn, and forgetful; and thus it produces ignorance, which is the worst disease. Yet when the moral nature is more powerful than the body it brings the whole interior constitution into disorder; and when it is impetuous in the pursuit of learning and investigation it causes the body to waste away; and when through the love of dispute it employs itself with doctrines and conflicts in discourse, it inflames the body and relaxes the tissues, causing rheums and catarrhs which mislead physicians, inducing them to attribute the complaints to contradictory causes.

The remedy is for neither body nor soul to act without the reciprocal co-operation of the other, thus bringing about an equilibrium. He who devotes himself to knowledge and literature should also engage in gymnastic exercises, and he who is careful of his body should also train his soul in the discipline of music and philosophy, if he would be symmetric in body and soul, and so beautiful and good.

The philosopher draws a line almost prohibitory against cathartic medicines. Diseases, unless they are extremely dangerous, he declares, should never be irritated by medicines. Every form of malady has, like an animal, an allotted term of existence. Hence, if a disease is destroyed before the time, a worse malady is likely to take the place of the lighter one, and many such from out of the few. On this account, he insists, we ought, so far as we have leisure and opportunity, to manage all sicknesses by diet and regimen, and avoid the risk of arousing a worse disorder by the administering of medicines.

In short, as has been set forth, there are three forms of the soul distributed in a threefold manner in the body, each with its peculiar activities. When any of these chances to be torpid, and does not properly perform its peculiar functions, it becomes debilitated. We ought therefore to require each of them to maintain its own activities to an extent equivalent with the others.

In regard to the divine guardian, Plato is very definite. "In respect to the supreme or divine part of the soul that is close to us, we must understand this, namely: The Deity gave to every one a dæmon or guardian divinity; and we positively declare that it has its abode in the summit of the body; and that as we are not an earthly planting, but a heavenly, its office is to take us from the earth to the kindred in heaven. For we, asserting things that are most true, affirm positively that the Deity, making our head and root dependent from that source from which the soul had its first origin, directs the whole body aright."

ALEXANDER WILDER, M.D.

THOUGHT-TRANSFERENCE AND ITS RELATION TO MENTAL HEALING.*

BY LEANDER EDMUND WHIPPLE.

All systems of healing by means of the use of the mind depend upon a transference of thought as the necessary means of communication between the minds concerned in the transaction. If no such action were possible as a lawful operation of the mind, then mental healing could have no foundation as a curative process. The reader will probably recognize that if one thought can be transferred to another mind, then all thoughts are capable of such transfer under the natural operation of the same law. Therefore, if the fact of transfer can be satisfactorily demonstrated for any kind of thought, we may readily see that a thought possessing healing power can be transmitted from one mind to another. When such a thought is received and accepted by the other mind it must become a true healing potion.

This we claim is a legitimate act of mental healing. Thought-transference is its instrument for action. If we refuse to recognize either thought-transference or mental healing we must refuse the other also, for they stand or fall together. That which can be proved does not readily yield to skepticism.

The way of the world in general has been to decry thought-transference as a delusion of cranks; but so much has already been proved that many thoughtful people have accepted the general statement and are now investigating it in detail. Every careful test that is made proves the existence of a definite law of mental action and shows that, as with electricity, it has always been in existence. It is continually in operation, at least subconsciously, among all people.

Recent observations reported in the newspapers have shown the existence of thought-transference to be common among animals, both wild and tame, and some scientific experimenters assert that it is prevalent among fishes, at any rate, of the larger type, and among insects. It may yet be proved to be universal. Why not, if true at all?

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In the light of facts of this sort, how shall we view our own boasted skepticism of the past? Shall we still stand by the rusty guns of our forefathers who were helpless themselves as regards the conscious transmitting of a thought without either a tongue or a pen, or shall we adopt the new and progressive armament of modern experiment and march abreast of the mental discoveries of the age?

Freedom of choice is universal among men and we may think whatever we may choose to believe, but in the event of non-recognition of existing law, progress will not wait for us. Even though the whole world ignore it, the law moves continuously along its even course, always content to be recognized by each individual when *he* is ready. Doubtless this is as it should be, for knowledge that is thrust upon one never sinks deeply into the understanding, and that which comes without search or effort we prize but little and soon discard. This may account for the fact that people in general accept so little on faith. Unless the individual possess the desire to see and to understand, the eye of the mind soon becomes atrophied.

By repeated demonstration thought-transference has been proved to be a fact resting upon a definite law of interaction and communication between the minds of men and animals. The evidences are many and clear that it extends also to all living creatures. Indeed, it would seem that as a law it must so operate whether we can yet recognize the fact or not. When the nature of the law involved in the operation is observed it is difficult to see how its action can be withheld from anything that lives. The difference in degree appears to be the main distinction. The direct influence of the mind of man upon some animals is very apparent. Suitable investigation may yet show it to be universal.

The laws of action involved in thought-transference are neither mysterious nor abstruse. They are so plain and definite in operation that but little direct attention is required to enable any thoughtful person to test and examine its principle. When the investigator does this he comes into possession of a new accomplishment, and thereafter wonders never cease with him.

It is as natural for thought to transfer or be transmitted to other minds and be received by them, as it is for sound vibrations to extend and be heard; and to the mind that understands its principle it is as easy an accomplishment to receive a thought as to see objects in the

light. It is not quite so familiar an experience; that is the only difference. These all are lawful operations, each on its own plane of action. The mechanical action of thought-transference is precisely the same as that of the seeing of objects by the use of the physical eye, except that it is psychic instead of sensuous, and it is vastly more powerful in operation for that reason. Each thought possesses a form of its own outlined in mental action; and, if the thought be true, it is outlined in spiritual activity. In any event its outline is not material. The form, however, is not less distinct for that reason.

While the mind evolves an idea in its understanding, its thought about the idea takes form and becomes a "thing" in the thought-realm; this thing is a mental object. These things possess substance of a psychic order, and, if the thought be fundamentally true and real, the substance is spiritual both in character and in element. These psychic objects are even more real than the sensuous objects appear to be. On the plane of psychic action all minds are practically mirrors to each other, and the form of the mental object or thought-thing reflects in the understanding of the mind of whomsoever may turn toward it receptively, or, as it is often expressed, in "reflective" attitude.

The degree of clearness of this image is largely determined by the intensity of the thought expressed in the act of its transference, whether intentional or not. The state of clearness of the activity displayed by the operative functions of the mind that receives the message, will also affect the result. This clearness will chiefly be determined by the state or degree of quietude indulged during the thinking. It is important, however, that the original thinker should form his thought clearly and define the mental object thoroughly in correct thinking. This is essential to effective thought-transference. Whatever he thinks and however he thinks it, the transferred image, as presented to the mind of the recipient, will show an accurate reproduction of his own thought-action as he executes it. The failures in experimental demonstration rest principally on this fact.

Quality, character, power and intensity transfer and are included in the image of communicated thought as readily as form or shape. These and kindred features of mental action are legitimate objects of thought-transference.

Understanding these facts, we may recognize that a thought

designed for a healing purpose may possess genuine healing power in the character of its image, because the *character* of the thought is readily transmitted to the recipient. A *full* realization of the activities of health, results in a *clearly formed* thought-picture of health and wholeness. It includes in its nature and substance the qualities and essence of strength, vigor, vitality and force, and it will transfer as such to any mind that is open to its healing influence. Such action may be generated at will by any individual familiar with that kind of thinking, and it can be intentionally transferred to whomsoever may need it.

These are the simplest facts of thought-transference and its relation to health. They are capable of innumerable modes of application in life and they always possess power as a healing agency. Think the ideas of health and the thought will expand in healthy action. In this there is health for all concerned.

In testing the theory of thought-transference in order to obtain direct proofs of its existence and its possibilities, the first point to be considered is the fact of mental imagery, for that is the operative action through which results must be obtained. Decide what thought you wish to communicate and to whom it shall be transmitted. Mentally see your conferee face to face with you and silently speak his name in thought. Now think the thought that you wish to pass to him, as though you were looking at the thing or object to which it relates, mentally seeing, meanwhile, the full picture of it in your own mind. Relate your thought to the fundamental nature of the idea involved, not to selfish or personal wishes, and see its *actual reality.*

Think the details of the object or of the idea definitely, clearly, concisely and completely, for *as you see it* so he will receive it. Seeing it clearly yourself in your mind's eye (as perhaps you would express it) and at the same time thinking of your conferee or mentally speaking his name will present the "idea" to him and call his attention to it simultaneously. Then the thought will transfer to his mind with all the vividness or intensity which you have given it. The action being *real,* he will soon begin to think the same idea and will see its details more or less distinctly according to the clearness of your own mental picturing of them and his own receptivity to thought-reflection. Actual *realization* on your own part of the

pure qualities of your idea will be your most powerful influence.

If either party is at first slow in the action, experience will bring improvement. Experience, however, is not essential to either the ability or its successful operation. Thoughts actually transfer in this way between all persons and under all kinds of experience. People do not commonly think of such affairs as real experiences, so they usually are not recognized or are passed as mere coincidences and of no actual value.

Any person who thinks his idea concisely, completely and energetically, is a good sender of thought whether he knows it or not and even whether he will or no. His wish against it can have no negative effect upon the law, and opinion when wrongly based is devoid of real power. The law cannot be permanently avoided, neither can any one successfully interfere with its workings. Also, any individual who holds his mentality in a state of quietude, remaining calm in his own thinking processes and willng to receive information, is a good recipient. Careful training through experience will cause him to become sensitive to outside influences and he may soon develop expertness as a recipient. The "inspired" of all times have belonged to this class.

It is best to go carefully, however, on this experimental ground. We should not be open and receptive to every influence of the mental highway. Psychic sensitiveness should never be developed beyond its normal state of action, except hand in hand with a clear intelligence and a strong will. These will enable the recipient to correctly judge the nature and purpose of the thought-influence received and to set it aside successfully or resist its impulses if not right or desirable. Unless this condition be maintained a selfish influence sent by a wrongly-disposed personal mind may become hypnotic. Here it becomes a matter of a masterful will *to do right* and a corresponding determination to protect one's own interests. This must be adhered to under all circumstances.

But a fine discrimination is necessary in this judgment. The real rights of the individual seldom include the objects of desire. Personal wishes are not necessarily "rights." The rights of others also must be considered. The moral decision must include all concerned. To invade the psychic realm without the protecting influence of a moral sense of right and justice is to place oneself in the mental

trench of hypnotic suggestion. And here each one will get his full deserts. The complete downfall of the intentional wrongdoer is certain in the course of time. According to the deed of the thought will be the receipts in psychic influence. In conscious thinking always send out the *quality* of mental action that you would receive from others. The Law is munificent in its returns.

The degree of power of a thought, as regards its eventual action, is determined by its proportion of right and the predominance of goodness in its intent. The better its purpose the more powerful and lasting will be its influence. This should be remembered. Selfish thought based upon personal wishes may for a time seem to have much power, but it sows its own seeds. Many a promising mind has been choked and tortured by the weeds and brambles. Beware! The law is good, but it is also just; else assertions of its goodness were a farce. The reflection of a thought is a REPRODUCTION OF ITS ORIGINAL. You have the warning. Be wise!

Knowledge of the actual operations of the mind as expressed through the mental image of a thought, lends great conscious power to the thinker. It is also a holy acquirement freighted with responsibilities. In its right exercise for purposes of real advancement of one's own position and interests there is untold satisfaction, and in its unselfish use for the real good of others who require assistance there is indescribable joy. Abundant opportunity exists for its exercise in these ways to the full employment of all one's time. There are innumerable good ideas to think, and the world has need of all of their natural activity. The real satisfaction that follows such thinking recompenses one for every sacrifice.

By the very nature of the true law of thought-action we cannot think a thought intended for another without also receiving its action ourselves. The *actual character* of the thought-picture that we outline in our own minds will impress upon our own consciousness and reproduce its form in our own subconscious mentality as well. This fact proves the wisdom, even the *necessity,* of thinking good and rightly disposed thought for others. Then by the very nature of the law of thought-transference they return the same grain in full measure, pressed down, heaped high and running over. "Whatsoever a man soweth that shall he also reap," is more than a figure of speech. He who formulated it understood the imaging proc-

esses of the mind and the returning force of thought-transference.

But all of us may receive the greatest possible good from this beautiful law if we recognize it and govern our actions accordingly. The power of thought to heal diseased conditions rests on the imaging process and the transference of its action. If we accustom ourselves to thinking thoughts that bear the seeds of wholeness our thought perpetually carries a healing influence wherever we go. People will feel this influence and some will speak of it as a quiet and restful atmosphere. It is so, and we all can generate it. The influence is the same for ourselves as for others. Every day's indulgence of such thought renders it easier to live in that element and so to generate more of the same life-giving qualities. All things actually right and desirable for us to have may be obtained in this way. They cannot be obtained by any other mode of thought.

While thinking the activities and realizing the qualities of the principles of wholeness in any of the myriad forms in which they apply in daily life, there is no temptation to indulge selfish thought or to desire the injury of another, and repeated exercise of the thinking faculties, according to the true principles of real life, eventually renders thinking in those lines so natural, so easy and so manifestly right, that the other line seems unnatural and even impossible.

The mechanism of the mind may be used for a time in either direction, but it cannot be exercised in both ways. The *realisation* of opposite lines of action, both being considered right, is a spiritual impossibility. Either one may be believed and held to, but not both. One may see a piece of cloth as red and another may as plainly see it as green. Both may be sincere, and with each it appears to be as he sees it. Neither of them, however, can see it as of both colors, nor can either one see it now red and then green at will. As the vision is attuned, so the color will appear. It is the same with the matter of realization, only here it is more imperative and more permanent.

He who has so attuned his thinking powers to reality that wholeness is an easy realization cannot view the separateness of personal desire as either whole or real, and in the active realization of that which is true he will find no time to harbor the undesirable guest

of false views in life. This, then, is our greatest and best safeguard—to think truth until error cannot come in; to realize wholeness until nothing that is separate can seem real; to embody health in our thoughts until the spectre, disease, can have no possible embodiment. Then health for both body and mind must prevail, and the wholeness of the spirit will become apparent in a full consciousness of life.

This desirable state of mind is possible to all through suitable discipline of the thought-faculties. It is attained by allowing only thoughts that are fundamentally right to hold continued sway in the mind. The full influence of such thinking will transfer naturally from our minds to others, either those with whom we habitually associate or those with whom we come occasionally in contact. The actual character of our thoughts will be reproduced in the minds of others and from them will return by simple reflection to influence us and we shall *feel* the influence, be its nature what it may.

In the development of the many beauties of the realization of that which is true and good the world has need of all the aid possible for us to give. The healing field offers the greatest opportunity in this direction and its practice is the very best possible training for the mind. Thought-transference and mental healing are very close together as operative function and power of the mind. In order that a thought may produce a healing effect it must transfer to the mind of some one needing it. Any thought of truth or goodness that transfers in this manner enters the mind as a healing influence and produces a corresponding result, whether designed to do so or not. The quality itself being transferred and coming in contact with the same element in the subconscious realm of the other mind, calls it again into active demonstration. Then the mind of the recipient begins to think consciously along these lines and evolves similar realization of principle. Truths spread in this way through the unselfish work of minds imbued with the importance of doing good with every thought indulged.

Fill your thought-realm with beautiful pictures of ideas that signify life, health, strength, goodness, happiness and peace, ignoring, meanwhile, their opposite ideas, and your mind will carry a healing balm to every one into whose face you look. Then friends will gravitate to you and you will exercise an influence for lasting good.

Even though you never see, in the flesh, the face of the one of whom you think and whom you would help, the thought impulse will make itself felt and the sunshine of your countenance will impress the soul of your friend through the thought sent out, just as readily and perhaps with double force. Souls see face to face more clearly than personalities, and impressions of truth and reality are conveyed through the psychic forces with great power and accuracy. Beautiful thoughts produce beautiful reflections and invariably create harmonious feelings and responses. When rightly directed the power of the mind is sufficient for every demand in human life.

These suggestions are all good working rules for practical purposes in daily life. Read these pages over until you fully comprehend their practical uses and you will soon find yourself using them in daily practice. The results will be worth more than dollars can bring. Truth and Right contain all the value that exists in the world.

LEANDER EDMUND WHIPPLE.

CONSCIOUSNESS IN SLEEP.

BY EPHORUS.

> Our life is twofold; sleep hath its own world,
> A boundary between the things misnamed
> Death and Existence.—*Byron.*

Sleep is a profound problem; we ought to understand it better. We reckon ill to consider it so much of life allowed to waste, or as a sacrifice of time which is enforced from us. It is rather a providence for our being, a something instituted for our good; and its requirements are so many judgments true and just altogether. We may not evade them without sure penalty, but in complying with them the reward accompanies our obedience. We have no occasion to eulogise it half jesting, like Sancho Panza, in his famous utterance; we can well afford to consider it rationally, soberly, and as a serious fact of life.

The great philosopher of modern times, Emanuel Swedenborg, explains that during sleep the soul is active over all parts of the body, renovating it, and replenishing where it has been worn and wasted. For as the Guardian of the world never slumbers or intermits his care, so the warden of the corporeal structure is alert to sustain and make perfect that which is committted to its care. It is a fact well known by physicians that repairing processes take place during sleep, not only the renewing of the bodily powers, but the healing of wounds and abraded tissues; and they sometimes profit by this knowledge in the case of intractable ulcers, to produce the condition by the administering of sedative medicines, and this with success. When fever and other disorders are present, the occurring of wholesome natural sleep is welcomed as premonishing recovery.

> "Man's rich restorative! his balmy bath,
> That supplies, lubricates, and keeps in play
> The various movements of this nice machine,
> Which asks such frequent periods of repair.
> When tired with vain rotations of the day,

Sleep winds us up for the succeeding dawn;
Fresh we spin on, till sickness clogs our wheels,
Or death quite breaks the spring, and motion ends."*

Writers in the New Testament mention the dead as sleeping; and Vergil in the *Æneid* designates sleep as akin to death. Nor is this affiliation so sad and melancholy as is apprehended. It all relates to the conceptions which we may entertain. Many die hourly from dread of the event. It may be from terror of a future which has been instilled into their minds in early years, or from some apprehension of utter extinction of being. There is an instinctive dread of venturing into the unknown. They would rather undergo a painful suffering in the present stage of existence to this uncertainty.

Yet it is by no means to be supposed that death is a condition so hopeless. We need not regard it as the Great Reality, beside which life and all that pertains to life are but illusions of the imagination. Not even the Buddha ever thought that the *nirvana* with its ending of painful conditions, ever implied a sinking of the soul into nonentity. Such a consummation may be argued, but it cannot be thought as actuality. Far more reasonable is the belief in repeated births. "I am sure," says Goethe, "I am sure that I, such as you see me here, have lived a thousand times, and I hope to come again another thousand times." He regarded death as truly a sleep, a period of sleeping, from which he was certain to wake. This is the obverse side of the picture, as delineated by the ancient philosopher, who described our life in this world as death in the perception of the gods. But it is made vivid to us that sleep and death are akin in the better ideal of kinship, that both serve to renovate us, and that from both there is a waking to a new career of action.

It may be presumed accordingly, if not perceived outright, that this periodic recurring of cessation from external employments is nevertheless a condition of physical and psychic activity. In no sense is it a manifestation of idleness. There is repose of the body, to be sure, but a constant busying and educating of the mind. For it is only the external part of us that slumbers, the real essence

* YOUNG: *Night Thoughts.*

of our being never sleeps nor remits activity. Those reasoners who consider the brain to constitute the mind are apt to overlook that other organism, the cerebellum or lower brain, which takes no such rest. There, apart from vivid external consciousness, the work of digesting perceptions, and maturing convictions goes on incessantly but silently till the period arrives to deliver the matured result over to the outer soul. It is the focus alike of intuitions and intellections, whereby we are affiliated with the vast interior world of being and the external region of sense. When, therefore, the sensibility is locked up in slumber, the inner consciousness is free to manifest itself, and we become spectators of its activity. "We are somewhat more than ourselves in our sleeps," says Sir Thomas Browne; "and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason; and our working conceptions do not match the fancies of our sleeps."

Apart from its uses as a renovator of the corporeal frame sleep is noteworthy from the phenomena of dreaming. To a great extent our dreams are so many instances of scenes and reflections similar to those which are presented to the mind in waking hours. When we think of a person or object, the figure seems to be in a manner before our view for contemplation. But the various things about us in the outside world temper and darken the apparent vision. But when we are asleep, the world outside is excluded from our consciousness, and these matters of thought and fancy are enabled to take on the aspect of physical reality. Thus we dream when wide awake as we do when asleep. As though to confirm this, every person whom we seem to meet, whatever the nationality, speaks in *our* language.

This, nevertheless, is not all that is encountered in our dreams. We often hear and experience things that are totally new and unexpected. Very infrequently are there any apparent continuations of the employments of the previous waking hours. "Whatever theory you adopt," says Voltaire, "whatever vain efforts you make to prove that your memory moves your brain and that your brain moves your soul, you are obliged to admit that in sleep all your ideas come to you independently of you and in spite of you: your will has no part in them whatever. It is certain, then, that you may

think for seven or eight hours consecutively, without having the least desire to think, without even being aware that you think."

Something more, however, is the case. This thinking and perceptive power is not bounded and circumscribed by the body. Thought can extend as far as we form a distinct conception; and we can perceive persons and objects outside of us without regard to sight or hearing. Instead of the mind inside of the body, it actually contains the body, somewhat after the manner of a nucleus inside of its own substance. In sleep this distinction of relative locality is even more vivid. The body is inert and insensible, and the mind is in a manner apart from it. So complete is this separation, sometimes, that the image or simulacrum may appear at some distant place when the individual is fast asleep, or engaged in intense thought. It is related of Goethe that he was walking with an acquaintance when suddenly there came to his view the form of an intimate friend, whom he supposed to be miles away. It stood in their road and was dressed in Goethe's own night-gown and slippers. Goethe, in his alarm described this to his companion, adding that his friend must be dead. The two returned to the house, where they found the individual himself sitting on a couch reading, and dressed exactly as Goethe had seen the apparition. He explained that he had come there from Frankfort, and finding Goethe out, thought first to follow him, but being soaked through by rain, gave it up. His clothes not having come, he put on those belonging to Goethe and lay down. Meanwhile he accompanied Goethe in thought and fell asleep. He seemed to himself to meet Goethe at the very place where his form had been seen, and heard him exclaim: "In my night-gown and slippers!" This shamed him, and he awoke.

We have many examples of this character, some very old and others in more recent times, and it would be credulity to suppose them not to be authentic. "It is an incontestable experimental truth," says Jung-Stilling, "that the human soul can be detached in an infinite number and variety of degrees, even to entire separation from the body, and is able to act freely of itself, according to the degree of this detachment. * * * It can make itself visible in two ways: first, by attracting atmospheric substances and forming out of them a body like its own; and secondly, by placing

itself in rapport with the person to whom it wishes to appear."

Plutarch has an explanation of this matter in very nearly similar terms.*

The bodily condition at such a time is generally in a state of trance or profound sleep, so that the inner self is not obstructed in these movements and apperceptions. From the oldest periods in history such visions have been supposed to have a prophetic quality, and have been held in esteem accordingly.

It is certain, that suggestions of a very significant character have been made in dreams, which can not be explained by any materialistic hypothesis. The grandfather of the writer, was engaged several days, when a pupil in school, at a complicated problem in arithmetic. He was persistent, and finally while asleep in bed at night, was shown the solution. The next day he found it correct.

The late Professor Agassiz was as everybody knows, a devoted student of physical science. On one occasion when in Paris, he spent two weeks unsuccessfully in the endeavor to obtain a full and correct knowledge of some of the parts of a fossil fish at the *Jardin des Plantes.* Finally as he was about to give over the attempt, he dreamed that he saw the fish with the missing features perfect. But he could not remember it when he awoke, and though repairing again to the place, he was still unable to ascertain what he desired. He dreamed the matter over again a second night but there was no better result. The third night, however, he took the precaution to place a pencil and paper beside his bed. Toward morning the dream came again, and he traced the desired outlines on the paper. The figure was more complete than he had seen the fossil itself. Going to the *Jardin des Plantes,* he was able, with his drawing as a guide to chisel away portions of the stone. Under them he found the parts which they had hidden. The fish corresponded with the drawing which he had made from his dream, and he was able to assign it to its proper class and order.

There is also a moral influence exerted by sleep, which is often

* See *Discourse respecting the Dæmon of Sokrates,* 23.
"The soul never went out of the body, but it loosened the tie that held the dæmon [the mind or spirit] and permitted it to wander; so that this, seeing and hearing the various external occurrences, brought to it the mind."

most beneficial. When we are agitated in mind, irritated by occurrences of very disagreeable character, and our sensibilities have been chafed by ill usage almost beyond endurance, a quiet slumber will mitigate the intensity of our emotion and soothe us into a better state of feeling. We will feel as though the inner self had been cleansed somewhat of an impurity. The higher sentiments receive an additional stimulus, and impulses to evil doing are relegated backward. If we are in doubt about some proposition or policy, our conception of the matter becomes clearer by sleeping over it. When we awake in the night we often find that we have a clearer perception of what to do or decide upon. The soul has been in communion with a higher source of knowledge, and we are made better morally and physically.

The habit of sleeping in church has been a fruitful theme of jest and reproach. The late Horace Greeley was an incessant sleeper in public assemblies. Yet he seemed to know what had taken place while thus fast bound in slumber. One evening he attended when an eloquent discourse was delivered at the Church of the Divine Paternity in New York. A friend afterward expressed to him deep regret that he was not awake to hear so charming a discourse. Mr. Greeley immediately repeated the principal points of the sermon showing that he had somehow been made familiar with what the preacher had been saying. Mr. John Bigelow in his admirable treatise on the *Mystery of Sleep*, suggests that sleeping in church may be much less of a reproach than is commonly supposed. The worshipper is then separate from the world, and may be receiving some reinforcements of a kind not dependent on time or space for their efficacy. He is then, out of sight, or hearing or thinking, so to speak, of his phenomenal life, and nearer to the source of all life. Anciently sleeping in temples was a mode of seeking inspiration and revelations, and Iamblichus the philosopher declared that large numbers of sick persons who slept in the temple of the god Æsculapius received knowledge in dreams of the means of cure.

Of course there are qualifications to all these propositions. It is hardly necessary, however, to enumerate them. The great truth transcending mind conditions is the fact that sleep is the restorer of the body from the wear of fatigue and the infirmity of sickness; that

it affords repose from the excitements of the sensuous life; cleanses away even moral impurities, and opens communication with the higher sources of being. If it be akin to death, this is because death itself is a way to higher conditions of life. For so long as force and energy are behind all manifested existence, life and intelligence are ever-abiding to actuate them; and sleep opens and renews our faculties to the perception of them and to recollection.

"And heaven's gate opens when the world's is shut."

EPHOROS.

It is no proof of man's understanding to be able to affirm whatever he pleases, but to be able to discern that what is true is true, and that what is false is false; this is the mark and character of intelligence.—*Emanuel Swedenborg.*

Things more excellent than every image are expressed through images.—*Iamblichus.*

Things admit of being used as symbols, because nature is a symbol, in the whole and in every part. Every line we can draw in the sand has expression; and there is noboody without its spirit or genius. All form is an effect of character; all condition, of the quality of the life; all harmony, of health; and, for this reason, a perception of beauty should be sympathetic, or proper only to the good. The beautiful rests on the foundations of the necessary. The soul makes the body. * * * The Universe is the externalization of the soul. Wherever life is, that bursts into appearance around it. Our science is sensual, and therefore superficial. The earth and the heavenly bodies, physics and chemistry we sensually treat, as if they were self-existent; but these are the retinue of that Being we have. * * * Therefore, Science always goes abreast with the just elevation of the man, keeping step with religion and metaphysics; or the state of science is an index of our self-knowledge. Since everything in nature answers to a moral power, if any phenomenon remains brute and dark, it is that the corresponding faculty in the observer is not yet active.—*Emerson.*

Reverence that which is best in the universe; and this is that which makes use of all things and directs all things. And in like manner also reverence that which is best in thyself; and this is of the same kind as that. For in thyself, also that which makes use of everything else, is this, and thy life is directed by this.

—*Marcus Aurelius.*

FIAT LUX.

III.

BY MRS. EVA BEST.

"It took thousands of millions of years, Querant, for Nature to prepare an earth fitted to sustain animal life; it took other thousands of millions of years to bring Man—still an imperfect being—to what he is now. His development, his evolution, his growth toward something higher and better has been very gradual."

"And you would have me believe that his origin—"

"Querant, I beg that you will pardon me, but I wish to interrupt you here. We speak the word 'origin' as we speak the word 'eternity' with no real appreciation of its true meaning. Think a moment. Origin means the source, the beginning of anything; do you not realize that this can never be reached by you or by me?"

"Yes, Solas, I realize this."

"Therefore we take up our subject at a sufficiently remote period for our present purpose, and are satisfied to make his acquaintance as a worthy denizen abiding in the Realm of Rhizopoda."

"A microscopic realm?"

"A realm wherein the inorganic merges into the organic. Here our little pilgrim has reached the fine estate of individuality; of activity produced by effort and will; of sensation; of purpose."

"By your words I take it, Solas, that you think he may have lived in forms still humbler than this."

"In mineral, then vegetable? Yes, Querant, I do. But it is needless for us to go back further than the rhizopodal period of his existence. Let it be here that he makes, to us, his "first appearance" upon the stage of life. He plays a simple part in a simple tragedy —for it *is* tragedy, Querant, since it is a ceaseless round of onslaught and defense in his perpetual quest for food. Although he still lacks that which we now recognize as a head, he seems to be imbued with sense of some sort—a sense that sends him spinning (in the shape of a slender thread) to meet whatever prey—enemy—may be lying (or spinning about as he himself is spinning) in wait for him.

"At the first touch the two threads turn into two sacks—two stomachs—and the stronger of the two, the one that is able to

more quickly seize upon and enfold the other bit of squirming protoplasm is the victor."

"A sort of 'survival of the fittest?'"

"Decidedly a survival of the fittest."

"Then Man began early to prey upon his kind."

"So reads the Book of Nature."

"It was necessary then? One thing lived at the expense of another?"

"The injudicious, heedless, vacillating Incapable has ever been obliged to yield to the wiser, stronger, provident Capable."

"But you would not ascribe that which was wiser, stronger, provident and capable to an Amebean, Solas?"

"Your smile would suggest a farce instead of a tragedy, Querant. However, I fear there was little comedy in that 'first appearance'; and, since he was victor instead of vanquished, might there not be the potentials of wisdom, strength, providence and capability in this little fighter along the bread line?"

"Will it always be so—always be a battle (to the death) Solas? Will the weakest always be obliged to go to the wall?"

"Upon the animal plane—so long as man is animal—so long as his spiritual perception is unawakened—the law, which appears as cruel as it is mysterious, governs life upon that plane."

"It is a terrible fact."

"That you so designate it, Querant, proves that man's spiritual perception is awakening. When he has reached the estate of the Ideal Citizen, the law, still in force and terrible upon the lower planes of being, shall for him have lost its power and terror."

"*'For the fruit of the Spirit is love, goodness, faith, peace, long-suffering; and against these there is no law'*—is that it, Solas?"

"From the seeds of righteousness springs forth that which bears the fruit of the Spirit. If we rob no man we need not fear the law. By fulfilling the law—loving our neighbors as ourselves—for this is love's perfect fulfillment—*'do we make void the law'*; that is, it ceases to exist for us."

"And we then become Ideal Citizens."

"Which is the ultimate goal of the ravenous rhizopod."

"And all the other rapacious animals?"

"Each and all are in the state of becoming; at some future time they will have reached the human stage, and will have 'become.'"

"It taxes my belief in things probable, when, at your suggestion, I try to imagine the tiny Amebean possessing the potentials of those characteristics which go to make a splendid human being the noble thing he is."

"Have you ever thought about the seed of an apple, Querant? Had you never seen a spreading apple tree filled with its ripening fruit, do you think it possible that I could make you believe that in that small brown seed were the potentials of all that seed was to become? *In* the seed, Querant; not something taken from any outside source. The great, far spreading roots reaching almost as far below the surface of the earth as the trunk and its branches reach above it; the thousand-thousand fibers of the trunk, with its white, clean heart and fairy growth-rings; the rough, strong bark; the myriad shining leaves on the maze of branches; the crude and elaborated sap; and the crowning glory of the tree—the many bushels of luscious fruit, mellow, sweet, tender—fruit enough to eat; fruit enough to store away; fruit enough to preserve for winter use; fruit enough to make into cider; could you credit this, do you think?"

"I must answer in the negative. Had I never seen such a tree, and had you placed the little brown seed in my hand and asked me to believe the story you have just told, your description, I admit, would have taxed my credulity to the utmost. Your illustration helps me to comprehend this: That as in the small seed so much may lie hidden, so in the primitive actor of a primitive tragic rôle the making of something well worth while may be concealed. But tell me, Solas, how man evolves; what is the next step?"

"Let us put it this way: Our little brother, driven by the needs of his physical being to an unremitting foraging, one day meets with a whirling globule of protoplasm more ravenous even than he. The more fiercely hungry—therefore the more active of the two closes upon and devours him. He dies. His body—a tiny mite of mere jelly—goes to sustain the devourer—to aid him to continue his physical existence—his earthly career."

"He is no longer 'fit' to 'survive.' What becomes of him?"

"That inexplicable part of him—the living, undying part of him that caused him to move about and seek his natural sustenance —that mystic something that put forth effort and will—that strange, vitality that left the little dwelling it could no longer occupy, would it not be reasonable to suppose that in due time, it would find another tenement, and move into it?"

"Be born again into the world?"

"Yes, Querant, once, twice, a thousand times; becoming wiser with each little life's experience, and, in consequence, because of its greater and ever greater needs, occupying finer and ever finer quarters."

"You mean not always remaining an Amebean?"

"I mean not remaining an Amebean one moment longer than he needs the experience of a rhizopodal condition."

"No longer an Amebean—*then* what, Solas?"

"Perhaps later on, he lived snugly ensconced in the hollow of a pearly shell, better protected, for a time, from his enemies. Later still, he might have forsaken his shell, and, unencumbered, have gone upon his way a little lancelet, spry, alert, difficult to capture. His organs would, as yet, be no more than rudimentary; but they would be gradually shaping themselves to his growing needs."

"You mean, then, that a jelly fish has a soul, and that this soul, robbed of its earthly dwelling, enters into other and different forms?"

"As well call it 'soul' as anything, don't you think? It is that which persists—the immortal part of the monad that must make a long, long journey, and be a dweller in hundreds upon hundreds of habitations."

"Then a human being was not at the outset a finished production."

"Nor is he yet a 'finished production.' No, Querant, let us not entertain so hope-destroying a thought as that."

"Then the 'eternal years' are for his finishing?"

"I cannot think of him as finished—completed; the word suggests the end of all things."

"Then you believe there will be an eternal growth?"

"That belief alone satisfies me. Man as we know him here—man, with all his faculties, powers and accomplishments, when

compared to the greater beings beyond his ken, magnificent entities divinely good, divinely wise, divinely powerful, is as the little jelly fish that dimly foreshadowed his present estate."

"You mean the 'angelic hosts,' Solas?"

"No; I mean more highly evolved human beings."

"That is a pleasant thought."

"It is to me; for it is fraught with hope and happiness."

"Then we need never sink down by the wayside, fold our hands, and await the coming of any end?"

"Unless we will to do so foolish a thing."

"But if we should, Solas?"

"It would mean stagnation, deterioration, and, to all intents and purposes, one form of annihilation."

"Then there is a form of annihilation?"

"The word fails to express the condition of a 'lost soul.' I will approach the subject later."

"Then the idea of a 'haven of rest' does not appeal to you?"

"Not in the least."

"But the whole church-going world has ideated such a haven —such a *'rest for the weary.'* "

"I know, Querant, I know. And once I helped to swell the chorus of the same dismal song. Once I formed a unit of the mighty multitude that held the Book of Nature in its hands, and made no effort to read its inspiring lines."

"But you learned to read it in time. What information did it give you upon the subject of 'heavenly rest?' "

"I learned my letters, Querant, by means of my daily experiences. I became observant, in due time, of many things. Among these I noticed that although at times I was wearied almost to a state of exhaustion before I could quit work for the day and prepare for slumber—although I caught myself sighing 'Oh, that I might sleep on and on when morning comes—might find eternal rest!' I would be up with the sun, refreshed, alert, ready, yes, and eager for another day's duties."

"You had as much of the 'eternal rest' as you really needed— just as we are in possession of all the eternity we need at the present moment?"

"You have expressed the idea exactly. Our 'eternal rest' need

not be relegated to some far-off period of time; it is ours to enjoy *now*. Benignant Love has made this possible for us, sending it to all in the cool, sweet darkness that daily envelopes us, and wooes —not compels—us to accept the needed relaxation in restful unconsciousness."

"I never thought of it in that way, but it is so."

"And there is a rest analogous to that of the night; the rest we take at the end of our life's little day—a necessary rest before we must again be up and doing."

"*Must* again be up and doing?"

"If we would wish to escape being ignoble and dependent souls, if we would possess the only pride that is truly commendable. It is 'must' at first, Querant; and sometimes, like ignorant schoolchildren, we rebel at the powers that be that compel us to leave our pleasant nests and go forth to toil at Learning's Rule of Three.

"When in after days Wisdom introduces to us Responsibility, our 'must'—really the same 'must'—seems to have changed its once unlovely complexion. The 'must' no longer frets us when we prefer to choose to do willingly rather than allow ourselves to be forced to obey."

"I see, Solas; I comprehend."

"On the lower planes of existence activity arises primarily from the grimmest of 'musts.' Unless our little brothers are 'up and at it' they will be forced beyond mere suffering—they will perish. Starvation is the merciless driver with the long whip whose lash cuts and stings where it falls. The little pilgrim learns early to make provision ahead—to stow away his harvest of nuts; to garner his honey; to bury his feast of bones where he may find them at will."

"Squirrels and bees and dogs; are they steps in the ladder of evolution?"

"Quite important steps, Querant. Our reincarnating pilgrim arrives at this comparatively high estate having learned his life-lessons in all the school-rooms the intervening conditions afforded him. The thrifty, nimble squirrel-form gives him many new advantages; the wonderful bee-form lifts him above the earth's surface, and taxes his geometric faculties to a degree almost unbelievable.

"I am (smile, if you like, Querant) willing to believe that the sensation of floating high in air that comes to us all at times, is, in reality, a memory of a day of wings, when, as bee or bird, we soared to heights inaccessible to such ponderous bodies as we now inhabit."

"I can believe that, Solas."

"Then the dog—what lessons to be learned in that condition, Querant! And at the end of his short, but usually eventful, day, was it only to die as a dog dies?"

"I know better now."

"When we speak the word 'dog' it does not convey so indiscriminate an idea as is awakened in our minds by the word 'bee.' The action of the bee has, by naturalists, been termed 'automatic.' This may be true of the little worker, and it may not. Many of our own actions are automatic, and there may be quite distinct characteristics in the different numbers of a colony of bees, their idiosyncrasies being out of range of our human observation."

"I can well imagine what you have said to be true. An easy-going member of the working force may take its own good time on its homeward journey, while a bustling, hustling little bundle of energy may lose no time in scurrying towards the hive—why, even these characteristics persist in Man to-day."

"They are, indeed, plainly discernible. But with the members of the bee family, we are, as I have said, unable, for many reasons, to become as well acquainted as with our canine relatives. These come nearer to us, enter our selfsame environments, and we recognize them as real acquaintances and comrades, perceiving in those familiar to us characteristics as distinct as those possessed by our human friends."

"Yes, there is the alert and faithful guardian that watches over us with a 'heart single to our cause'; and there is the churlish cur that snarls like a savage brute—"

"Which he and all his kind were so short a time ago that the making of the ferocious wolf into a good friend and brave companion seem nothing less than the working of a miracle."

"A wolf, Solas?"

"A wolf, whose whelps, were, perhaps, taken in early infancy and, in a measure, domesticated."

"And from these earliest trained animals come our beloved familiars—the destroyer of yesterday a savior to-day?"

"With exceptions to prove the rule. In his 'gentled' descendants, the most intelligent of all dogs—the sheep herders—is now and again evidenced the spasmodic and unlooked for recurrence of wolfish propensities. It was so short a time ago, can we wonder that the old desire to jump at the throat of his natural prey at times overcomes him? The wonder is that he has so soon and to so great a degree killed out the wolf nature, that is all savage, and become man's tried and trusted friend."

"'So great a degree,' Solas, I agree with you here. But the wolfish propensities could never have entirely been done away with, do you think?"

"You have an instance in mind?"

"I have."

"In some particular four-footed friend?"

"No—in man."

EVA BEST.

THY WILL, NOT MINE.

Thine own, oh, ocean current, broad and deep—
I am thine own. In thy grand sweep,
I lose my life, my self, my all—
And in thy billowy rise and fall,
I find fresh breath of life; and then
I know that I am born again.

Thine own! O ocean spirit, vast and true—
To thee I give my soul anew,
To thy on-rolling waves of love
I yield my every motion. Move
With thought and heart and will all pure
In thy great love-life to endure.

BARNETTA BROWN.

THOUGHT-BLOSSOMS.

(A Fairy Story.)

BY CARRIE FENNER MOORE.

Just below the surface of this bright world is another world. A word of darkness, where a race of little brown-folk live. At first thought it would seem a dreary life to be forever confined in the cold, moist earth, "a brother to the insensible cold." But after I had the pleasure of visiting the wee ones in their home, and listening to the stories of their life-work, I was almost convinced that we of the upper world are the children of darkness, and that they live in the continual radiance of the Light Divine.

It happened in this way. One morning in June I was walking in my garden, feeling lonely and full of unrest. On every side beautiful blossoms nodded at me and sent me messages of delicate perfume, but I heeded them not, I was enwrapped in the gloom of my own despondent mood. If I thought of them at all it was to wonder how nature could think it worth while to deck herself so vainly.

Listlessly I stopped beside a rose bush and pulled a glowing blossom toward me. At my touch a tiny Fairy sprang from the center, and, resting lightly on a velvet leaf, smiled and nodded at me in a most friendly manner.

"How do you do, Mr. Blueman," she said, in a voice that seemed but a whisper of the perfumed air. "I have been listening to your thoughts and find them very harmful. They not only create bad conditions for yourself and all the people of your world, but they hinder us in our work."

My natural love of argument somewhat overcame my amazement, and I was able to answer with some feeling.

"I can't imagine that a tiny creature like you can have any very important work to do, and as for the effect of my thoughts on my fellow-men, I need not concern myself, I am not responsible for them."

A little laugh, that was like the chiming of tiny silver bells, rippled on the air.

"Oh, yes, you are," she said, "I can prove it to you, and prove, also, the importance of our work, if you are willing to visit our home."

"I am willing enough," I replied and before I could say more, a great crimson cloud came from the center of the rose, and enveloped me. For a moment all was darkness, then I found myself standing on a rose leaf close beside the Fairy.

"Now, follow me," she said, and to my surprise I found that there was a tiny spiral staircase, quite large enough, however, for us to descend, leading down through the stem of the rose bush to the end of the main root, from which we emerged into the realm of nature's creative store-house.

All about us were the tiny brown-folk, which heretofore I had looked upon as insensible roots, that, given the right conditions, would obey the law of nature and produce flowers; but seeing them in their native home and from their own point of view, was quite a different thing.

Instead of darkness there was a most delicious light. Each rootlet emitted a radiance blending with the color of its own particular blossom.

My guide explained to me that our gardens were their towns, or villages, and that their cities were in the Tropics, or in the country of the warmer climates.

As I watched them I realized that they were a very active people; constantly reaching out in every direction, each seemed to be gathering and appropriating with the power of unerring instinct, its own particular substance from the soil, but always gently and without greed. They seemed to dwell in love, and twined and intertwined around each other in tenderest harmony.

As I looked, I found I could recognize all of them by the colors of their aura.

"Now, listen," said my guide, as we approached a gathering of the little folk. You may be sure I was all attention, being eager to learn what manner of converse they held.

"My dear," said a red poppy rootlet to a white rose rootlet, "you never told me what became of that perfect thought-blossom you worked so hard to evolve last fall. I was so busy through the winter I did not have time to ask you."

"I am so glad you have asked me, dear poppy, because, in a way, it repaid me for the disappointment in my summer's work." And the white rose reached a little nearer to her companion.

"I have plenty of time to listen now, dear, for all my blossoms are wide open to the Sun-God, and he is blessing them with his rays," said the poppy.

"You remember," began the white rose, "how rebellious I was all winter. Nothing pleased me, and I did no good work in my thought-life."

"Yes, dear," replied the poppy, "it was the winter of your discontent."

"When the summer came," continued the white rose, "every one of my thought-blossoms had a defect in it."

"I thought they were very much admired by the people of the upper world," said the poppy.

"So they were, and they graced many a fair occasion; but," the white rose said sadly, "I was not happy, I knew of crumpled leaves that could not open at the Sun-God's bidding."

"All summer I prayed for one perfect blossom, whose mission might be love, as a symbol of my forgiveness."

"And it came," cried the poppy, with a brighter glow of gladness.

"Yes, late in the fall the bud was born on the shady side of my bush, near the iron fence. Oh, how I directed all my highest thought to it, and infused each opening petal with pure love! The very morning that it attained perfection, a tiny brown hand reached through the bars and plucked it. I looked outside, and found a sweet-faced, poorly clad, little boy."

"I followed him as he ran toward the slums of the city, and found that my prayer had been answered just in time to gladden the last moments of his little sister, who was dying in an old attic. Breathing a blessing to the Sun-God for his goodness I came away satisfied."

"That is a beautiful story, dear sister," said the poppy, "and teaches us a great lesson."

"Do you understand what that means?" said my Fairy guide to me.

"No," I replied, "what do they mean by a 'thought-blossom?'"

"It means," said the Fairy, "that all the flowers you see in your world of light are the expressions of the love-thoughts of these little brown-folk."

"How can that be possible?" I exclaimed.

"I will explain it to you as well as I can," replied the Fairy. "We are the Sun-God's children, and our mission is to help him harmonize your world. It is through love and the harmony of beauty that the heart of man must be regenerated. The Sun-God sends us the warm rays of his love, and we respond by lifting up to him the visible expressions of our thought-life."

"But how can you feel sure of his love through the long, cold winter months, or the cruel drought of the warmer climates?" I asked. "Ah," said the Fairy, "that is the test of our devotion. That is the 'work in our thought-life' that you heard the white rose speak of. All cosmic force is expressed in alternatives; heat and cold, light and darkness, rest and action; but neither darkness, cold, nor rest mean cessation of growth. That wonderful thought-force of your upper world, Emerson, has said: 'In times when we thought ourselves indolent, we have afterwards discovered that much was accomplished and much was begun in us.'"

"But tell me *how* you work in your thought-life. To me that is a strange idea of work," I said, now deeply interested.

"Oh, but it *is* work, such very, very hard work," replied the Fairy. "We must always hold the thought of perfect goodness, perfect beauty and perfect love. No matter how long continued the cold and barrenness in the desolate time of waiting, we must not hold one thought of distrust or repining, because, for every indwelling thought of discord we express an imperfect blossom when the Sun-God calls upon us to appear.

"Do you lie silently all the long months and just think?" I asked.

"No, indeed," the Fairy replied blithely, "we tell each other of the beautiful forms and colors we hope to express before the Sun-God, and of the dreams we have about carrying comfort and cheer to the people who will gather us."

"I suppose you would prefer a death-bed scene, or a funeral?" I said, a little irritably, for so much goodness was rather out of my sphere.

"No," she replied, turning her sweet face toward me, with a look that made me understand she had read all my ungracious thoughts, "I think we love the happiness of your world best, but," she added sadly, "all that seems happiness is not truly so."

"How do you know that?" I asked.

"Because we can read your thought-life," she replied, earnestly.

"But what has *our* thought-life to do with it?" I asked, in surprise.

"Everything," she said decidedly. "All your acts are your thought-blossoms."

"But if the act be fair?" I persisted.

"Oh, the Great God can see the crumpled leaf in your thought-blossoms just as the Sun-God sees them in ours, and besides," she said, coming very close, and speaking very earnestly, "*you* know when the stain of blemish is there, and when your soul is quickened, you will suffer as do the little brown-folk, when your thought-work has not been well done."

I tried to look into her face to catch the deeper meaning, but the crimson haze came over me, and the next I knew I was standing again by the rose tree, holding the crimson blossom in my hand.

It was not a dream, though, for the Fairy was still there. She laughed and clapped her hands, and again I seemed to hear the chime of tiny silver bells.

"Oh, Mr. Blueman," she said, "you have been taught a wonderful lesson to-day. As yet, you do not comprehend it, but you will grow in understanding, until the next time I am permitted to talk to you, I may call you Mr. Happyman," and with a wave of her hand she disappeared into the heart of the glowing rose.

CARRIE FENNER MOORE.

All existing things are only through and because of the Divine essence that is in them.—*Froebel.*

The teacher was discoursing on the sin of idleness. Finally he asked who were the persons who got all that they could, and did nothing in return. There was silence, till a little girl who evidently was reasoning from experience, exclaimed confidently:

"Please sir, it's the baby."

The superintendent related to the little boy the account of the sheep and goats, and explained the moral character which they represented. He then asked:

"Are you a sheep or a goat?"

"It is hard to tell," said the boy. "Mother calls me a lamb, and father says that I am a pesky little kid."

HARMONY IN LIFE.

BY MRS. ELIZABETH F. STEPHENSON.

Harmony is the keynote of the Universe, and to it are attuned all living energies. There is no discord in Nature; her immutable laws form the basis of the one grand symphony in which all phases of life, from the constellations to the tiniest insect, play their parts in tuneful accord. The conscious soul never fails to hear these celestial harmonies, and becomes the interpreter whereby the mind may comprehend their full meaning.

From the majestic roar of the tempest to the sweet lullaby of the blossoming flowers, all is harmony. Man's mind, alone seems to create discord. Before he comes to a realization of unity, he cannot perceive the wonderful beauties or hear the heavenly strains of the universe surrounding him. When through this realization he obtains possession of the faculties of his soul, all these become clear and he is lifted to the higher plane of consciousness where he is able to weave into his life the all-pervasive power of love, whose activities are the very essence of Being.

The soul, like a caged bird, struggles for its freedom, but in order to obtain that freedom, it must work out its salvation on the different planes of its being. If the avenues are unobstructed, its influence upon the plane of human life is wonderful. Regenerate man may then move, God-like, among his fellow-beings, breathing beneficence, his presence a benediction and an inspiration to all alike. The soul-power he has developed may enable such an individual to uplift humanity to his own level, whence the path is still upward and onward in spiritual progress.

But, how it is possible, amid the turmoil and conflict of this earth-life, to attain to that state of peace and eternal calmness which shall enable one to overcome the influences of the world sufficiently to pass unscathed along life's journey? To emancipate oneself from the slavery of self-hood through the development of the soul-power which alone releases the divinity within, which is so often imprisoned by that predominating element, self, is the one path that leads to the shining heights of the spirit.

Self-love, which is easily wounded, is at the foundation of most

of the troubles of life. The personal self is continually on the alert to parry attacks which are often imaginary; whereas the higher developed self—the real individual—preserves a serenity that cannot be disturbed. The circumstances which wreck the personal self can have no power to touch the soul, and the higher the development on this plane, the more impervious one becomes to the influence of sense-illusion. There is nothing so desirable as to possess that divine equinimity which gives clear vision, perfect self-control and a poise that cannot be shaken.

The cultivation of the highest ideals and the endeavor to live according to these, is another step in this direction. To attain to this is not easy; but there is no value in easy acquirements; in proportion to the difficulty is the worth of anything. One's ideals are a perpetual uplifting influence, leading to higher modes of living. To ignore these is to remain in bondage to sense, and no slavery is so fatally demoralizing as this. Material prosperity, and the possession of wealth, tend to encourage every sense-propensity. The facility with which the mind withdraws itself from higher things to become steeped in sensation, proves the importance of cultivating the soul qualities which enable one to know the right; knowing this he will also desire it. To such as these the door of the sanctuary is ever open and peace abides with them, always.

Let no one weary, then, of right doing, for truth lights the way for him who makes principle the mainspring of action, and love the bond that holds him to his fellow-beings. In an atmosphere like this, all discords melt into a sublime harmony, and the soul thus finds its rest.

ELIZABETH F. STEPHENSON.

There are three great teachers, or sources of knowledge:—our own experience, knowledge imparted to us by others, and the teaching of the divine spirit within, or the conscience.—*S. J. Neill.*

The desire to travel is but the restlessness of a superficial mind. Comparatively few can afford it. But those whose necessity compels them to stay at home ought to quit envying their more fortunate neighbors, and set to work to understand something about the place where they now live. There are many things just as interesting, just as instructive, within an hour's walk of their own home as can be found on the other side of the world.—*C. S. Carr.*

THE MINISTRY OF INNOCENCE.*

Peace steals around us in the gathering dusk,
  While quiet fancies flit across the brain,—
Good ever springs from sorrow's withered husk,—
  The joy of love is greater than its pain.

Dear little one! a pebble in the tide
  Of life as thou wert cast, thy being sweet
Has sent its rippling influence so wide!
  Has given to our hearts a truer beat!
The love thy sweetness drew from us, so free
  From every taint of selfishness, has purged
The selfishness from all our loves, and we
  In broader, deeper sympathies are merged.
All babyhood is dearer to us now,
  And all young life beneath the brooding sky;
And even all mankind, for pure as thou
  And innocent were they in days gone by.
Where did thy undeveloped soul within,
  Gain its strange power to bless and purify?
Void of all earthly merit as of sin,
  The whole of thy brief life was ministry.
Down from some clearer realm, sweet Innocence,
  Methinks did 'light upon thy baby brow,
Lending its charm, mimic omnipotence,
  And 'tis not ours to question why or how.
But, looking out upon this dear old earth
  That throbs with eager life on every side,

* This poem was written at the request of the author's sister, on the occasion of the death of her firstborn child, and to whom the author was tenderly attached. It was not intended for publication, but the thought which it contains is so beautiful that we are glad to pass it along.—Ed.

We see that innocency has a worth
And power to sturdier graces oft denied.
Virtue! oh, thou art nobly great, we know!
In all the ages hast thou shone in song;
A valiant figure, trophies canst thou show
From battles waged against the powers of wrong,
And we accord thee honor; yet the while
We glance at Innocence to rest our eyes
And tired hearts, and feel its winning smile
Draw out our best emotions as its prize.
Virtue, though to thy mission ever true,
Unequal would thy conflict be with sin,
Did not this sweeter grace abound, to do
Its silent work the human heart within.
And how it does abound! replenished ere
It vanishes, in guise of babyhood,
In guise of all sweet things that freshly bear
The stamp of heaven, in home, in field, in wood.
The meadow which one rugged oak can boast,
Displays a million daisies. Can this be
A parable? Oh, we do need thee most,
Sweet Innocence, else wert thou not so free!

Dear little one! Could I but feel this hour
That my poor life some poorer life had blessed
As thine has mine, by strangely magic power,
Lifting it into higher, purer rest,
Then could I feel, although the summons came
Tonight to join thee on the farther shore,
Content to let expire life's flickering flame,
And peaceful rest, my earthly mission o'er.

RUTH BELL.

A SCANT SUPPLY.

Poor Mrs. Eusta Havingitall
  Expired at fifty-three,
And from the world was swiftly whirled
  By Fashion's stern decree—
An exclusive fad disease she had,
  And her doctors wouldn't agree.

Out of her splendid abode possessed
  Of a hundred rooms and more,
Of marble halls and frescoed walls
  And many a carven door,
And ceilings planned by a master's hand
  And tapestries galore,

A swoon, and all was cold and dark;
  But after a while it seemed
The terrible strife 'twixt death and life
  Was something she must have dreamed;
For life was here, and bright and clear
  A strange, new radiance gleamed!

Drawn on and on, she straightway made
  Her way to a beautiful gate
All wondrously scrolled, of jasper and gold,
  And hung on the Hinge of Fate;
The gate swung wide and she passed inside
  To her heavenly new estate.

An elderly person was standing there,
  A halo above his head;

He smiled and bowed, then spoke aloud—
"You're welcome, my child," he said;
Then Mrs. Eusta Havingitall
Was sure that she was dead.

"Show me my mansion in the sky,
Saint Peter," demanded she;
"My rector declared it was all prepared
And finished and waiting for me."
The old saint smiled: "Why, yes, my child,
It's waiting for you," said he.

With an upper-ten, haughty, superior air
She followed her saintly guide,
Till he halted before a lowly door—
A door that he opened wide;
"Come in," he said, and gently led
His wondering charge inside.

'Twas a hovel as poor and empty and mean
As a person could wish to see,
With nothing fair nor precious there,
But shabby as it could be;
The roof, the wall, the threshold—all
Were as poor as poverty.

"Is THIS my mansion in the sky?
Surprise and anger blent
In the woman's tone; but pity shone
In the eyes Saint Peter bent
On the raging dame.
"It *is* a shame,
But it's all the lumber you sent!"

EVA BEST.

PSYCHOSOPHY.

To rise above all sentiment, to soar
Beyond the clouds and, liberated there,
To clear from mind all life's obscurities—
That is to live. To leave all earthly things,
The thirst of glory and the greed of wealth,
Love, hope, ambition, pride, despair and hate,
To spurn the petty selfishness which makes
Existence storm, contentment mockery
And, rising to the distant psychic zone,
There to ignore all matter as the dross
From which the spirit is apart—that is
True happiness.
Surrender every sense,
Oh, self! to consciousness which leads to heights
Where senses are refined so any trace
Of earth is odious. Set free the mind
From sensual shocks of every link of flesh
However faint their subtle tyranny.
The stroke of silk benumbs the sense of touch,
Soft music muffles hearing, sparkling wine
Dulls taste, the roses's odor drugs the scent
And woman's fairness blurs the sight.
Rise, self!
From vanity. From futile yearnings free
The mind will grieve no more, no more will writhe
The senses tortured by chaotic waves
Of glare and noise within the dismal night
Where shock of matter makes the flash of mind,
Where harmony obstructed mourns in sound,
Where riven order's only intercourse
Is that fantastic bridge, exchange of thought.

Afar beyond is liberty and there,
Where vigor tires not, energy is rest:
No exhalation crowds the limpid scope
Of scent, no substance palpable impedes
Tentative flight, no pabulum offends,
So sound is wafted and no discord heard,
No shape is outlined and no shadow formed.
Rise, self! above the gnawing joys of earth.
Sensations die and leave the spirit dead.
Leave folly of the world! Love is conceit.
Art is a fancy, science is a dream.
Fame weakens intellect and makes a slave
Of him who wooes it; power breaks the will
Of him it crowns; love sullies chastity.
What trifles worldlings follow! Poised aloft,
The statesman revels in the steadfast gaze
Of those below him since his joy supreme
Is to be seen; the poet higher soars
Ecstatic when, invisible to them,
He sees all those below him. Rise, oh, self!
Beyond the folly of such worldlings. Rise
So high the world cannot be seen or see,
Where spirit stationary or at flight,
Traversing effortless the psychic space,
Enchanting touch in the intangible
And in rapidity exalting scent,
Finds insipidity satiety,
Unbroken silence perfect harmony,
Pure beauty the uninterrupted light
And chastity voluptuosity
Interminable. Isolated thus
By loftiness of thought the mind shall reach
Eternal happiness, defying death.

FRANCIS PIEDMONT SAVINIEN.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

VIEWS AND OPINIONS.

A thought-wave, set in motion by the recent Christian Science convention at Boston, has been productive of utterances which must interest all who believe in Mental and Christian Science, and various offshoots from the main lines of these two. As might be expected, a great deal of nonsense has been written by materialistic editors and correspondents who have not yet learned to think beyond the old hackneyed lines of the last centuries. So able a paper as the New York *Times* condemns Christian Science in toto, as a strong delusion. The far saner conclusion of the broad-minded and fearless editor of *The Outlook,* in an editorial article entitled "Truth and Error in Christian Science," is that what has given Christian Science its votaries is not the delusion in it but the truth in it." The editor then goes on to state that the truth is to be found "in its threefold affirmation: first, that man is not a machine but a living spirit, and his body is the servant, not the master of the spirit. Second, that spiritual truth is not merely mediately discoverable by a scientific process, but immediately and directly known by spiritual vision. Third, that Christianity is not merely a new interpretation of an ancient law of life, but a new power to heal, to vivify and to endow."

That these truths are sound and wholesome no thinker interested in spiritual truth, be he Christian or Scientist, will attempt to deny. That the real man, the entity which is to endure endlessly, is spiritual, not material, the creation or emanation of the Supreme First Cause, is a cardinal principle of all great religions. The Christian Scientist and his kindred simply accentuate and exemplify to a greater or less degree this cardinal principle. And believing in the divine endowment and lineage of man's real being, dares to affirm that the spirit is greater and is master of the physical, the non-enduring, the less.

But *The Outlook* errs, we think, in stating the delusions and weaknesses of Christian Science. In our opinion that which weakens and will one day cause the collapse of the Science in its present shape, is the arbitrariness, one might almost truthfully say, the tyranny of the hierarchy by which it is governed. The hierarchy of the Roman Church is less absolute. No man may preach or express his thought in his own language, in any Christian Science pulpit, throughout the land. No space is given for progression in thought; no room for a difference of opinion. None may read the truth as proclaimed outside the borders of the church, a restriction somewhat narrower than can be found in any church of to-day A carbon copy of "instructions" issued to various members of the church, directing them to write to the editor of the *Times* and strongly criticise his attitude, was unluckily left within the leaves of one letter so written. And this unfortunate circumstance certainly constitutes a whole volume of revelation concerning the methods adopted by the church and the obedience expected of its followers.

The weak point in *The Outlook* article, we think, is its apprehension of the fundamental error of Christian Science doctrine—error which tends "to produce in the church a spirit of sentimentalism and effeminacy when it pre-eminently needs a clear intelligence and a vigorous vitality." The error is found, according to *The Outlook,* in the statement of the unreality of the body and of sin, sickness and death. "The body is real," says *The Outlook.* "Disease and death, sin and remorse are realities." A brief course of reasoning will disprove these statements. Everything that is real must endure. An actual reality can never be destroyed. All reality is the product of the Supreme First Cause, not of man, and being thus create, or more truly, a part of the Infinite, "in whom we live and move and have our being, only God himself could destroy it; and destruction is not thinkable in connection with a benevolent Deity.

To deny that the body occupies space and is to be cared for and carefully nourished as the soul's vehicle in this plane of existence, is as far wide of the truth as to attribute reality equally to body and soul. In the true scientific sense the body is not real, since its existence as a body terminates at the end of a term of years.

Disease and death are not realities for similar reasons. All that is real was created by a good God. Since he could create naught but good, and could not by virtue of his Godhood, create any evil thing, sin and disease never came from his hand and are not realities. Darkness is not a reality—it is simply an absence of light; disease is an absence or lack of healthy conditions, usually the result of one's own wrong thought. In its only true sense, reality can never be predicated of that which does not endure, is not of God and is not good.

Understanding these statements will throw a flood of light on many seemingly inconsistent statements made by votaries of the more liberal thinking and will explain much that is to-day termed a delusion.

In foreign lands to-day, more especially among the civilized nations of Europe, the corruption of American business methods and of American social life is furnishing themes for an endless number of criticisms and denunciations in the public press. In the daily paper, the weekly journal, the monthly magazine and the dignified review, our faults are being discussed and commented on with a freedom and—shall we say it—an unholy delight which is as gall and wormwood to the traveling American. Explanation and apology are neither desired nor received. Our country is so uproariously prosperous, so frankly and richly successful in many directions, that we must expect the pious glee which the unsuccessful, declining nations of the earth would always indulge in when a day of adversity seems to have been reached.

But so far from being ashamed in the midst of the revelations which have been poured forth to the world by our carnivorous journalism, we have reason for satisfaction in the fact that we have courage to reveal in order that we may remedy any existing undesirable conditions.

In what other country of the world would this frank public disclosure of the misdeeds and even the crimes of powerful men of wealth be allowed? We are accredited with a love of money beyond that of other nations and thought, by not a few, to be victims of bribery in most departments of commercial, political and social life. In England, more than elsewhere, America is being reviled

beyond measure; no such wholesale disclosures, in connection with the name of a Park Lane nobleman or a peer in the House of Lords or a magnate of Lombard street, would be permitted. In the jam factories and pickle shops of London, at the East End, in the Black County of the pottery makers and in other dark corners of the United Kingdom, England well knows its shame, but prefers the easy method of refusing to see that which, if revealed, would disturb its peace of mind.

The public sentiment of America is beyond question, sound and wholesome. The existence of plague centers does not imply national disease. If we were unsound at heart, we would dread, not welcome, revelations of shame.

Perhaps no more powerful object-lesson could be furnished to the young men of the rising generation than the bitter punishment being meted out to men and to corporations which have proved themselves to be untrustworthy. The worship of money is not so great in this country, as worship of integrity and high moral character.

And while we must deplore the wide reading of that which should never have existed, yet the sentiment awakened by such reading is one that will make for better things. The poorest boy in the land is not to-day envying but rather despising the life of men whose infamy is not hidden or glossed over by his wealth.

America has faults many enough perhaps, but it has also that which will save it, for many a year, thank God, from general moral corruption.

The man who would set out on a journey with no definite destination in view, consulting no time table, having no knowledge of the country through which he was going and with no thought of the time or expense involved, would justly be considered lacking in common sense. But precisely the same criticism could be passed on thousands of us to-day, as we "walk through the wilderness of this world," as did Bunyan's Pilgrim. With no chart or compass, no rudder or sail, no captain or pilot, we let our lives slip by, hour by hour, at the mercy of the current or the fleeting breeze and not until the years are nearly gone—not always then—do we realize that the aimless days have brought no result worth mentioning. We are passing out of this world with no splendid lessons of hope and

courage learned; with no record of moral uplift for our neighbor or ourselves; and leaving no name for achievement or conquest in any field.

This carelessness, even recklessness in the conduct of life, is perhaps more common to-day, in this country, at least, than it was fifty or sixty years ago, when the Puritanical ideas of heaven and hell profoundly influenced the lives of thousands. The scheme of punishment and reward in which the early settlers of our country had a deeply settled belief, kept many a laggard up to the performance of his duty. And being based on what was supposed to be a faithful interpretation of the Bible, the scheme has had a long life. Some sort of guidance, provided it be not based on vicious principle, is obviously better than none at all. But any conduct of life based upon fear of what the future life might have in store for the persistent derelict, does not rest on the entire truth and is certain to be displaced by something better as the years go on.

The day of reaction from the severe restraint and critical judgment of the Puritan has come, and one of its results is the carelessness, often amounting to recklessness, to which we have referred.

Following it is the dawn of a glorious day in which Truth, supreme life-giving Truth, will become the guiding star of every man's life.

Not fear of a grim and powerful Being who delights in dealing out endless punishment with torture, to the guilty, but confidence in a Mighty Love which is at the same time all-powerful and all-wise; which is constantly urging every living being on to the fullest possible development of his God-given entity, and suffering loss or pain, for the time, to overtake the careless one simply because of his violation of some natural law.

This truth and this alone, will bring man into the line of his highest development and hence to his highest happiness.

Never alone! The immanence of the Divine First Cause precludes that. By day, by night; in sorrow or pain; in doubt or perplexity; in the midst of seemingly hostile environment; harassed by anxiety or fear, no one is ever for an instant apart or separate from the Maker of his spirit.

The thought needs only to be fully realized to bring constant peace into the life of every human being. Even more when we realize this sublime truth in the case of our loved ones, do our lives become serene, our days unclouded. The inseparability of a part from the whole of Infinite Spirit has been known, in theory, for many centuries. But only here and there has its meaning been fully grasped. In our day, when the World of Thought is being more generally discussed than at almost any previous period of the world's history, theory and practice are meeting and all life is uplifted by the dawning realization of the hidden treasure contained in the phrase—The Immanance of God.

RELIGIONS IDENTICAL.

In a paper in the *North American Review,* the Rev. Dr. Heber Newton, sets forth the proposition that the religions of the world, though differentiated among the several peoples, are essentially one. He looks accordingly to a future universal religion which shall unite them all. The germs, he declares, can already be traced beneath the variant beliefs of the present time. The ethics of Buddhism and Confucianism and the religions of Greece and Rome exhibit no real discord; the human ideals are the same everywhere. "The Golden Rule proves the rule of Hindu and Chinaman as of the Christian. It was not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish "Hillel," and Chinese "Confucius," and great spirits of well night every land." * * * In the presence of the man of the spirit, be his name what it may, we know that he is of our family and the household of God."

AN EPISCOPALIAN UNIVERSALIST.

The Rev. George S. Degen, of Augusta, Maine, rector of St. Mark's Church, adds his name to the long list of orthodox clergymen, who disavow their belief in a place or state of perpetual torment for any human being. "It has never been made an article of faith in the Holy Catholic Church, and the Apostles' Creed says nothing about it," he declares.

"Universalism," he writes, "does not say there is no hell. Universalism, if I understand it right, nowhere denies or tries to

explain away any plain statement of Holy Scripture. The medieval conception of hell which obtained until comparatively modern times, is *not* a plain statement of scripture, but a creation of man's imagination, and Universalism would of course reject that as being inconsistent with its positive teaching, which is the *final* salvation of all human souls. I ask you to note the word 'final.' It does not undertake to say that this salvation shall be completed at death, nor that it may not involve a longer process in some cases than in others. It only declares that good must eventually triumph over evil, and that, therefore, the evil forces which are at work in every human soul and which tend to disruption and decay, must *finally* be routed. For myself, if I did not believe that, I could not believe in God."

WHAT NEXT?

"If you take away total depravity from me," said the old lady, "I will have nothing left." Now the Rev. Edward McCrady, of Canton, Mississippi, an Episcopalian rector, confesses even to insistence that the theory of Apostolic Succession and Divine instituting of Episcopacy, "can never be absolutely demonstrated." He proposes accordingly to "abandon these narrow and un-Christian views" and to "recognize the Catholic membership of all baptised persons, together with the validity of the ministries of all non-Episcopal bodies, neither condemning their official acts nor in any way discriminating against them."

Straws are said to show which way the wind blows. With one clergyman questioning the dogma of Apostolic Succession, and another disavowing the doctrines of Trinity, incarnation and bodily resurrection; with Presbyterians disavowing faith in the legends of creation, paradise and plenary inspiration; and Congregationalists disbelieving in endless punishment, it does seem as though the old ruts of the theology are being obliterated, and a smooth road established to a reasonable belief.

A PERIOD OF PREHISTORIC MAN.

Doctor Mortillet, devotes twelve chapters of his great work on prehistoric times, to the story of mankind in the Tertiary Period.

He takes the view that human beings did not then exist, but that ancestors did. The Adam of that period is known among savants by the name of Pithecanthropus erectus—the erect man-ape. Casting up the figures: 222,000 years for the duration of the palæolithic period, 18,000 for the protohistoric and 6,000 for the historic period, and we get an amount of years for the term of the "incorrigible human race," on the earth. But scientists believe this period too brief. They would expand it somewhat.

SEWERING IN PREHISTORIC TIMES.

Mr. Edgar J. Banks describes in the *Scientific American*, a system of sewerage and drainage in Bismaya, a city of Sumer, built in the valley of Euphrates centuries before Babylon. They have been found in the excavations which are going on in the region, and appear to be in an excellent state of preservation.

The arch, which it has been supposed that the ancients did not know, was frequently employed by the Akkadian and Sumerian builder, more than six thousand years ago. One was found in the lowest stratum beneath the city of Nippur, several years ago, and now the German explorers have found an arched drain in Central Babylonia beneath the city of Phara. This city, though one of the earliest known, was built upon the ruins of another city still older. The drain was about a meter in height and the same in width. As the country is perfectly flat special devices in excavation were adopted to secure the flowing off of the refuse.

Thus it seems that we are only inventing anew the "modern improvements" that were in common use more than six thousand years since.

DR. CRAPSEY AS A HERETIC.

The Rev. Algernon S. Crapsey, rector of St. Andrew's Church, in Rochester, N. Y., has been brought to task for not teaching the doctrines, of the Trinity, the birth and resurrection of Jesus, as the Church has received them. The *Evening Post* remarks:

"Heresy used to be regarded as a sin, and was thought to have its origin in human pride. In case of obduracy, the heretic was handed over to the civil authorities to be 'banished from the world

by death.' Later, he was considered to be none the less a sinner, but was the victim not the author, of error. Accordingly, he was punished by excommunication. But at the present time a man who is put on trial for heresy occupies, in the popular estimation, the place of an accuser, and it is the church which is usually said to be on trial. There is still another and newer view: the attitude of a heretic is regarded as only a symptom or a tendency more profound than that of mere heterodoxy. With the disposition to subject religious experience to psychological analysis, the heretic has been put into the more extensive class of individualists who are opposed to collectivism, whether it is economic, moral or ecclesiastical."

The Toronto *Sun* remarks that these trials for heresy forcibly call attention to the fact that the spiritual guides are not at liberty to speak the truth.

The Philadelphia *Press* reminds its readers that the doctrines which are demanded become accepted soon afterwards. It says:

"Truth is not protected by trials. They accomplish nothing. They reveal nothing. The heresy-hunter [Henry VIII.] who was first called 'Defender of the Faith' proved an uncertain bulwark. The suspension of Dr. Crapsey will not suspend the movement of which he is a part. All experience proves this. Barnes was tried and convicted, and his theology is to-day accepted in the church that tried him. Colenso was tried, and his view of the Pentateuch is to-day moderate and conservative ground held by scores of bishops and priests in full communion. The Congregational Church tried its ministry twenty-five and thirty years ago for their position on Future Punishment, and that community stands to-day with the men tried and not with their prosecutors. Briggs was tried, and a Brooklyn presbytery has accepted two young theological students whose frank doubt of the miraculous birth was far in advance of any position held by Briggs."

THE TURKISH LANGUAGE AN AMERICAN DIALECT.

A telegraph despatch to the New York *Times* from Mexico, states that students of the University of Campechè have discovered that the language of the Indians of Campechè and the Turkish language are almost identical. Turks who have come almost directly

from their own country to Mexico find no difficulty in making their wants known to the Indians of Campechè, and within a few weeks, they are able to talk the language of the Indians fluently.

This is another of the curious problems, in relation to similarities between natives of the two continents. The traditions of Atlantean colonization in Africa and Egypt seem to be not without plausibility. The pyramids of Mexico appear to have been imitated by those which kings of the Fourth Dynasty erected in Egypt, and the idols recently unearthed in Oaxaca were evidently Egyptian and Chinese. Such resemblances, so closely simulating identity of origin, can hardly be set down as spontaneous coincidences.

ANOTHER SERUM FAD.

A Russian doctor and college professor named Metchnikov promulgates a theory of preventing old age. He has invented a serum which he insists will do the work. He has also come out with the theory that the large intestine is superfluous, and a dangerous thing to have; he proposes accordingly to remove it. Yet medical journals praise this man as not only not crazy or idiotic, but actually intelligent.

We shall have occasion at this rate to be grateful while they keep below the diaphragm.

A PREHISTORIC KING DAVID.

A prehistoric town, Bismaya, has been unearthed in archaic Babylonia, older than any other yet found. In it was found the statue of a king, named Da-vdo or David, the oldest statue in the world, and many thousand years before his Hebrew namesake.

Between the two extremes, excessive work and idleness, lies activity—fresh, easeful, useful movement. It may not secure the possession of Newport cottages, steam yachts and auto cars. It may never earn a seat in the Stock Exchange or the presidency of a High Finance corporation. Better still—such healthful work will not mean the quenching out of all human feeling, or the blighted hopes of thousands of one's fellows—*Latson.*

ROMAN CATHOLIC ADVANCE.

Dr. Kolde of Erlangen, Bavaria, remarks that few persons have any appreciation of the phenomenal advance made by the Catholic Church during the last decades, especially as a power in the political world, and in the conquests of new spheres of thought and life. Not since the days of Innocent III. has the Papal system unfolded such splendor and power as in the present time.

The membership in the religious orders exhibits a marked increase, 40,000 in Germany alone. The Catholics control the Parliaments and make the laws. Even laws regulating the affairs of the Protestant church. Candidates for official position are affected by their attitude toward the Catholic church, and statesmen are largely influenced by the views that prevail at the Vatican.

"Humanly speaking, the Catholic Church is destined to achieve still more notable conquests in the Twentieth Century."

A CHINESE MINISTER FORSWEARING TEA.

Wu Tung Fang, late Minister from China to the United States, announces his conversion to more wholesome dietetics. He has read the book of Mrs. John B. Henderson and as he declares came to the conclusion that the common mode of living was wrong. "I am now living," he writes, "on a simple diet of nuts, vegetables, fruits, with no flesh or strong drinks, champagne included, of which I was very fond at one time. I am very much pleased to be able to say that since the adoption of this new dietary I feel much stronger and healthier in every respect than before. So it is my intention, whenever opportunity occurs, to preach the doctrine; in fact, I have done so to the Empress Dowager."

The General Synod of the Reformed (Dutch) Church of the United States, has removed the word "obey" from the woman's promise in the marriage ceremony. The divines of that denomination evidently are of the same mind as Koheleth in the book of Ecclesiastes (V. 5): "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."

MORAL INFLUENCE OF FOODS.

A French writer gives the following account of the effects of certain diets:

Port will make a person pessimistic. Beef promotes strength, energy, boldness. Mutton develops melancholy. Veal wears away energy and gayety.

Eggs and milk favor health and vivacity. Butter tends to make one phlegmatic and lazy.

Apples are excellent for brain work; but potatoes make a person dull and inactive. Mustard is a preservative of the memory.

There may be a large amount of truth in these statements; nevertheless, they do not always altogether apply.

In an early stage of society things which injured the family or tribe were called wrong, but the same things might be done to strangers or enemies and be counted laudable.

The London *Lancet* gives two ways to old age, the positive and negative. The positive is to keep in complete touch with life; the negative is that you do not kill yourself by your habits. "Remarkable longevity, with complete retention of mental activity," it remarks, "is mainly found in men of high intellectual endowments, who have become dependent upon the exercise of these endowments for their chief pleasures, and whose minds have not been crippled by confinement within grooves." But "Student" in *New Century* concisely declares the real key to longevity to be the recognition of the threefold nature, physical, moral and spiritual—the carrying of feeling to its spiritual highest every day, as well as intellect allowed its full and natural work, and the muscles theirs. Whoever is content with routine is old already and has lost his grip on life.

A blind man met another in one of the streets of Philadelphia. He had come within five yards of him when the latter spoke:

"Hallo, Ed! What are you doing out this morning?"

A spectator asked how he knew the other. "By the sound of his cane, of course," replied he. "I can tell at the distance of half a square the tap of the cane of any man at the Home."

A PLEA FOR TORTURE OF SUSPECTED WITCHES.

King James I. applied his own knowledge to investigating the causes of the tempests which beset his bride on her voyage from Denmark. Skilful use of unlimited torture brought these cases to light. A Dr. Fian, while his legs were crushed in the "boots" and wedges were driven under his finger nails, confessed that several hundred witches had gone to sea in a sieve from the port at Leith, and had raised storms and tempests to drive back the princess.

With the coming of the Puritans the persecution was even more largely, systematically, and cruelly developed. The great witch-finder, Matthew Hopkins, having gone through the county of Suffolk and tested multitudes of poor old women by piercing them with pins and needles, declared the county to be infested with witches. Thereupon Parliament issued a commission, and sent two eminent Presbyterian divines to accompany it, with the result that in that county alone sixty persons were hanged for witchcraft in a single year. In Scotland, matters were even worse. The *auto do fé* of Spain was celebrated in Scotland under another name, and with Presbyterian ministers instead of Roman Catholic priests as the main attendants. At Leith, in 1664, nine women were burned together. Condemnations and punishments of women in batches were not uncommon. Torture was used, far more freely than in England, both in detecting witches and in punishing them.

The natural argument developed in hundreds of pulpits was this: If the all-wise God punishes his creatures with tortures infinite in cruelty and duration, why should not ministers, as far as they can, help him?—*Andrew D. White in* "Welfare in Christendom."

A BETTER TIME PREDICTED.

More powerful than any of these things is the aroused public opinion of the nation; the demand that graft shall be exposed and ended; that something like equality of opportunity shall be restored; that special privileges shall not be conferred or arrogated.—*Washinton Times.*

Learn to know that your body is not you at all. It is something that belongs to you, a possession of yours, something by which you express what you are.—*Jane W. Yarnall.*

WHAT THE ANCIENTS KNEW OF GEOGRAPHY.

The earliest map of which we have record is that of Anaximander of Miletus, about 600 B. C., but no particulars of it remain. Herodotus mentions a map made in 500 B. C. by Aristogoras of Miletus who went to Sparta when Kleomenes held the government, "having a brazen tablet on which was engraved the circumference of the whole earth," to induce Kleomenes to aid the Ionians against Persia. The works of Hekatæus of Miletus, about 500 B. C., represent Africa as surrounded by the sea. Eratosthenes, 250 B. C., measured the size of the earth by the difference of latitudes between Assouan and Alexandria; that is, he measured a celestial arc in order to find the terrestrial circumference. He made it very near the same as we do, and the difference may be due to our imperfect knowledge of the exact dimensions of his unit of length. It amazes one how modern text-books can go on printing such facts as this side by side with the statement that the ancients thought the world was flat; it shows a considerable lack of co-ordination among the authorities. Ptolemy drew his maps as we do, but they were projections of the sphere, as we know from his works, which contain examples of the projections.

Thus the idea of a flat earth was nothing more than a belief of the uncultured or else a convenient and recognized convention.

—*"Student,"* in *New Century.*

A PECULIAR MORAL INFLUENCE.

Life outside of prison tends to ameliorate criminal instincts and awaken the moral sense. Conditions in prison tend to rouse the criminal instincts and to blunt the moral sense. We brutalize the convict and we also brutalize his prosecutor and his keeper. After we have taken good care completely to demoralize him and unfit him for social intercourse we turn him loose.

—*H. L. Slobodin,* in N. Y. *Times.*

The mind of man is competent to enchain and enthrall the forces of nature, and to produce strange and weird effects that would not otherwise have occurred. Shall the power be limited to the conscious intelligence? May it not also be within the power of his *sub*-conscious intelligence, at moments of ecstasy, or at epochs of strong emotion or of transition?—*Sir Oliver Lodge.*

An eternity has neither beginning nor end. It follows that we are now in eternal life, and as God is spirit, of whom we are children, heirs, offspring, and likeness it must be that we are all now spiritual beings.—*Abby Morton Diaz.*

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EVIL.

BY ALEXANDER WILDER, M.D., F.A.S.

Evil is in almost every scene
Of life more or less forward.
PHILIP JAMES BAILEY.

"Why God no kill the Devil?" This question of questions, the poor savage Friday puts to his master in Defoe's famous story. It is the weaker link in theologies which impairs confidence in the surety of the entire chain. If there exists an energy in the universe able to resist the Divine Beneficence and ruin human beings in its malice, it is not possible to attribute almighty power to God and to have firm confidence in the Supreme Benevolence and Wisdom.

Repellent as this conclusion may be to our better consciousness, it seems inevitable. The only way of escape apparent to view is to be found in grappling boldly with the notion itself. The concept of a personal antagonist to the Supreme Being that was always employed in effort to mar his works and was incessantly interfering with them for that purpose, has been entertained for many centuries and even become a distinct point of religious belief. The description of Milton in the poem, *Paradise Lost,* has been accepted as almost as authoritative as the Sacred Text. It has also been inculcated that the Satan who is represented in the introductory chapters of the Book of *Job,* as attending in the assemblage of the "sons of God" when they "came to present themselves before the Lord" was the malignant Power of Evil. Not only have both Roman and Grecian Christendom adopted the dogma of a chief diabolic personality, but it exists also in the religious systems of Islam and Judaism: It may be traced back from these to the later Zoroastrian speculations, in

which Anramanyas, the Dark Intelligence, is constantly contending against Ahurâ-Mazdâ, the Lord of Light.

It is significant, however, that in the earlier conceptions of personified wrong, the Evil Potency had been previously revered as a Deity. He was, in fact, nothing else than the god of some former faith or alien people, that conquest or change in worship had displaced from supremacy. In this way the Indra of primitive India became esteemed as an evil genius in Eran, the devas or divinities of one Aryan people were transformed into devils among the other, the Seth or Typhon of Egypt became Satan the Adversary. Even Anramanyas, the Dark Intelligence of the *Avesta,* was at first the twin to Ahurâ-Mazdâ, simply a negative to the positive, and thus coöperating in the work of creation to decompose and disintegrate in order that the creative energy may mold and fashion anew. Thus in its origin as a moral concept and as it was actually regarded, the Evil Principle was an energy not wholly and absolutely wicked, but only a perversion incident to the imperfections of conditioned existence. It was not till later times that it was considered as a personality. As in the ancient Zoroastrian ethics the lie was an object of special abhorrence, and every species of wrong was comprehended in the term, the great Adversary was described as a "Liar from the beginning" and the Father of lies.

We may not assume, however, to be able to explain, or even to understand the problems which relate to the primal operations of the universe. A cup cannot hold another of greater, or even of equal dimensions, and we may not pretend to grasp a question that transcends the compass of our own minds. Nevertheless we are by no means precluded from gaining some intelligent perception of the laws and relations which exist over us and by which we are influenced. Every such effort, we may be confident, will enlarge our powers and enable us to learn something of their operation. There is no secret in the universe that is arbitrarily withheld from our knowing, and we are precluded from the perceiving of it by our own weakness and immaturity.

It must be acknowledged, then, first of all, that the universe has its cause and origin in Divinity. Goodness only is lasting and permanent, and accordingly the Deity being absolutely good, the motions and operations of the universe are in harmony, and all means

are adapted to their proper ends. We are not able with our limited faculties to explore the depths of the Divine Power and Wisdom, yet the higher the ideal which we attain, the better, wiser and purer we shall become.

We cannot suppose that Evil is the counterpart of the Supreme Right. From its peculiar nature as a non-enduring and destructive agency, it is not an end, and so of necessity it can only be a means. It must accordingly be simply a medium by which ulterior good is effected. As a servant it may have no alternative except to accomplish the will of the master. Whether the obedience is rendered willingly is a matter of less importance; the necessity to render it is the superior law. It is nevertheless ill to do evil in order that good may be the outcome, for all wrong-doing reacts perniciously upon the doer. Evil must be regarded accordingly as being of the transitory, the temporising, and evanescent. It must always in the end give place to the Right, which alone is self-sustaining and perennial.

It has been contemplated in various lights, as accorded with the habitude and disposition of the individual. Some regard it as an unfortunate condition, the result of circumstances—or of heredity, and perhaps, as the sequence of wrongs committed in former terms of existence. Thus when the disciples encountered the man who had been blind from his birth, they asked of Jesus: "Rabbi, did this man sin, or his parents, that he was born blind?" Only some such cause could they perceive for such a calamity.

The opinion, however, which is more commonly entertained, regards evil as something not of necessity intrinsically wicked, but as due chiefly to the limited conditions of existence. Certainly whatever may be our convictions in regard to the Creator, we cannot think of him as bringing into actual being an essence or personality in any respect equal to himself. An Evil Power possessing omnipotence and ubiquity may not be intelligently admitted. Such an essence would extend like a deity through the universe and diffuse itself over the entire creation. We must therefore understand that the mention of the evil one as a personality is only a figure of speech by which unworthy motives, suspicions and desires are represented.

"It is not possible that evils shall be extirpated," says Sokrates

to Theodoros, "for it is necessary that there should always be something opposed to the Good. Nor can they inhere as an attribute in the gods, but from necessity they exist in the realm of mortal nature and in this inferior region." This necessity is incident to imperfection. Absolute Divinity alone is perfect. Every creature is less in every respect, and that limitation as contrasted with superior excellence is faulty and evil. Under this head may be included the defects of body and character, and everything in short that impedes proper activity, or causes pain and suffering, or in any way works harm and injury. Every quality which is to be considered good when under right conditions, may be a source of harm through excess or deficiency, or when out of its proper place. Thus selfishness is normal and perfectly unobjectionable in the infant, but in maturer years it becomes a vice, a moral degeneracy like an arrest of development, and is the source of every kind of cruelty and wrongdoing. Out of it grows the lust of dominion, of inordinate wealth, and disregard of what is due to others. Even what may be considered proper and salutary at one period, or under one peculiar condition, is likely to be out of place, and actually wrong when the state of things has changed. What is right and suitable for the child becomes widely different when the time and duty have come to put away the childish things. For

> "The old order changeth, yielding place to new,
> And God fulfils himself in many ways
> Lest one good custom should corrupt the world."

From the evils that are incident to the imperfection of the inferior nature and the conditions of life in this sphere of existence a way leads to those of the moral nature in which voluntary action has a leading part, and which are to be recognised as faults of character, and when in aggravated form, as vice and crime. Indeed, they are closely affiliated through the intermingling and intimate relation of the psychal and moral natures. Thus, we may remark, that disease, which is a breach of order and a departure from healthy life in the body, is likewise to be regarded as an immorality, of which there should be reformation. Sin, in its proper generic meaning, denotes a missing of the aim, failure to reach the desired end, a being at fault, rather than any profound turpitude, or wickedness. When, however,

it is voluntary, when there is deliberate disregard of right, it has become positive wrong-doing, wilful injury, and actual culpability. The whole moral and physical nature is thereby contaminated and made vicious and corrupt.

The story of the Garden of Eden in the book of *Genesis,* is supposed by many to explain the introduction of sin into the world. Upon such an hypothesis the actual existence of the tree of knowledge of good and evil would imply that evil itself already existed before man had come upon the scene. It seems plain, however, that the account is figurative, and has a meaning very different. The knowing of good and evil is a token of adult life (Ch. *Isaiah,* vii. 15, 16 and *Epistle to the Hebrews,* v. 14). The proper interpretation will doubtless refer it to the period of childhood and the passing into maturity.

As all human beings are subject to the infirmities of imperfect condition, it follows that all have erred. The power to choose right and wrong would be thus exercised, even when the missteps are without ill intentions. All are accordingly liable to suffering and pain in consequence of errors and are under the necessity of guiding their steps by the aid of the wisdom and discipline which they acquire by their experience. All that we really know of relations and obligations, all that pertains to duty generally is what we have acquired by experience. There is doubtless a somewhat of recollection likewise from other sources which forms a basis of convictions, and promotes them into principles of action, but it is discipline which develops the character.

Thus what has been apprehended by our limited view as evil is exhibited in a different aspect. We now perceive that we are in actual need of it in our life here. In order to know ourselves more fully and rightly, and in order to know more perfectly what is right and just and what is to be discarded, we require a course of training and exercise indefinitely long which it is the office of evil to afford. It is accordingly a necessary part of our education. Without this experience many of our faculties and qualities would remain dormant and in abeyance. Many advantages are thus presented which otherwise would not have existed for us. Because of untoward adventures and unfortunate experiences in various forms and particulars, we each of us have become what we are. An agency

which is necessary for these results cannot belong outside the pale of the Divine Goodness. Its place is clearly within the number of instrumentalities by means of which the world runs its course. There is injury in one direction but benefit in another which is resultant from it. It may seem to be malignant impulse, sometimes from angry Providence, sometimes from human malice, and in the latter case may even be from design to do harm, yet benefit is certain to be the ulterior result which it produces and promotes.

> "Evil and good are God's right hand and left.
> By ministry of Evil, good is clear,
> And by temptation, virtue."

Thus the patriarch Joseph when his brethren are before him who had sold him into slavery, refrains from reproaching them, for their cruel unkindness. "God sent me before you," says he; "it is not you that sent me hither, but God." Yet the act was totally unworthy, and no intimation is given that the result justified it in any respect. It is simply a providence in the order of things that good shall come out of evil, as well as that there shall be good in everything evil, but this never serves to make the wrong action just and right. There is no sanction for evil doing. Whatever the benefit that may arise from any such action, the penalty inheres and is certain to befall the doer, without evasion or substitution.

Perhaps the hell which has been so assiduously described and threatened as a place or state of endless punishment for the impenitent, is happily passing out of belief. It seems like a sacrilegious libel upon Divinity to declare that he is persistently angry, that he has an attitude of justice which demands expiation by hopeless torments, or that he can find his justice met by any inflictions upon an innocent person, human or divine. We have good reason to believe otherwise, that however heavy the load of guilt there may be in any case, there is a way of reforming, even if only by being vastated and generated anew. A Hebrew psalmist acknowledged having been delivered from the lowest hell. Nevertheless it may be accounted certain that there is hell, and that it will continue as long as human beings exist. It pertains to every individual, and every one is certain to have a taste of its fire and anguish. The whole story is told by the Oriental poet:

"I sent my soul into the Infinite;
Some lesson of that life to spell;
And presently my soul returned to me,
And said: "Myself am heaven, myself am hell."

The whole is realized by each of us in our own personality. As the apostle taught, the works of evil and the fruits of good, are from our own nature. We perceive them so interblended that there is a taint of selfishness and unworthy motive when we do well; and there is something in the actiton not absolutely evil when we do wrong. Nor can we measure one another in such matters by one common rule. An act may be wholesome in one and evil in another; or wholesome at one time and under one condition, and wrong in another. One may have to encounter powerful temptation, while the other finds in the same thing little that is alluring. Each has his own truth in which to abide; each has something peculiar to himself to put to silence and suppress.

Evil is therefore simply the reverse side of the world-picture, the opposing pole, and its office is to incite the human soul to activity and thereby eliminate its defects and impurities. Its great strength lies in ignorance, an unreason that will not comprehend the better. This is an unclean demon that is not easily expelled; but with that expulsion occurring all things become possible.

It suits not the eternal laws of good
That evil be immortal.

ALEXANDER WILDER, M.D.

THOUGHT ACTION IN SICKNESS AND IN HEALTH.

BY LEANDER EDMUND WHIPPLE.

The question as to whether any action of thought can have an important bearing upon bodily conditions, either in sickness or health, is receiving a great deal of attention in intelligent communities and converts to its affirmative theory are declaring themselves in large numbers almost daily. The unthinking masses do not as yet take up the question seriously, and numbers are ready to jeer at every advanced idea presented on this and kindred subjects. But singularly, and perhaps fortunately, numbers do not count as regards the establishment of the truth of any principle, and the negative opinion of the masses, even when counted by millions, is invariably upset by the genuine discovery of the single inventor. Advancement in all ages has always come through the efforts and enlightenment of the few individual thinkers. This may not quite suit the "majority," but it is a fact none can gainsay. It is a case where majority rule means ruin; and in any event it means stagnation, which always leads eventually to an end of the existing conditions, and a loss of the truth which might be gained through active intelligence well exercised.

But, in the present day, few who think at all, fail to recognize the fact that with each person the character of his thought influences his life in certain ways. These ways, doubtless, vary with every individual case, but it probably will be readily admitted that the laws of action involved may be practically the same with all. If so, there may be some feasible ground for study that shall yield results in knowledge that must help us in daily life.

If the fact above mentioned be established then it is easy to consider that the thought-action indulged would in some way be likely to affect the body of the thinker. This suggestion has led to thousands of tests that have clearly proved the existence of a direct relation existing between the mind and the body of each person, and that the particular mode of thought-action evolved by any mind is reproduced in the physical action of the body with which that mind is associated. In other words, each one's own thought *reproduces* its action in his own body. This once recognized as a principle of life-

action, it follows as a logical necessity that the *character* of the thought-action will be found also in the bodily action, provided we know how to examine and can recognize it when seen.

This has been repeatedly proved. It is a fact that can be tested by any one who will exercise patience, study closely the varieties of action under observation and learn to trace action from cause to effect, through representative operations.

On its face, sickness is a disturbed or abnormal condition of the body. But back of this physical condition is always to be found a more or less definite state of mind, showing conditions that were established *previous* to the appearance of the physical condition of sickness. The physical does not, as commonly supposed, come first and the mental proceed from it, but the reverse. The quite common error is the result of incomplete as well as imperfect observation of the phenomena involved. The exact character of each element is seldom recognized by the untrained mind and the connection is thereby overlooked. It exists, however, and failure to properly understand the fact leads to many erroneous opinions.

First of all, the fact that there are involved in personal life two phases of mental action, each distinct from the other and both in operation together, is almost unknown; yet within this fact of knowledge little can be rightly understood of the mind or its forces. These two phases of action or planes of personal life are the "conscious" and the "subconscious" mentality. The first constitutes man's conscious and volitional action during waking moments and includes all those operations which he knowingly performs with conscious intent or recognition. The second constitutes all the action in personal life here which results in bodily being, and whatever the mind has known but has passed and temporarily forgotten or left out of conscious use. The subconscious is of vastly greater moment in all details of life, but because of its nature it is unknown to the man during his waking hours, therefore all its movements and activities are unrecognized. Here rest all memories, which are records of action once consciously known, but later stored in the subconscious realm, to be brought forward again to the conscious plane, at will. In this way that which once was conscious action becomes subconscious—unrecognized, but still active—and is added to the storehouse of knowledge that exists within that subtile realm.

In such ways as these, every action that is important enough to be stored up for the future, and especially that which is sufficiently acute to make a vivid impression on the mind, passes into the subconsciousness and mingles with other phases of action established there. The nature of the thought will be exactly expressed in the action stored up in the subconscious realm. Any conscious coincidence arising in future life may serve to bring this stored-up action in a subconscious memory forward to the physical plane, where the character of its action will be reproduced in the reflecting action of the brain and the nerve-centers. Its first presentation to the conscious mind will probably be through the sense of feeling; in this event the nervous system will reproduce all the original thought, in nervous sensations that correspond more or less definitely to the thought indulged at the time of the original experience. On this plane of *feeling* the relation between the mind and the nervous system is most clear to understand and cause and effect can be easily traced.

Here sickness originates directly from abnormal states of mind. And even when it seems quite impossible that mind can have anything to do with the condition, the relation and connection will be found most exact, if traced with patience and discrimination along the lines indicated. Fear, in its many and varied ramifications, is the most common form of "mental cause" of sickness. It is always negative and uncertain in its character, distressing in mental quality, and entirely abnormal in all its operations. Fear works contrary to all life-forces, tends towards weakness and ultimates in destruction or, at least, the thought of destruction. If it be acute the thought engendered under it is acute; then its reproduction reflected in the nervous system will be acute, and all the accompanying sensations must show forth acute abnormal states; suffering is the common result. The nature of fear is doubt, distrust, uncertainty and distress; therefore its sensations are distressing and necessarily disturbing in their action. Under these circumstances the results in physical function and organ can only be distressing and the entire evidence becomes that of sickness.

The fact that the majority—of savants as well as of the common people—attribute sickness to some physical affair and fail to recognize any connection with the mind, does not militate against the argument, for the reasons before recited. The fact, which is now unde-

niable, that hundreds of thousands of tests of this theory have been made during the past twenty years with success, many times when the savants of science have declared that hope no longer existed, proves that it is more than speculation; and the thousands that have received such benefit raise a strong voice in favor of the theory which proves a bulwark to them in time of dire distress. From the certain knowledge born of these repeated tests and the experience thus gained, the statement is unhesitatingly made that every known form of sickness, disease, distress or malady of either body or mind has its origin in the morbific action of the mind of man, men or nations; and that in every such instance where a wholesome mental change can be effected to the extent of establishing the opposite condition of thought-action, a full and permanent cure can be effected by mental means in natural ways that are free from harmful influence.

It is not difficult for any one who desires the information to obtain proof of the statement that disturbed thought-action is followed by a bodily condition that accurately reproduces the thought indulged. A careful watch of one's own doings will give the evidence in most cases. One who worries protractedly soon develops a lassitude and weariness with more or less marked disinclination to physical exertion and a tendency to neglect ordinary duties. A physical heaviness, and slowness of movement are often apparent. Food does not digest as usual and assimilation soon shows imperfections. Certain forms of headache may develop with these tendencies to inaction. If the worry is persistent and the temperament at all inclined to be morbid a bilious attack is liable, and in extreme cases a bilious fever may develop, sometimes becoming typhoid.

There are many degrees of these expressions of disturbed action, and in each they will correspond more or less exactly to the mental distress that started the worry. The mental act of worry—anxiety about results; uncertainty as to self-power for accomplishing what seems to be necessary; fear of loss, or overweight of responsibility—reacts upon and expresses itself in a certain part of the brain, which is the seat of the nerve-force that relates to the moral quality of the sense of responsibility. The action once established in nerve-tissue in this brain center at once reacts upon the liver, which is the *organic* seat of *responsibility* of the human body, and the even flow

of executive ability has now become impaired in mind, brain and liver—mental, nervous and organic. The entire physical system may soon show this "loss of control," for when the executive head is without natural system and weak in control, the entire body follows suit; this is true of any organization, personal or social, in business or in politics.

The current medical system attempts to account for all of these conditions by means of supposed physical causes. It makes the LIVER responsible for either an overplus or an insufficiency of bile; the BILE must answer for the existing condition with the stomach and intestinal tract; the STOMACH, in turn, is credited with the upsetting of the brain and nervous system, and the upset NERVES are condemned for destroying the mental equilibrium. Thus does *materia medica* persist in climbing the greased pole of materialism backward, inevitably landing where it started and recognizing little but the pole itself. But all of this is dealing with effects, for this entire line of disturbed conditions in the body came *after* the mind was upset by worry, and and worry began with the false conception of over-responsibility—an abnormal idea with no true foundation in fact. If there had been no morbid view of responsibility, no worry would have started on its madcap cavorting around the midnight pillow; with no worry the brain and nervous system would have remained calm and forceful; then the liver would have continued to execute its functional orders in confidence of its executive supremacy over organic action, and each organ and part would have attended to its own charge, the quiet attention to duty resulting in harmonious interaction of organs and functions throughout the entire human economy.

The wrong action of the mind is alone responsible for this series of discomforts—often, alas! vastly more, for in the almost total ignorance of these facts of human life, every conceivable experiment is practiced upon the suffering patient by the anxious physician (those of one age invariably denouncing both the theories and the practice of the preceding ones) in the vain hope of curing the symptoms by physical means alone, and without even mistrusting the actual cause. Such efforts must continue to fail, as regards the establishing of an accurate and reliable diagnosis or a permanent and efficient pathology. Some will, of course, recover of themselves,

regardless of the medicines taken, and chiefly because the mental state has changed, thus giving relief. Others will recover *in spite* of the drugs administered, and by virtue of a robust constitution that overthrows all physical disturbances as soon as the mind adjusts its thinking to more moderate action. Yet others whose mental worry does not cease, the causes seeming to be insurmountable difficulties, will continue to dwindle away in suffering and torture and finally give up the ghost ahead of the natural time, chiefly because so much burden of poison has been added to the already overworked organic structure that it can stand no more.

These are usually called the works of "Providence," whose mighty power, in these particular cases, renders the otherwise "great" power of drugs inoperative, and for Divine reasons. No fault of the poisonous effect of the drugs, nor yet of the fallacious reasonings evolved from the materialistic theory, which establishes effects as supposed causes, can be attached to the failure; certainly not! One success—proof positive of the scientific status of the entire system. Two failures—Divine intervention; this also proves the "accuracy" of the system that has failed. Verily! A fine combination. No grease needed here. The self-appointed savant doesn't even need to climb; he slides merrily up and sits on top of the pole crying, "Long live *Materia Medica!*" But how many of us are satisfied with the dose of "Divine intervention"?

This has been going on for thousands of years and yet medical art is to-day no nearer to scientific grounds than when it began. Claims that drug medication is a science are groundless, and we shall continue to suffer while we believe and trust to them. More sick people recover without drugs than with them, and it is safe to venture the opinion that the majority of those who die before their natural time, as do so many of the sick who have the very best available medical attendance, die *because* of the drugs taken rather than from the virulence of the disease itself.

These statements are honestly believed to be true. They are given here, not for aggressive purposes, but in an appeal to sound thinking rather than the usual unthinking state of blind belief in the materialistic man of science and his theory of belief only, in whose wake goes the angel of death and beside whose door always sits the undertaker waiting for the job that he knows will soon be his.

We claim here that if the theory of "ment thought action" be examined with sufficient c to contain the "Balm of Gilead" in this dilemn has a mental cause due to the action of the affi others who dominate his mentality; to the *min* the nation or the race; and continued thought f tled conviction, which transfers from one to a age to age, and from race to race, thus establi seem so permanent as to be considered fixture

The writer offers in evidence twenty years nition and belief in medical science, with con peated mistakes by those to whom he trusted, suffering, danger and personal fear, followed period of study and practice of the thought the health, meanwhile, and with unqualified success this time thousands of cures of otherwise hop peared to verify the truth of the theory. Succ versal, when favorable conditions can be secu though the best minds of the world should b investigation of the subject. No greater boon c than a genuine healing art that can be relied u sults, and be it physical, mental, moral, or spirit hail its advent with the utmost enthusiasm.

This, it is believed, is to be the portion c when it shall receive adequate recognition and ined on its own scientific ground. Its system experiment and test as does that of any mate vided the test be made under the natural laws the system; we might even say more so, becau with are of a higher order and all operations exact dealing.

The one mental cause cited, *i. e.*, "Worry," i all mental states affect the bodily organism b expresses itself in the nervous system, which ment for action. A discordant thought can c disorder and every discordant thought repro degree of nervous distress. Exciting thou nerve centers and over-stimulate the nervous s

associated with the excitement, an excited agitation will be set up in the nerve-action, which will readily develop fever, and any of its attendant phases may become established, according to the impelling influence of the original thought-action. Every form of fever is a reproduction of some phase of excited thought-action in the human mind. Without a mind the condition is impossible. It never appears in a dead body, neither does it continue for an instant after death occurs. Nor does it appear in the body of the idiot.

These facts give food for reflection; they should no longer be ignored. The reasoning faculties have in the past been too much exercised under the influence of the external senses, and erroneous conclusions have been the result. Through right thinking there are remedies at hand for all the errors of superficial reasoning. Much of the causation of disease rests in the subconscious department of the mind and this must be well considered in evolving any theory. Health for the body is at hand, but it must come through knowledge of the mind which builds and controls it, else the body will be defective and correspondingly weak. The mind is dual in its action, though a unit in element; and every transaction has both its conscious and its subconscious phases of action. Both planes of action of the mind must be considered in order that the term "Mental Cause" may be comprehended.

Whatever the mind thinks, the action involved will be spontaneously reproduced by the nervous system, in the corresponding parts of its complex mechanism. If sufficiently important its entire character will be faithfully reproduced in both the functional and the organic action of the physical body.

This fact has already become well established by test and experience. It contains great promise and hope for all, because the definite law of action in human life on which the statement is based makes it possible to gain conscious control of that greatly desired power through which bodily conditions may be regulated at will. Then, if it has become impaired, health may be re-established and retained, as doubtless it was originally intended that it should be, through intelligent use of the natural faculties.

The power for obtaining such results all rests within the natural law of reproductive action which operates between the mental picture and the nervous system. It is a normal power of the real ac-

tivities of our being. It is ours. We breathe with it, work with it and think by means of it. Yet we do not half use it as a power in daily life, chiefly because we do not yet realize how completely we have it in our possession and under our own conscious control.

The reproductive law of thought-action is universal in human life; its power is at all times under command of the thinking mind. What we will to think we can think, and in all the wide universe there is none to successfully oppose the act. The will may dominate thought, provided we recognize the true nature of the law involved and frame its purpose in lawful terms. Then the rightful control of thought over bodily conditions is assured, and mind is justly master of the body.

This statement does not mean that one who has reached the point of recognizing this law will necessarily exercise the power perfectly at all times. He may or may not do so, according to varying circumstances. A complete realization of the law, held continuously in conscious operation, would result in a universal application of the power; but many circumstances may occur to cause the thought of the individual to deviate, and results will register themselves in accordance with the conscious thought-action of the occasion. The teachings and experiences of personal life have previously been so different from those gained through the application of metaphysical philosophy, that few retain the principles with sufficient clearness to apply them equally at all times; therefore, a slip or a failure of application is of no more importance here than in other paths of life. The next experience may show a more perfect realization of the power than ever before demonstrated by that person. Charity in our judgment of others who are trying new lines of action in paths leading to heights not altogether familiar, might go further toward helping to see and gain power for ourselves, than a too ready ridicule of one who, while honestly trying, has, perchance, slipped in some steep place. In any event, if he is honest in his purpose, continued application of the forces within him will eventually prove him master of the situation, perhaps by means of the knowledge gained through his former mistakes. The lesson is invariably the same for each and all. Happiest he who profits most by early example and experience.

But the vital question of our present inquiry is: What sort of

action shall we maintain in life in order to gain or retain health? As sickness is the result of a disturbed or abnormal condition of the mentality of the subject, so health is the natural result of a mind at ease, operating in the quiet mentality of normal action, which is invariably harmonious with real law.

Harmonious thought always results in quiet action. In the operation of the mind this means the generation of force sufficient for all laudable undertakings. Harmony, quiet and force interact in every natural mental activity. A quiet state of mind, therefore, is the first requisite, and one of the greatest helps toward a natural condition. When we think calmly and in a quiet manner on any subject, the action involved is harmonious and readily operates in tune with the activities of the essential ideas of the subject. This generates mental power sufficient for dealing intelligently with that subject. The most quiet thought is always productive of the best results. This refers to "quiet" as the natural calmness of confident thought; not as lethargy or inertia in any sense. On the contrary, quiet thought is intensely active, and always forceful.

While consciously entertaining thoughts in the expectation of trouble or disturbed action of any sort, or while under the influence of fear in any degree or of any kind, the mind does not operate quietly, neither is it effective in any direction; therefore these states of abnormal mentality should always be avoided. Also ideas of disturbance or of fear, that have previously become established subconsciously, may act unknown to the personally conscious mind, thus spontaneously keeping it in a state of agitation and unrest. Indeed, with many people this is almost a chronic state of mentality. Where any of these conditions exist, therefore, the first step should be to remove the cause of mental disturbance, by allaying fear, doubt, uncertainty, or agitation, and then to establish natural quietude as soon as may be possible; after this the mind will act intelligently and accomplish results as desired.

But the average person considers it impossible to dispense with fear while a sufficient cause for fear exists; or to restore confidence and maintain a calm state of mind while there is reason for worry, doubt or anxiety. Is it true, then, that with danger there must be fear, or that in time of trouble one must continue in mental distress? No, this is not imperatively necessary. On the contrary,

with each one it becomes a matter of mental attitude; and through control of the emotions each may choose his own attitude. It is also a fact that yielding to these influences, or continuing to indulge the states of mentality that so readily arise because of similar fears, increases all of the undesirable conditions, thus multiplying troubles.

This means that through suitable control of the will the mind, guided by the higher intelligence, may so exercise its conscious thought as to become master of the situation, and govern action as desired. One who understands the spirituality of man's real being and comprehends the superiority of the soul and moral qualities, will recognize the comparative insignificance of the distinctly personal phases of thought which are generated in every-day action. This gives a foundation for new thought on the subject, which perhaps may result in overthrowing some previous views and establishing new conditions in life.

It is not so much what actually occurs as what we think about its action, that affects us and establishes conditions for future experience. This fact is nearly always shown when several persons experience the same accident. Although the external conditions are practically the same for all, no two of the persons concerned pass through the accident in the same manner or emerge from it in the same condition; and no two will think about it in the same way, either during the experience, or subsequently thereto. Neither will they describe it in the same terms. One, perhaps, sees death inevitable, thinks death to the point of anticipating it and faints or falls unconscious. If the mental act reaches the point of "realization," death ensues instantaneously, even without any physical injury. Another, experiencing less fear, yet pales and trembles with fright, becoming wholly or partially unnerved and quite helpless. Still another becomes hysterical, but retains consciousness, together with some physical control of his faculties. Yet another sees danger, but expecting no more than perhaps slight injury, retains control of his faculties thereby being enabled to take care of himself and also to help his companions. One more quiet than any of the others sees not even danger; has no thought of disaster in the occurrence; remains calm and alert in his thinking faculties, and is the only master of the situation. This person seldom is seriously injured, unless the accident results in extreme disaster.

The difference between these cases is entirely mental. In the most of them the mentality would have been controllable through an adequate knowledge of the real faculties and forces of the mind. The physical results of such experiences are as varied as the mentalities involved. The results to health, later in life, will invariably correspond to the mental action indulged by each person at the time of the happening; not necessarily to the actual physical features of the occurrence.

In considering diagnosis to determine causes and in giving mental treatment to relieve or cure conditions of sickness engendered by occurrences of this order, each case must be considered in the light of that person's particular mental experience. Each mind forms a different mental picture, and each person's physical condition will be a *reproduction of his own thought-picture.* The action of this picture is retained in the subconscious realm of the mind, even after the memory of conscious thought has ceased to give it forth. Any similar experience, acting as a coincidence, may call it into action and cause it to be reproduced in the nerve centers. When this action is so reproduced by the nervous system a corresponding form of sickness or definite disease may generate in the physical system. Many features of sickness and almost innumerable degrees of action are involved here, but one law governs them all. Thousands are sick and deaths occur constantly from no other cause.

For such conditions as these there is no direct remedy or cure known, save the Metaphysical method of treatment, which reverses the disturbing subconscious action and erases that part of the picture which causes the sickness. The subconscious action of the original fear is thus destroyed. This process is exact and efficient. It is scientific in its operation, philosophic as regards its theory and metaphysical in the character of its action. It is the distinctly scientific ground of Mental Healing. These death-dealing pictures cannot be gotten rid of by any other means known to the world to-day. When applied with correct understanding and under suitable circumstances for the study and treatment of the case, this system will permanently cure all curable cases, even those which baffle the advocate of material science. This applies to all those cases where pictures of distress have been formed in the mind by the adverse experiences of life, which cause scenes of fear, anxiety,

worry, sorrow or trouble of any kind. The subconscious action of these mental pictures is baneful and dangerous. It causes more sickness and untimely deaths than all other causes combined.

In all such cases the picture can be effectually removed by metaphysical treatment; then its subconscious action will cease entirely and forever. The rightly educated metaphysical demonstrator understands the nature of this picture and its action as a cause of sickness, and possesses the power necessary to eliminate it from the life-operations of the sufferer. A definite knowledge of the operations of the mind in forming, in retaining and in discarding these pictures, is the foundation of his science. The action is not at all hypnotic or mesmeric. On the contrary, it deals entirely with the higher operations of the intelligence. The knowledge also can be imparted to those willing to exercise thought-action along the lines necessary to the accomplishment.

This mode of specific cure by means of the removal of direct causes is of incalculable value to humanity, yet comparatively few know of its existence. But a few of the Mental-Healing practitioners themselves know of or ever use it. The true metaphysician, however, relies mainly upon it.

Besides this specific treatment the metaphysician also exercises a form of mental treatment based upon the general principles of metaphysical philosophy, which apply to all members of the human family. With these two methods as a basis of action he can apply the force of his understanding to any case of sickness and so modify existing conditions as to bring relief in various ways, with a complete cure in all cases where the cause exists in the general disturbing action of every-day life. Most of the ordinary cases of sickness come under this category and are curable in this way, but extreme cases usually require the Specific Image Treatment. No other method cures the most critical cases. Only the well-trained metaphysician, however, can determine accurately which mode of treatment is required for a given case.

The knowledge of both of these mental methods equips the practitioner with ample power to deal successfully with all forms of sickness that have any association with the action of the mind, either consciously or subconsciously. As no form of disease develops on a body entirely devoid of mind, and few, if any, with the idiot,

the possible range of the curative power of the mind may be more extensive than commonly supposed. Indeed, it is possible to make a reasonable application of thought-power to every disturbed condition in life, whether moral, mental, or physical. It is this that gives the metaphysical system its great value as a general healing practice. Its specific action in dealing directly with the causative Image is distinctive and of incalculable value. Because of the universality of its application to the affairs of daily life, it cannot be overrated. No other curative knowledge is so important to-day. How shall we convince the suffering public of this fact?

But besides the work to be done for others by the skilled practitioner, there is important work possible at home and in the family, through the control of conditions for one's own self; also in the influencing and guiding of others rightly in daily action. Many affairs that would otherwise lead to undesirable results can be suitably managed through proper use of the mental forces in well-directed thought-action, and many states of discomfort or seeming ill health may be overcome for one's self by exercising the mental powers according to metaphysical principles. This also is important for all to know. It is not so difficult as might at first seem probable. With the exercise of the intelligence (with which to understand) and the will (with which to do or perform) much can be accomplished. In order to be effective each rule of action employed must be based upon a principle which, because it is universal, will work in the same way at all times and for all persons.

In this connection we must remember that in whatever form the mind thinks, the action of that thought will be reproduced in the nervous system, thus compelling the body with its organs and functions to move and operate with the mind; as the mind thinks, so the body acts. Much of this reproducing action is subconscious, but it will be all the more certain and exact for that reason. The *nature* and the *character* of the conscious mental action indulged will be so reproduced, as well as its more external forms.

With this rule for a guide we can determine in advance the most of the resultant action of daily life; and by so determining it in right modes of action, a vast amount of genuine good influence may be brought into our lives. This will also inure to the good of others with whom we come in contact; for the action of a thought forms a

mental picture that will reflect in the minds of those with whom we associate or of whom we think, the same as a physical object reflects in a mirror.

This is the natural law of thought-transference. If we think in angry mood the distorted action of anger will enter the minds of others who are at that time receptive to our thought. The image of anger reflects to and reproduces itself in their minds also. Then more angry thoughts are liable. In that event the crop increases, with all its attendant consequences. Unless the others stand guard at the portal of the mind, consciously refusing acquiescence with the disturbed thought, these results are practically certain. Physical discomfort, sickness and eventually disease, are the results of this wrong indulgence of the mental faculties. The same reasoning holds good with regard to all the emotions.

Conversely, quiet, harmonious, good and right thoughts generate their own corresponding action and reproduce themselves in other minds. As before stated, this law never varies. It is universal. It is no respecter of persons, and all may share its beneficence. Each one, however, must exercise his own faculties in accordance with it or inevitably experience the results of the contrary action. As all disturbed nerve-action results in discomfort, and, if continued, produces sickness, we may readily see that the moral philosophy of this argument bears directly upon the question of health. Indeed, it rests at the very foundation of health, both physically and mentally. The earlier this fact is recognized the better will it be for mankind, now nearly death-ridden by the many conflicting theories about both disease and its right remedy.

To remain permanently in health it is incumbent upon each one for himself so to exercise his own mental faculties as to conceive and think right ideas, in ways that are just, and, for that reason, will result in good; and to keep his mind proof against the invasion of thoughts from other minds, which he would not indulge for himself. Habitual thinking in lines that are right makes one proof against the receiving of impressions of wrong action in other minds. In like manner the thinking of the quality of good is proof against seeming evil; harmony against discord; peace against distress; happiness against sorrow; health against sickness, and so on through the entire category of human emotions. Each one possesses the full

power for this control and its beneficent guiding influence. Direct application of thought to the purpose and continued training of the mind in that direction are the only requirements.

The seemingly irritating influence of contact with minds that are thinking discord, brings a constant temptation to yield to the adverse influence, through the operation of the mental picture, and so to reproduce the erroneous thought of the other mind. The moral forces within are sufficient, however, and we need not yield. It is vastly better for us if we do not follow the misleading influence.

We may and should create within our own consciousness AN IMPULSE TO RIGHT ACTION FOR GOOD PURPOSE, and maintain it always at the front; this will act subconsciously for our protection at all times. To think in healthy tones is to evolve harmony in thought-action; this will generate harmony of nerve-action which in turn will produce natural functional action that must develop healthy organic action. With all of these states established in any individual case, a healthy man is the inevitable result.

Hence, each one should exclude from his mental vocabulary any word that stands for a discordant thought, and evolve instead the activity of its opposite idea. This may be done instantly and forcefully, whenever a disturbing or unnatural thought is presented; and it will prove exceedingly beneficial. If a condition of sickness has become established, compare its seeming character with the operations of the mind and see what thought-element it agrees with. Then establish the opposite element of right and good thought-action in the mentality, and hold to it with a strong will and a clear, intelligent comprehension, until the physical mechanism responds and reproduces the right conditions. In this way many conditions of seeming disease will fade and disappear. It is a powerful self-help and of great value, especially in those cases where outside help is difficult to obtain. It should be cultivated by all as a means of self-reliance in times of sickness or trouble.

The usual statement that disease is a thing in itself should be mentally denied with persistence, and the opposite statement that health is natural and real be held continuously in mind, clearly imaged as man's natural estate and the rightful possession of every individual. Disease is not a thing or an entity, but a *condition* of false mentality. The continuous forceful application of thought in-

telligently based upon this realization, will kill out even the microbes of disease, the same as the continued action of the sun dries up the swamp and burns away its seeming miasma when the supply of dank moisture ceases.

In this way it is possible for the mind that is kept virile with the activity of truth to destroy even the physical traces of a supposed disease. Such an operation is entirely natural and wholly within the province of the resourceful mental faculties when rightly directed through the proper exercise of intelligence. The mind absolutely controls all the secretive and excretiye action of the body and therefore can destroy and remove any foreign element. It can kill microbes by the use of oxygen through the exercise of right thought.

The mind can be used to generate health even more readily than for sickness; because the health-channels are more natural to it and the more powerful of its forces are always employed for that purpose. The higher the purpose the more forceful the thought. Health is natural to man. It is always present in the real activities of the mental realm and always accessible to the mind. But disease is abnormal, being only the result of a temporary departure from the natural realms of thought. It is not an entity. It has no principle and no intelligence of its own. Neither does it possess power. Being is whole and does not contain it. Man is whole and it is no part of him. Let the individual hold his thought whole, absolutely so, always, and disease can find no lodgment even in the subconscious realms. Then this wraith of inconsistent thought, based upon fear, will become nothing to him and will disappear.

This word "nothing" contains the root-meaning of the word disease. It was derived from the Latin *dis,* meaning un; without; the lack of; absence; and the word ease. Literally it is dis-ease, un-ease, a lack of ease. It stands for absence, not presence. It cannot exist without consciousness. The unconscious cannot be said to be even uneasy. So this *dis*-ease must be a matter of mind only and a thought-condition. It depends entirely upon either the conscious or the sub-conscious action of mind for existence, even in appearance. Its so-called physical features—even its bacterial and microbic features—are only the eventual results of continued wrong mentality with the race and reproduced by the individual. Set this right and the continuance of the right action will re-estab-

lish the light of truth. Then health will reign again as it did in the beginning, when all things were Created both whole and good, and in the statement no mention was made of disease in any form.

While no one person controls the entire thought of the community, yet any one can establish the truth within his own comprehension, and by perpetuating its action may become a powerful influence in molding the future thought of the community.

Health is the normal condition of humanity, but it must be maintained in the thought-realm or it cannot prevail in the bodily representation of man. Health of mind assures health of body. This is absolutely true of the race, and it may be made true to a great extent by each individual for himself. Let us think health and have full confidence in it as a reality, with as much spontaneity as in the past we have appeared to think disease through our fear of it, and see if we do not find the thought a healing influence and a true soothing lotion for the many seeming ills of daily life.

LEANDER EDMUND WHIPPLE.

HOW WORDS ARE MADE.

BY ALEXANDER WILDER, M.D., F.A.S.

Many of the terms in our common speech have got there in very oblique ways. Some have commended themselves by a fancied similarity of sound and idea; others have been considered as slang but forced a way into reputable use; and others seemed to possess an appropriateness which led the public as by instinct to accept them. Once received, there is no power of the lexicographer to exclude them; we have proof of this in the fact that there are numerous words which makers of dictionaries have shut off from their pages, but everybody knows them and what they mean. Besides, they are genuine so far as relates to their etymology.

Such words as buzz, murmur, hush, hist, kiss, rattle, roar, whistle, hollow, suggest their meaning by their peculiar sound, and we need look no further for their origin.

At the outbreak of the Civil War the term "skedaddle" came into familiar use, to denote the disorderly flight of a little group of soldiers. Its origin called out much discussion. It has been attributed to the students of Harvard University as belonging to their college slang. Some of the first regiments at Washington in 1861 were from Massachusetts, and Harvard men were well represented in their ranks, which fact affords plausibility to the guess. The attempt has been made to form it from the Greek verb *skedaô*, to scatter, which is just accurate enough for a bevy of rollicking college students. But since 1865 we have seldom heard the term used, and presume that with the coming of peace there has been little occasion calling it out.

The writer was conversing one day in the sixties with a Democratic politician about the canvass of votes in a certain district in New York. He remarked that there was reason to apprehend "shennannigin." I had never heard the word before, but perceived its meaning at once. It seems to be a familiar term with the Irish, and I venture the guess that its familiar use will be a step toward the attempted preservation of the Irish language.

It was once declared that Julius Cæsar with all his exploits, was not able to add a word to the speech of Rome. This may be doubted, for war generally overloads a language with novel terms. But the

writer has made the attempt with partial, it may be indifferent success. In 1858 he first applied the title of "Rogues' Gallery" to the collection of pictures at the Headquarters of the Metropolitan Police in New York. It was adopted at once, and since that the designation has been adopted for similar collections elsewhere. When the feasibility of the wireless telegraph became assured, he suggested the designation of "Marconigram" for the communications which were transmitted. There has no other term been devised so expressive, and the analogy which has already affixed the names of Galvini, Volta, and Faraday to their respective discoveries, should be equally forcible as a matter of justice to Marconi. The new word is easy to pronounce, which is greatly in its favor, and it has been made use of by several whose example is likely to be followed.

Lullaby as a term to still young children has behind it an old Semitic tradition. Adam, we are told, had for his first wife the woman Lilith. She revolted from him when she learned that the marriage obligation was a pledge to "love, honor and *obey*." She refused to acknowledge that "the man is the head of the woman." Uttering the fated spell-word, a pair of wings grew from her shoulders. Immediately she flew away from Eden to the Erythrean Sea, and became the consort of Samael, the evil demon of the desert. Henceforth she was an ogress, who delighted in the destroying of young children. Parents accordingly, in order to protect their offspring made use as a charm of the words "Lilith abi"—Lilith be gone—and these have finally became "lullaby."

Schooner seems to be a word of Yankee origin. The "h," however, is superfluous. Andrew Robinson was captain of a merchant vessel engaged in foreign trade. Presently he planned a craft which was to be an improvement on the vessels in use. When it was launched it was admired by numerous spectators. One of them exclaimed in ecstatic fervor: "How she scoons along!" Captain Anderson replied: "Then *scooner* let her be." And so she became.

Sloop is involved in more uncertainty. It has been conjecturally derived from "slip," and also from *"shalloup,"* but these are only guesses.

M. Silhouette was financial minister in France in 1759, when the court of Louis XV. was at the height of extravagance. His effort to restrain expenditure was accounted parsimony, and he became the

subject of numerous caricatures. One portrait of particular note was made in black, consisting of a profile of the head and bust, resembling a dark shadow on a white surface. Hence came the term "silhouette."

"Quiz" owes its existence to a party of students in Dublin. A wager had been made that one of them could not invent a word which within twenty-four hours would become the talk of the town. The next morning the walls and empty spaces were placarded with the letters, "q-u-i-z." The term passed quickly into use to denote a puzzling jest.

Dun is supposed to have originated in the reign of Henry VIII. of England. One Joseph Dun was very efficient in the collecting of bad debts, giving rise to the remark that when a debtor was delinquent the creditor must Dun him. Whether this story be true or not the word was used by Lord Bacon a century later.

Many terms in common use are simply contracted from longer words. "Hack" from hackney-coach, and "cab" from cabriolet are familiar. "Phone" for telephone is getting too familiar, as well as "wire" when sending of a despatch by telegraph is signified. "Stage" for a stage-coach that is driven by stages or periods of distance, is more than a century old, but is only an Americanism.

"Newt" is an example of accidental contracting of two words. The term originally is "ewt" or *evet,* to which the letter *n* for the article *"an"* has been prefixed.

The frog has great difficulty in the tracing of a root-word. Apparently it is from the Sanskrit *fru,* to leap, from which *frolic* is also derived. The offspring seems to be more fortunate. "Polly-wog" originates from "poll" and "wiggle," signifying wiggle-head, which expresses the incessant motion of the little fellows. The term "tad-pole" is from tad, a toad, and poll, and simply means "toad-head."

Such are the curious things in speech. Words wear down like tools that are much used, often changing their meaning for others widely different.

ALEXANDER WILDER, M.D.

FIAT LUX.

IV.

BY MRS. EVA BEST.

"It is obvious to the most casual observer that animal characteristics persist in many members of the so-called human family. When we shall have mastered our animal propensities—have risen superior to the performance of acts instigated by this, that or the other unit of the swarm, bevy, herd or pack whose conditions were once our own, we shall have reached the purely human state. Now, as you have intimated, we are still part animal, and in moments of passion when the restraint man puts upon his menagerie of wild beasts proves too weak for their curbing, he shows himself what he still is—very near akin to his 'little brothers.'"

"And you and I and the others have come up through these conditions?"

"I can explain evolution to myself in no other way."

"And in the beginning we were bits of protoplasm?"

"Again I must ask you to give 'large license' to the words 'in the beginning,' Querant. But the jelly fish will furnish a point on the chart of this earth—life's small compass sufficiently remote to call a 'beginning' of our pilgrimage."

"It was long ago?"

"Past our computation."

"And it was a very gradual growth?"

"So gradual, Querant, that, had we been able to observe it, we should have found that sometimes centuries elapsed before any positive change could be discerned."

"What was the cause of any change?"

"The throes of Mother Nature. The sudden and fearful cataclysms in the inorganic affected the organic world. Environments and conditions changed, and to keep life in the body living things were forced to desert the old and tried ways, and put forth efforts new to their experiences."

"Give me one 'for instance.'"

"Well, land animals were forced into the water, water animals

were obliged to live upon the land, and every manifestation of Effort and Will helped them to fresh knowledge and powers."

"Was it a steady progress, Solas?"

"Quite the contrary. At times there would be so terrible a throe of Nature the evolving world lost much, if not all, of the advancement it had made throughout the centuries."

"And I suppose there were sometimes telling changes in the food supply."

"That has been, indeed, a mighty factor in physical evolution. Obliged to live in a 'hungry country,' the passing pilgrim was forced to put forth every effort to keep his tenement habitable; and lessons learned of 'gaunt Starvation' are not soon or easily forgotten."

"Then this earth is and has been really our school-house?"

"There may have been, and there may yet be, others. To you and to me this earth affords a place where we may learn slowly and with what patience is possible to us the lessons we shall need in lives to come."

"And we are emerging from the purely animal state at last?"

"From the purely animal state—yes, Querant. We reason now, a little, and stand upright. We are beyond the purely animal state in that we are able to realize one that is spiritual."

"I should like to go back to the subject of heredity. You reject it altogether, Solas?"

"Upon the higher planes of being, yes; but upon the lower planes I recognize it as an undeniable fact."

"On the lower planes of being?"

"Yes, on the physical plane. One does not gather figs from thistles. What the parents are the child will be *physically*. The frame of his dwelling is fashioned for him from the same plan as that of his father and his father's father. He will find his 'house,' in the main, a pretty fair replica as to size, color, strength and beauty, as was his father's habitation before him; that is, he, on the physical plane, is a unit of a tribe to which his parents belong—black, yellow, red or white."

"He has no choice as to this?"

"No conscious choice; but the power to choose will come with wisdom. In his present condition it is his proper tenement, fitted to

his needs, and furnished him for his stay upon earth during this one incarnation."

"Then no chance brings him into his present condition?"

"I am unable to recognize chance in the working of the mighty law of Cause and Effect. Querant, have you ever noticed that the house of some passing pilgrim is fair and strong and beautiful to look upon, while that of another is a miserable dwelling, crippled, fragile, uncomfortable and mean? Do you think chance put one soul here, another there?"

"No, Solas, it is not a reasonable thought."

"Would it not be more reasonable to suppose that these two pilgrims had chosen to do that which gave them their earthly habitations—chosen well or chosen ill?"

"Then we reap our rewards, Solas?"

"And suffer our punishments according to our deserts. He who must live in the miserable dwelling may have rendered others miserable; or he may need this experience to chasten an arrogant soul."

"How often I have wondered about this very thing. If, as we have been told to believe, each human being was a new creation, 'fresh from the hand of its Maker,' why was this innocent soul put into a wretched environment while another is lodged in a fair and splendid habitation?"

"For ages man has been asking this question, Querant. If, as you say, each human being were a new creation, differing physical conditions as well as varying characteristics obtaining under the same material conditions would be something inexplicable. But, admit the fact that they are not new creations, but evolving entities possessed of the character and subconscious memory acquired during previous lives, and the enigma is solved for us; the cause becomes evident."

"You have used a word I have met with in late magazines—a word with which I am unfamiliar. Could you make its meaning clear to me, Solas—could you tell me what subconscious means?"

"I think I shall have no difficulty there, Querant, although it belongs entirely to the metaphysical plane. Just as the word 'metaphysical' points to that which lies beyond the physical, so subconscious refers to a consciousness beyond that which we comprehend as belonging to our everyday, commonplace, ordinary selves; a

something that belongs to the imperishable part of us; a something age-long, and which manifests itself in ways that surprise us."

"Is it that consciousness, Solas, that makes us positive we know without having had the trouble to learn certain things—it is the basis, perhaps, of what we call intuition?"

"You have grasped the idea."

"As for consciousness, I have always held that it was just a knowing, accepting it as a simple faculty by which I have 'sensed' things, as I am conscious of cold; conscious that I am hungry; that I am sad or glad or hopeful or despairing; is subconsciousness anything like this?"

"Yes, Querant, and no. It is the result of all our 'sensing' in our past lives—it is the garnered values of all past experiences. We might call it a sort of treasure-house—or bank, to make it clearer—upon which we may, in cases of need, draw all that we require to help us in certain emergencies. When I use the word 'draw' I do not mean that I go through any formality whatever, no hocus-pocus or incantation, indeed the process is so opposite to all that, I seem to make no effort of any kind to take possession of any 'hidden treasure' —to possess myself of any stores I need."

"Stores, Solas?"

"Yes, and no other word could better or more aptly express the meaning I wish to convey. All that is there ready for my need is stored treasure—harvested wisdom of the ages—*my* ages—some of it placed there by willing, some of it by unwilling hands, all of it wrung, either in joy or sorrow, from all my past experiences."

"It is then a real possession?"

"The only real possession; for no matter how often I move from one earthly tenement to another my treasure-house moves with me."

"That is consoling, Solas."

"It is true, Querant. And to me it explains so many otherwise puzzling things. By accepting this fact as a truth we become more and more cognizant of the 'whys' of things—that which puzzled us in the past grows comprehensible—we see the true bearings of all that goes to make up life—active life—and from involuntary we become voluntary depositors in the one unbreakable bank."

"That is a fine thought."

"It is a fine fact."

"And when do we begin making our deposits, Solas?"

"Always demanding a beginning! Perhaps as an Amebean—perhaps farther back than that."

"Then an animal is 'conscious'?"

"Isn't it one with you in 'sensing' things, Querant? Does it fail to be conscious that it is cold and hungry and uncomfortable, do you think? But, as I have said, an animal is not conscious to that degree of consciousness we have, as somewhat more evolved animals, gained; that is, he has not reached the stage that makes it possible for him to realize the fact of his being a certain entity possessed of an immortal, eternally progressing soul. He is conscious in a degree, the law working on all planes where life exists."

"Doesn't it seem that some animals really know more, are more conscious than others of their own kind?"

"Whenever an animal departs from the modes of procedure familiar to its kind (and this departure is one of the greatest—we may call it *the* greatest factors in the process of evolution), it is conscious, and it performs this or that or the other feat because it is conscious that the new way will be an improvement upon the old. It puts forth fresh Effort and Will and gains a step in advance of the others—takes a stride in evolution, and adds a well-worthwhile treasure to its small but steadily accumulating bank account."

"By putting forth Effort and Will you mean a voluntary action, Solas?"

"I do."

"But you said it could be done involuntarily?"

"By this I meant we were not—are not—always willing learners of the law. The truth has been, is now (and, alas, will be), forced upon us by some adverse condition our own unwisdom has helped, is helping and will help to bring about—a condition of our own making, although we may seem to see in it only the hand of necessity."

"And we learned because we were obliged to seek a way out of our dilemma or meet disaster?"

"The lesson was learned, but, as you perceive, not from any inclination of ours."

"Is it in this way animals come to possess that which we call instinct?"

In this way and in no other. They are not conscious of thus acquiring wisdom, and except in the case where the animal determines to depart from the performances usual to his kind (thereby achieving something definitely different from and beyond that which his kind was supposed to be capable), all such actions have been involuntary."

"How do you account for such performances, Solas; has the animal reasoned it all out?"

"I account for it by the bringing about of new conditions—Mother Nature had a hand in it. Her upheavals and cataclysms—her apparently notionate changes in the topography of the country which environed the animal stirred him to fresh energy. At first he probably tried to make the old ways suffice, but discovered they were impracticable. It was at this moment of personal discovery, let us call it, and while the 'unfit' were perishing about him, that he left the beaten paths and skilfully adapted himself to the new conditions. Of course, you may claim that the doing was, after all, not altogether voluntary; it was voluntary in so far that he determined to cling to life while the others perished about him. He therefore put forth Effort and Will to accomplish this, and that is what 'counted.'"

"Deliberate choice is seldom made even at the human stage, Solas; we are generally forced by those 'circumstances over which,' we so love to say, 'we have no control' into *any* sort of action?"

"In so much we are dumb animals still?"

"And this result of Effort and Will persisted?"

"If it had not how could any living thing know what it knows to-day? Did you ever watch a bird build its nest? Its 'know how' came with it out of the blue speckled egg—it was—is—no new knowledge."

"And when we speak of a bird building its nest we do not stop to think how various are the birds, how diversified their nests. Each builds so wisely, Solas—each fashions its little house for the best protection of its prospective family. Under the eaves; on the ground; in the chimney; in the forks of the tallest trees; some hanging, woven in swaying branches; others snugly hidden in the trunks of hollow trees; there are the skilfully excavated apartments cut and

carved in the wall of a cliff; there are the little floating palaces built upon drift-wood and *débris*. It is the sense of protection—of true home-making begun in the early stages of—you think so, Solas—the evolving human?"

"Surely, Querant. The word protection suggests an important factor in the scheme of evolution. For the sake of securing this, Mother Nature made it possible for the passing pilgrim to imitate the form and color of his environment. Those who would otherwise have been an easy prey to the more rapacious beings were enabled to hide themselves on leaf and trunk and rocky ground, and so escape premature death."

"To me, Solas, Nature has appeared as often a monster of cruelty as she has appeared benign in giving her children certain means of protection against the onslaughts of one another. The idea that one entity could be accounted the 'natural prey' of the other seems to me monstrous."

"That is one of life's greatest mysteries, Querant. Sometime, perhaps, this terrible enigma will be solved for us. Self preservation might excuse it in entities upon the lower planes of life, but when human beings who are conscious of things spiritual, who recognize and name as God the Mighty Source of Love, meet in battle and murder one another—sometimes for mere property, often for mere opinion—I can the more quickly excuse the cannibal who knows no better, and who has a natural reason for his killing."

"'Thou shalt not kill' means nothing to the self-styled 'Christian.'"

"The reading of the daily newspapers would make it appear so. In the churches to-day those who call themselves 'ministers of God' read printed prayers to their Deity, beseeching Him to bless those who have gone to war, and to vouchsafe victory to their arms. Where two alleged 'Christian Nations' both petition this, the position of a responsible Diety would seem to be no sinecure."

"Again 'for instance?'"

"Not long ago there was an army sent out of a great nation—a nation of printed prayers—to do battle with a comparatively small number of inoffensive settlers in a foreign land. These were also a praying people, but they lived their religion, and were not aggressive. To save their families from harm they abandoned the

SHAPING THE IDEAL.

BY ELLEN M. PRICE.

It is probable that in a single day the average human mind, unemployed and allowed to follow its inclinations, will experience not less than one thousand mental efforts that bear no fruits. Aside from the small percentage of failures resulting from absent mindedness, indecision and ignorance, there are numerous trains of thought begun that are never finished; vague ideas only half defined; desires, impulses and promptings to action which never grow to definite purpose; intentions not carried out and beginnings made but perverted from their course by some stronger interest which arises to take possession of the field. In short, mental efforts that prove to be of little or no consequence far exceed those which culminate in definite, purposeful effort.

Much of this style of thought belongs to the subjective side of consciousness, and is produced in the negative condition of mental relaxation, which is good in its proper ratio, but we might wrest from oblivion many facts relative to any truth we seek, and shape our characters much nearer to the ideal borne in mind if we could claim from the subjective side of consciousness that which we desire and convert it into positive objective expression.

The average mind, however, is much less disposed to be master of its thought-productions than it is to be mastered by them. Hopelessly enslaved by whatever may sally forth from the heterogeneous mass of impressions produced by sensations from the outer world, it is an inert pool of consciousness to be played upon by the winds of fancy or swept by storms of passion, regardless of personal will; for personal will can have but little control over any mind unless it be interlaced with avenues of thought and habit tending toward self-control. We know that mental power arises from accrued thought of one kind. The forming of certain habits of thought compel the mind's action along that line, thus producing specific results in character-building which in turn shape the life of the individual and, in the last analysis, his life is patterned after the style of the thought which he generates. Then it follows that he who would assume control of his fate must take thought-habit as the starting point from which to work out his ideal.

But we cannot find in our objective consciousness all that is necessary to guide us in undertaking so great a responsibility, for truth does not proceed from reason alone and intuition may oftimes wisely set aside some firmly established habit of thought or rule of action. Subjective consciousness, being of negative character, is *reflective* in nature and reflects to the objective consciousness actual truths relative to whatever subject may be clearly held in mind. Knowledge received in this manner is reliable and of double value because it bears the seal of both subjective and objective consciousness. To have truth so disclose itself we must have a subject, correct and well defined, to which it may relate itself. A purpose must be powerful enough to command the response we desire, if we are to receive assistance from the subjective side of the mind. An indefinite mass of thought-material will call forth a reflection of the same character from subjective consciousness, for *there is no truth relative to what does not exist.*

Out of those really definite ideas which the mind receives it assimilates few, and it builds outward from still fewer. Only those impressions which cut deep channels in the consciousness are enduring. Strong feelings, such as fear, anger, hatred, love, joy, pleasure, etc., or vivifying impressions received through sight or sound, give thought the power to establish itself in the innermost recesses of the mind. Impressions received through sight or sound may be less effective than strong personal feelings, but they are best adapted to the use of one who would select for himself the impressions out of which thought-habits are to be formed, for he cannot prepare for himself a shock or surprise which would arouse strong feelings. Word pictures, or mental images, and verbal affirmations must be resorted to; the word-picture and affirmation combined are very effective and may be used as a variation, if not habitually.

In forming a word-picture or affirmation, it is necessary to put the thoughts we would inculcate in the mind into concrete form and select those ideas which are most elementary in relation to the conditions we would bring about. Indeed, it seems wisdom to get down to the integral fact of being and proceed from that, for whatever we may desire incidentally, our best good is the ultimate goal we seek.

Just what is the motive of being, manifest in human existence,

cannot be positively determined, perhaps, but certainly there are few who are not aware, deep in the interior of their consciousness, of a general tendency toward the absolute, or a drawing toward God, as the *motif* of human existence. Equally apparent is the fact that the process of all unfolding life is progressive in its development from lower to higher, and that attraction is the creative force at work through all.

Then we hold one purpose, attaining to the absolute one process, evolution, and one force at work, attraction. In attraction and evolution we have the method employed and the results produced in furthering the divine purpose. To balance this we must have cause and effect, which we find is desire and satisfaction. The cause compelling every evolutionary move is desire for a higher or more perfected relationship to God as expressed in the whole. If a pool or stream of water is disturbed by a stone tossed into it, there immediately follows a set of vibrations outward from the spot where the stone disappeared and which are slowly but certainly corrected by the law of gravity compelling a state of equilibrium, or balance with the whole of nature's forces. When a seed is planted, chemical affinities set to work, and all the unseen forces of nature combine to attract what is necessary to the development of the germ enfolded within it; the laws of its being are fulfilled and it travels over the short span of its existence from lower to higher, from simple to complex in form, in obedience to the laws of attraction.

But here life has been added as a new force of attraction. The different forms through which it manifests throughout the whole, unfold, develop and evolve continuously from lower to higher, until it is endowed with that intelligence called mind. This is a still finer force of attraction that later develops conscious selection, a degree nearer the power of creator. Finally the human mind is made aware of its kinship with the whole by the promptings of spirit, which is an all pervading, all compelling force, superior to every other form of attraction. Only when we have attained this degree of development, do we *know* God and fully realize the motive of the impelling force, the significance of the slow unfolding of the human soul, and the content awaiting it in the satisfaction it seeks in knowledge of its creator. Minds awakened by this subtle intelligence do not question the divine purpose of life, but strive to give expres-

sion to the intelligence; for however apparent a truth may be to an individual it will have but little bearing upon his outward self if it is not expressed and applied to the conditions he meets in life. It is not the inner cousciousness of the mind, but its outward expression which shapes the character. A truth existing on the subjective side of consciousness is negative force which has no control over the mind until it manifests also as positive force in objective expression, when the mind is polarized, as it were, and the stream of consciousness, a completed power, bears in to the center of being and takes possession of the real self or ego. Thence it is reproduced in the external self; in mind, body, character and all extending influences.

In forming habits of thought out of which our ideal selves shall be constructed it is wise to work outward from the elementary truths of our being; and when in doubt as to what we shall choose from the multiplicity of life's possibilities let the application of these truths be the test which shall determine our choice; for however many different inclinations we may have we can have but one true soul-longing among them, and this can have but one complete satisfaction. It will be brought about by the adjustment of affairs to their proper relations to the whole. In making such test do not trust all to reason, for no mental process is complete without the underlying intelligence of intuition, and when reason fails altogether intuition may be trusted to carry out the chain of evidence and return the proper verdict in any test of *existing facts.*

With desire and satisfaction determined, open your soul to the forces of attraction along the line desired; do not flinch at the letting go of the old and taking up of the new in the process of evolution which follows, and when it is attained you will find your goal fairer than you dreamed.

ELLEN M. PRICE.

SUGGESTIONS FOR THE HOMEMAKER.

BY ELLA M. FIKE.

Many persons who have but a brief acquaintance with the advanced thinking of to-day and only an imperfect knowledge of the doctrines of Reincarnation and Karma, incorrectly conclude that they are unfortunately situated in this life. They discuss with feeling the great deeds they long to perform; the giant strides they wish to make toward perfection; their heartfelt desire for peace, for harmony, for genuine love. "But," each concludes, "I am bound, I can do nothing. Every member of my family is opposed to this thinking, every duty of my daily life holds me down and makes impossible the deeds of self sacrifice and devotion that I am eager to perform. I cannot live now as I would, I must await more favorable circumstances."

Poor little soul! It has been waiting, waiting, perhaps many lives. Favorable circumstances are not won by waiting. They are born of the toil and the struggle of the eager soul that will not, cannot wait inactive. He who really wishes to advance will not wait. He welcomes any opportunity, and one is ever at his hand; and always it is the one best suited to his strength and needs.

In no place can a better field be found for the cultivation of the virtues of self-control and gentle charity than in the home life—the family life so scorned by the waiting grumbler. Truly, its burden may be great. The very nature of the ties which bind the family together may make the pain greater, for fear and hate make ties that bind as well as love and sympathy. There is likely to be much that is unpleasant and hard to bear in any association, but the storm of emotion in which many constantly battle, making a warfare of life, will not ease the friction. The fiercer the fight against certain conditions the closer they cling. We cannot free ourselves from our burdens by hating them; we cannot change our enemies into friends by hating them. Knowledge and love are the up-building life-giving forces. By knowledge we overcome obstacles; by love we overcome hate.

The waiting grumbler, as we have called him, may tell you that

he is not in harmony with the thought and the life of his family because he is more highly evolved. This is, of course, possible, but unlikely. If he were really more advanced spiritually he would possess a better faculty of adaptability, greater charity and clearer insight. Very likely he is unevenly developed. For years or lives he has given thought to certain lines of progress; to certain restricted virtues; but has neglected others equally important. The result is an unbalanced character. His lack of harmony with the life around him is due to his own narrow-minded intolerance, to his inability to look at life from more than one point of view.

With the greater knowledge of the meaning of life which a student of new ideas should possess, he would find himself a power for good instead of a block in the wheels of family life. He should be able to do more and greater things for others and for himself than one could do who has no high ideal to guide him. It is his duty, to himself and to that body of thinkers with which he has allied himself, to make his conduct an example of what pure thinking and high ideals can do.

We should work in the interests of peace and harmony. Some persons, while creating unceasing ill-feeling and contentions, yet take great credit to themselves. They excuse themselves for the distress they cause by saying that it is not for self, but for principle that they contest. This may be so, but the highest principle is peace. Obtain that and all else will fall into line.

Let us test ourselves by the questions: "Am I a storm center?" "Am I creating strife and dissension?" "If so, I am wrong in some vital particular. There is some flaw in my plan of reform. It is colored too deeply by my own personality; by my own mind." We should be able to teach in love and so learn in that teaching. We should not fail to give the lesson through fear of consequences, but we must learn to offer it in such a way that the fundamental truth will shine unshadowed by our personality. We must be able to present the truth in such love that it cannot irritate or antagonize anyone. We must forget the personality and aid others to do the same.

All of this applies with especial force to the homemaker. It is a duty to correct the mistakes and to show the better way. But mind how you do it and look well to its effect upon yourself. Fifteen minutes of worry over some neglected or poorly done task will

consume more energy than the labor itself would have required. It is a duty to help the delinquent to recognize his carelessness and teach him to do his part better. That is the sacred duty of the homemaker. But take heed, here, and keep a check upon your temper. Otherwise you will pay a high price for a small result. Remember that "still waters run deep"; that "power is silent"; that the perfect machine is noiseless. It is the friction and the lost motion which make the jarring sounds.

We have heard much of the struggles of the mind when it first feels the restraining touch of the mind within. It has been compared in the Bhagavad Gita to the wild plunges of an untamed horse when it first feels the hand of man. The same is true of the emotions. Place a restraint upon temper and the emotions and the inflow of life which prompts you to a higher resolve will strengthen the lower nature and make it more fit to fight the battle of life.

Though we may resolve in the greatest strength of mind to speak no hasty, unkind word, the result is often only failure. Still there can be no real failure until we have ceased to try. The emotions, the habits, against which we fight were born of ourselves. We have made them, and they are but a finite quantity, while the divine love by which we shall transmute them is limitless and eternal.

The struggle between the lower and the higher selves is old. The records left by great ones of the past who knew it well, are many.

Epictitus for one has given us good advice. He says: "Wouldst thou, then, be no longer of a wrathful temper? Then do not nourish the aptness to it; give it nothing that will increase it; be tranquil from the outset, and number the days when thou hast not been wrathful. 'I have not been wrathful now for one, nor for two, nor for three days,' but if thou has saved thirty days, then, sacrifice to thy God. For the aptness is at first enfeebled and then destroyed."

Every event of life carries its lesson. The more painful the event the more urgent the lesson. Every hour of life is an arena into which new combatants enter and out of which old wornout factors of the past are thrown. Consider that your smallest act may be more potent than you think; that now is the time to live your best, your noblest; to bring into the field your greatest strength and highest ideals. You will never find a foe more worthy of them than the one that confronts you now. Do not say, when weakly yielding to half ideals,

"It is not what I would do, but it may be my Karma; my fate; I will not resist." How can you tell? And what if it is? Your part is to do the best you can. Disregard the possibility of Karmic prevention as long as you may. Approach as nearly as you can to your ideal—you will reach it some day. Keep the larger life in view and slowly your environments will adjust themselves to that standard and render your hopes possible. It may be months or years—it may be lifetimes, but what are years or lives? The important thing is not the speed of a journey, but its direction.

While trying to bring about the best result of this broader thought, try also to impress with it the family life as a whole. What is the keynote of your home life? Look into the faces of those around you, take note of their aims, their hopes, their likes and dislikes. You may find the keynote of your home life in your own voice; or in your mirror; for that voice will write itself indelibly upon your face. The answer that you find may cause you to feel that your little strength is not enough to turn the current, but repeated effort will win some result. In some measure you can to-day counteract what you know to be harmful. If you recognize the need it is your duty to help. "Every duty omitted, obscures some truth that might have been known." Failing to do one's own work while coveting the opportunity of another is a sin. The work may not be as romantic or as spectacular as the work chosen, but it is safer.

But while you are laboring and hoping, beware of the too-strenuous life. Take time to be cheerful, peaceful, happy and content. Find beauty in small achievements. Turn from the newest book on psychology which you "must read," and read some story, some sweet old poem, some fairy tale; and through doors not labeled "Occultism" or "Theosophy" may come to you a thought of imposing beauty and loveliness.

"We do not know when we are busy or idle." We cannot say of the best that is in us, "It came to me on a day when my heart was calm and the world was beautiful"; or, "It came to me in a certain time of stress and storm." We cannot say, "On that day a power, a grace, a new hope was born in my heart." But we do know that sometimes comes a day of realization. Some days we know to be Celestial birthdays. Some days we know we have stepped across the border line and slipped beneath the purple veil and dwelt for hours—

or was it years—in a fair land of loveliness whose flowers and fruit have grown for us, we know not when.

The aim of evolution is to bring an end to pain. If wisdom can produce happiness, surely in true happiness wisdom may come.

"The song of woe is often all an earthly song." Keep your eyes above the cares that darken the day. They are but as a shifting mirage which hides the real. If your mind had not been occupied with that petty worry this afternoon, who knows what thought of beauty might have come in to you. In the great thought-currents of the world, fancies, pictures, dreams of surpassing beauty and nobility are sweeping past us every instant. Invite them in. Open your mind to the beautiful. Entertain each lovely thought that comes to you. Make it more lovely for having dwelt with you. Send it out again more clearly defined; more highly vivified; capable of bringing power and love to all that live. Do this every day. Dwell upon the beautiful, whether or not you can in the first attempt make it your own. Slowly there will come to you an understanding and appreciation of life's meaning.

Progress comes through the substitution of higher ideals for the lower. "The Gods come when half-gods go." Build more stately palaces of thought, fill them with fairer hopes and purer loves and surely these will write themselves in living letters upon your daily life.

ELLA M. FIKE.

MY LADY MASTERFUL.

As gentle she, as first faint touch of spring,
  And sweet as scents from distance luring on;
And yet, with charm and grace bewildering,
  The royal rank she wears, a queen would don.
Who bends not to her rule a churl would be,
    For only such could fail to reverence majesty.

Her witchery is the witchery of the night,
  When moonlight casts a glamour over all,
And stars now come, now go, in silver light,
  While none can prophesy their rise or fall.
So under her soft spell I seek to live,
    And to her seeming contradictions, tribute give.

Sweetly sincere, with generous love impressed,—
  In wonderment, her many moods I love—
Now sad with pity, now in joy confessed,
  She stands there always when I look above.
The courtier's place who would not gladly take,
  And with true knightliness, profound obeisance make?

For hidden deep within her heart of hearts,
  Heaven's own dear qualities are blended true—
Like gems and jewels of the richest marts,
  From just behind the veil, they sparkle through.
To worship then, I bend my head, and kneel—
    For God His presence in her presence doth reveal.

BARNETTA BROWN.

RESURRECTION.

I sit alone at the twilight,
  And life seems a little thing,
As I think of the trials and conflicts,
  Which each tomorrow must bring.

There is no thought of great sorrows,
  Nor longing for coming joys,
But a dull unending sameness,
  Which the sunlight of life destroys.

The friends whom I meet in my travels,
  All speak of my fortunate lot,
For is not my life calm and peaceful
  And apparently free from a blot?

But these things to others of moment,
  To me are as nothing at all,
For they reach to my body only,
  Which my spirit is holding in thrall.

My spirit within is rebelling,
  And it seems it would 'most be a joy
To depart, and be free forever
  From the things which my soul would destroy.

Have I lived all these years of my manhood
  And the meaning of life failed to find?
Is there any real meaning to it?
  Or is it an unending grind?

I am brought to this world unconsulted,
My life shut in all around
By limits and useless conventions,
My soul by my body is bound.

As I sit thus heavy and hopeless,
And commune with my Soul alone,
There comes to me sad and desponding,
A life more sad than my own.

I stretch out my hands full of pity,
And pity is love most divine.
I lift from his shoulders the burden
And place it together with mine.

But lo! a wonder has happened.
Are the days of miracles past?
For his burden becomes as nothing,
And mine has vanished at last.

As I see his face filled with gladness
And relief from the burden he bore,
So my soul throws off its sadness,
And soars up to Heaven once more.

And I see that my life has been narrowed,
And made a dull sordid thing.
Not by my outward condition
But by selfishness dwelling within.

Now my season of fasting is over.
A great resurrection, at last
Has come to my spirit in prison,
And ended is all the dull past.

Christ is risen! Christ is risen!
Not in ages long ago,
But in my poor heart, whose coldness
Feels the warm, life-giving glow
Of a love which makes it tender
And so wondrously kind,
That the love of God, the Father,
Far beyond our human mind,
Reaching out in tenderest pity
Toward the lowest of mankind,
Fills my soul, and like a river
Pure and wondrously calm,
God's great Peace, past understanding,
Keeps me safely from all alarm.

FREDERICK B. BRIGGS.

A WALK WITH THE INFINITE.

When weary and tired of living,
My heart cries out in pain,
And my brain begins a-throbbing
Under the terrible strain
Of life, with its ceaseless turmoil
And struggle for power and gain!
I go for a walk with the Infinite
Wherever It may lead;
I wrap its mantle about me,
And I do not have to plead
For the love, and the understanding,
And the words that lighten my need.
And my mood, it changes entirely,
I walk with a firmer step,
And the birds, and the trees
And the sweet-scented breeze,
Waft me peace and perfect content.

JOHN GEORGE.

SELECTIONS FROM HEBREW WRITINGS.

Not only religion but history also is formed out of myths at a certain stage of their development.

After settling in Canaan Hebrew myths ceased to grow.

A new Hebraism was formed by slow process out of Canaanism.

Dr. Low was of opinion that Jesus ben Pandira was founder of the Essenes. (*Ginsberg's Essenes.*)

Were the persecutor a just man and the persecuted person an impious one, God would still be on the side of the one persecuted.—*Midrash Najpar Rabban,* xxvii, 412.

The nomadic Hebrews in the desert east of the Jordan were driven by constant persecution further and further to the north, and having at last discovered their self-protection to be impossible here, resolved to cross the Jordan and try their fortunes in the towns.

The religion of the future will be an illuminated intelligence, with works corresponding.

PHILOSOPHY THE PERFECTING OF RELIGIOUS CONVICTION.

Just as science and art and civilization develop systematically the naïve apperception of the immediate values of the world, so philosophy completes the function of religion. Philosophy harmonizes too, the conflict of demands, but not by building up a superstructure of religious convictions, but by laying down a substructure, on which this whole world of appearance can rest, a substructure out of which the apparent conflicts can be understood as apparent only, and thus as not really conflicting in the ultimate being of the world. The critical philosopher turns indeed to the outer world, not to seek God beyond it, but the transcendental consciousness underlying the idea of the world itself; and he turns to the world of men, not to make men live in time after death, but to reach the transcendental act of reason, by which alone the life of mankind can attain all the value of reality. And to the inner world he finally turns, not to seek its religious ties with the absolute beyond, but to understand its transcendental selfhood as itself the absolute condition of the whole theoretical and practical reality.—*Hugo Munsterberg.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

A PRACTICAL CURE OF TRAMPING.

Begging is not permitted in Belgium. There is a kind of farm colony at Merxplas to which offenders are sent. There is no wall about the place but a hundred and fifty soldiers are stationed there. Except a few criminals confined in cells, there is little or no restraint. There are some forty-five hundred committed there by the Courts, and about twelve hundred blind and otherwise disabled. The inmates are supplied with work, including the cultivation of the soil, and produce all that they use and eat. They are paid for their work, and a small sum is given them when they are discharged. There are many escapes but no effort is make to arrest them. If they get work, that is what is wanted; but if they do not, they are soon back. About nine-tenths are habitual inmates.

A similar system exists in Holland. Denmark, however, seems to surpass everything. The old, the poor, the shiftless and criminal are duly classified. Old persons who have led upright lives, receive a pension. It is a meed of honor. They live in a "Home," have full personal liberty, servants to wait on them, and they vote for members of Parliament. Another class, the Almendelig, are required to work if they are able, and are more or less restricted. There is also a workhouse for the younger, and every one is set about the work for which he is best fitted, receiving pay for it. There is also a Reformatory in which labor is compulsory for part of the inmates, and it is also supplied to those desirous to acquire the working habit. Individuals may be promoted from one class to a higher, and even pass to freedom and respectability.

Thus the deserving poor and incapable are housed, employed, and cared for according to their necessities and capabilities, under honorable conditions. The undeserving are placed in institutions, where character and industrious habits may be developed, and required to work at occupations most beneficial to them and profitable to the State. But there is no room for persons not working, whether willing or unwilling.

PERJURY CALLED A RESPECTABLE CRIME.

It was once said of a noble witness, that "he perjured himself like a gentleman." The example met with general approval. Men are expected, in equivocal cases, to perjure themselves.

An Episcopal newspaper in Milwaukee, declares that society and even the Church are honey-combed with perjury. It points out as a conspicuous example the Princess Ena, daughter of a German Lutheran, was baptized by a Presbyterian minister in Scotland, confirmed in England, afterward attended services in both communions, and now abjures them all as preliminary to her marriage to the King of Spain. He further declares that there exists "a whole party in the church who absolutely ignore the moral issue, and refuse to countenance the attempt of the church to protect herself against false enemies."

The same paper goes further in its impeachment. It declares that "the record of the recent legal investigations into insurance mismanagement, into the Oil Trust, and into many forms of trust operation has been one of the most monumental exhibitions of perjury on the part of men of high standing as gentlemen, that the world has ever seen."

A NATION FORMALLY DISINTEGRATING.

The Oneidas were formerly the powerful community of Indians in the heart of the State of New York. In the early conflicts of the French in Canada and the early white colonists of New York, they always took the part of the former; but in the Revolutionary War they favored the Americans. Nevertheless the same fate befell them as the other Iroquois peoples. They were required to part with their lands and migrate to Wisconsin. Nevertheless the ancient center remained and they retained some shadow of the former nationality. All this has now passed. A few weeks ago a remnant gathered around the Oneya, the sacred stone, and chanted songs of mournful tone setting forth the desolation of the people. The sacred symbol was then delivered to the keeping of the State Authorities. A chief of the Oneidas delivered an address, bidding farewell to the existence of the Oneidas as a nation. The principal members of the nation have learned the ways of the white man, receiving instruction in his schools, and adopting his religious worship.

THE HAMMER OF THOR.

The Svastika is one of the most universally distributed of ancient symbols. A letter from a gentleman in Arizona tells of one sculptured on a rock some miles away from Phœnix. The sect of Jainas in India adopted it for their specific symbol. Dr. Schliemann found it on the remains of what he regarded as the city of Troy or Ilion; Raoul-Rochette at ancient Petra in Idumea, and De Rossi in the Catacombs of Christian Rome. "It is found alike in the Old World and the New," says Kenneth Mackenzie; "on the monuments of Egypt, the wedge-cut bas-reliefs of Assyria, the rock-carving of India, and the Cyclopean walls of Peru, as well as in the forest-cities of pre-Columbian America; it is associated with the mediæval Rosicrucians and perpetuated by the operative Guild-Masons on the cathedrals and fortresses of Central Europe. . . It was the Hammer of Thor celebrated in the mythology of the Norse nations."

COÖPERATION WITH THE CHINESE.

A Russian traveler declares that business among the Chinese is managed on the coöperative principle. There are neither proprietors nor employees, but all who work in an establishment are partners. Small allowances, barely enough to live on, are allotted to them from time to time, but at the end of the year all the profits are divided.

The honesty of Chinese merchants is proverbial. Obligations are met punctually when due. There are ten branches of the Russo-Chinese Bank located in China, and there has been no record since its establishment of a single protested note.

THE OLDEST GOLD BRICK.

Among the literary remains exhumed at the Tell-el-Amarna in Egypt, was a letter to Amenophis III., of the Eighteenth Dynasty. It was from the King of Babylon and accuses the Egyptian monarch of having sent him a mass of base metal as gold. It reads: "The twenty minas which you sent me contained, when melted down, only five minas of pure gold."

One of the secrets of successful achievement lies in giving one's whole mind to the details as they present themselves, never slighting one of them, even the smallest.

THE STONE PILLAI

Who set up the stone pillars over the glo
tured, large, and often came from great dista
they stand. There are the Stonehenge, the
England; the Karnak in France, and others
and Sweden, in Siberia and Japan, in Nor
and others rudely sculptured in Easter Islar
or near the courses of large rivers where
brought by water. It has been guessed that
erected them, as the Phœnicians are the ol
One pillar at Bolivia has upon it the carve
that of a serpent. Both these were Phœnicia
death, the other life.

THE SOLAR WORLD AND T

Writers suggest that the sun is itself co
of eleven years to its pulsations. While
diameter is greater; but at that time the po
The eruptive energy is then greatest, and
magnetic disturbances on the earth. This in
distinct structure, with an analogy to organi
stand that. The earth itself, especially w
would seem likewise to be a quasi-organism.
concept of the solar system as a cosmos, of
ets are organs, and the ether the connective
united. This is consistent with the teachings
and suggests to us a soul to that universe.

The Catacombs of Rome are so extende
they would, if the passages and galleries we
exceed in length the whole peninsula of Ita
vast cemetery under ground, and the numbe
exceeded two millions. As fast as the grav
hermetically sealed. Finally bands of robb
region a haunt, and the authorities closed th
ies ago their very existence had been forgotte

The largest room in the world is the roo

TELEPATHY.

Telepathy is a universal law, just as simple in operation and as easy to comprehend as those laws with which we are more familiar; but being a comparatively new idea to modern thinkers it is not so well understood. This universal Ether is the medium through which communication on the material plane always has been established in all physical modes of sound, sight and feeling. It is in this almost unexplored field of action that man has, within the last century, begun to discover the tremendous power of electricity. When the laws which govern Ether are better understood, electricity will be comparatively a plaything.

The power of conscious thought is not limited in action, even to the ethereal plane of activity, but reaches beyond to higher planes where those powers prevail which govern all material movement.

In and through, between and around every atom of the universal ether, filling all so-called space in the entire universe, is yet another element, as much finer in character, in degree and in action than the ether itself, as this element is finer than the rock-strata of the earth; so fine in substance and so pure in character that it cannot be measured with the instruments or comprehended by the rules which are employed in even the finest material measurements. This is the element of Intelligence, the active principle of the universe; the soul of the ethereal universe. Conscious thought is the only instrument which can be employed in its manifestation. With this keen instrument, trained to work with the real laws of pure Intelligence, the human soul breaks the fetters of sensation and soars unrestrained to fields of reality, where principles and their resulting laws are the only objects of perception. Then the soul rightly rules the mind.

Thought is wholly immaterial, yet a thousand times more subtile, rapid, clear and powerful in action than the highest material element or agency; for thought is a spiritual activity, and when rightly controlled through knowledge of its laws, it is an agency of, as nearly as may be, unlimited resources.

Without the power of conscious thought the most brilliant electric light would be but Stygian darkness to any individual, and atomic vibrations would have no existence for him.*

* From "Mental Healing." By Leander Edmund Whipple.

A HISTORIAN'S QUALIFIC

The historian is required to be a man bo
of a lively penetrating Wit and unbounde
great Study, Experience and Practice in the
a Scholar and a Man of Business; a good Ge
Antiquary, Linguist, Conversant in Courts,
Affairs Military as well as Civil, and in shor
Subject of History; furnished with all proper
and perfect Master of all the Graces of the
This is a great deal, but not enough; for wha
nary, he must have no Passions or Prejudices
that from a Superior Orb looks unmoved
State and grave Revolutions. And you are
with Health, Leisure and easy Fortune, and
to his Subject. After which the Perfections r
ance are almost innumerable; a judicious Pr
of his Story; a beautiful Simplicity of Narra
fected Style; few and Significant Epithets;
not Poetical; Reflections short and proper; a
titude of Particulars which cannot be menti
duct through the whole, and an animating
the Readers in every action as if personall
him the firm Assurance that he sees things
Colors and not in those which the Art or Mi
brought upon them.—*Kennett,* in 1706.

QUEEN ISABELLA DID NOT PAW

The late Gideon J. Tucker once remar
Queen Isabella of Castile did not pawn he
despatch Columbus on his famous expeditic
spare resources she had were employed in the
from Granada. An article by the Rev. Mac
Sunday Magazine sustains this declaration. '
Columbus to fit out his caravels and discove
affirms, did not come from the jewel casket
the strong box of Luis de Santangel and
wealthy Jews who then enjoyed the favor of
then establishing dominion over the entire pe

OTHELLO NOT A MOOR.

A series of documents has lately come to light in the archives of the Cabergi family of Milan, which establish the historical foundations of the tragedy of "Othello." Instead of being a Moor, he was a young nobleman of Venice, a member of the Querini family. Desdemona herself belonged to the same family, and was actually his cousin. The tragic sequel, according to these documents, took place in Krete in the church of St. Francis, where the unfortunate wife had taken refuge. This church was afterward converted into a mosque.

THE DEATH-RATE IN THE NINETEENTH CENTURY.

Mr. John K. Gore, of Orange, New Jersey, an experienced actuary, computing the death-rate in this country in the Nineteenth Century, finds that it was lower at the end than at the beginning. There was a decided decline during the last fifty years; the greatest decline being at the youngest ages. It increased, however, among those at the older ages, being greatest of all at the most advanced periods of life.

NEVER WOULD DO.

"This bill," said the chairman of the legislative steering committee, "must not be allowed to become a law in its present shape."

"Why not?" demanded the member that had charge of the bill.

"It's too plain and direct. There is only one possible interpretation of it and no possible way of evading it. Read it again yourself, man, and tell me as a lawyer if you think you could get a case out of it in a hundred years."—*Chicago Tribune.*

Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the coöperating causes of all things which exist; observe, too, the continuous spinning of the thread and the contexture of the web.

—*Marcus Aurelius.*

It is easy to see that a greater self-reliance, a new respect for the divinity in man, must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

—*Emerson.*

HUMAN VIVISECTION PROPOSED.

SHALL SAVAGERY BECOME AN ELEMENT IN SOCIETY?

Dr. J. H. Thornton says: "I regard the great increase of Vivisection during the last twenty or thirty years as a very serious danger in the community, as it must lead, and indeed, has already led, to cruel and unjustifiable experiments on living human beings. Human vivisection is no novelty, having been practiced largely in former times. The Greek and Alexandrian physicians are known to have employed it extensively, using slaves for this purpose; and in the Middle Ages criminals were vivisected by certain Italian experimenters in Pisa and elsewhere.

"Only a few years ago, an attempt was made in the Legislature of the State of Ohio, to pass a measure legalizing the vivisection of capitally-sentenced criminals. It is noteworthy that the passage of this law was urgently demanded on the exact ground on which we oppose the vivisection of animals—that is: on the ground that experiments on animals are misleading, or at best, useless. If we desire any really useful knowledge we must vivisect men and women, and not animals. The bill was powerfully supported, and was very nearly carried.

"This incident reveals an unexpected danger impending over society owing to its tolerance of vivisection—the danger that, sooner or later, human beings may be subjected to vivisection under legal sanction. If that atrocity were once allowed, it would soon set at nought all limitations. The supply of capitally-sentenced criminals would be utterly insufficient to meet the demand for living 'human subjects' and accordingly paupers, lunatics and hospital patients would be extensively utilized. In a short time, no poor and friendless person would be safe; and at length all classes would be themselves exposed to this terrible danger."

This warning of the London physician is uttered against a peril which actually exists. Dr. W. B. Fletcher of Indianapolis, for sixteen years the Superintendent of the Central Indiana Hospital for the Insane, has recommended the practice of human vivisection. His first project was to use Chinese criminals for the purpose, but perceiving it to be impracticable to establish laboratories abroad, he next turned his attention to those at home. He would make crime contribute to science, he declares. "Confine the doomed man in a hospital prison, and there experiment on him until death ensues." He is to be inoculated with virus, and bacilli are to be transplanted into his body till dissolution comes mercifully to release him from his diabolic tortures.

Senator Gallinger from New Hampshire presented a bill in the Senate of the United States, proposing to subject all registered

places in the District of Columbia to inspection by an agent of the Washington Humane Society. The result was a general alarm among the vivisectionists and manufacturers of serums. The bill was referred to a Committee of the Commissioners of the District, having on it a majority of medical men, and there could be no agreement to a report.

With the persistent disregard of the rights of persons, and the increasing passion of surgeons for cruel operations, we seem to be in a fair way to have Scientific Torture Chambers conducted by men claiming personal sanctity as professional men who will be fully as unscrupulous, vindictive and cruel, as we have been told respecting those of the Italian and Spanish Inquisitions.

WEARING OUT THE WEAK.

It is the observation of most judges that it is very seldom indeed that it is necessary to sacrifice substantial justice to these matters of procedure. There is no scourge in the hands of the strong against the weak like this scourge of new trials. It can wear out the strength and endurance of the weak, and it has been used for that purpose. It is not necessary that it should continue.

—*Judge Amidon.*

HOW MIRACLES ARE WORKED.

What work God has to be done is to be done by human hands. So he works his miracles in our age. If we will not do them, he has time to wait, and they will be undone till a generation comes that will.—*J. A. Riis.*

THE CREEDS DYING OUT.

Nearly all the creeds subscribed are of ancient date. They were framed as metaphysical and logical statements, frequently to meet the heresies of the age that produced them. It would be regarded quite generally as proof of intellectual disease if a man living to-day should affirm his belief *verbatim, et literatim* in the ancient symbols. Yet they are "subscribed" by a very great number of ministers. In view of this fact it is a matter of importance to ascertain in what sense and to what extent creed subscription is binding.

—*Homilitic Review.*

There is nothing that helps for peace within better than the knowledge that one is doing his best and living up to the high standards that win the approval of the God within, and the invisible hosts of witnesses that surround us. Then the shallow praise of the world counts for naught, and one can respect and admire himself, and have true peace of mind.—*Lida Briggs-Browne.*

Consider that everything which happens, happens justly, and if thou observest carefully, thou wilt find it to be so. I do not say only with respect to the continuity of the series of things, but with respect to what is just, and as if it were done by one who assigns to each thing its value. Observe, then, as thou hast begun; and whatever thou doest, do it in conjunction with this, the being good, and in the sense in which a man is properly understood to be good. Keep to this in every action.—*Marcus Aurelius.*

NO VACCINATION.

Those of our readers who have keen convictions against compulsory vaccination, believing in the community and protecting power of the Higher Law, will rejoice to know that school vaccination is a thing of the past in Kansas City, Missouri, thanks to the efforts of H. R. Walmsley and his heroic band of helpers. There is no state law, but the doctors got the Council to pass an ordinance which has been in effect repealed.—*"The New Way."*

You may believe what is false, but you can know only what is true.—*M. J. Barnett.*

We grow broader not by seeing error, but by seeing more and more of truth.—*J. Freeman Clarke.*

There is never a moment in life when any of us can really justify discouragement.

What we hate we image in mind, and what we image we create and manifest.

Truth is strengthened by observation and time; pretences by haste and uncertainty.—*Tacitus.*

It is always at his peril that any man dares to live before his time, or to leave the beaten track of the commonplace. The reformers have all without exception been mad or worse, in the eyes of dull conservatism.

I will venture to declare that there are no schools of philosophy, however mutually hostile, which can bring the philosophical argument, at any rate, against my view, that in forecasting the future of the evolutionary process as we observe it in the external world (or in what passes for us as the external world) *the human intelligence has hitherto failed to reckon with itself.—Dexter Salesby.*

IDEAL FORMS OF SOCIETY.

Roughly speaking, it may be said that the form of society in the Eighteenth Century was paternalism; in the Nineteenth Century, individualism; in the Twentieth Century it is already beginning to be fraternalism.—*Lyman Abbott.*

The readiest and surest way to get rid of censure is to correct ourselves.—*Demosthenes.*

A VERY DEAF MAN.

The lawyer finding the case go hard with his client, appealed to the jury: "Remember that my client is hard of hearing, and, therefore, the voice of conscience appeals to him in vain."

MUSICAL HEREDITY.

An old lady was complimented, says Mr. Bernard Shaw, for the proficiency of her daughter in music.

"Yes," the old woman replied, "she does have a fine touch, and it's no wonder, for she loves the piano, and never tires of it. Ye see, she's a great taste for music; but then, that's only natural, for her grandfather had his skull fractured with a cornet at a picnic."

HE KNEW IT WAS SARAH.

An old man would not believe he could hear his wife talk at a distance of five miles by telephone. His "better half" was in a country shop several miles away, where there was a telephone, and the skeptic also was in a place where there was a similar instrument. On being told how to operate it, he walked boldly up and shouted: "Hulloa, Sarah!" At that instant lightning struck the telephone wire and knocked the man down. As he scrambled to his feet he excitedly cried, "That's Sarah, every inch!"

—*Richmond Dispatch.*

Apocalypse means a lifting off the lid; *impediment* to get one's foot in the wrong situation, as for example, in the mouth; *conspiracy,* a breathing together.

LEARNING TO SAY NO.

A woman lectured her husband on the virtue of temperance one morning at breakfast. He had come home the night before in a questionable condition.

"The great trouble with you, George," said she, "is that you cannot say 'No.' Learn to say 'No,' George, and you will have fewer headaches. . . . Can you let me have a little money this morning?"

"No," said George, with apparent ease.

WHERE THE TROUBLE BEGAN.

Judge—Were you present when the trouble started between the man and his wife?

Witness—Yes, sir. I was at deir weddin', if dat's what yo' means, sah.—*Phil. Bulletin.*

Every healthy individual has an enthusiasm. This is almost inevitable and really is an essential to the maintaining of a healthful condition. If you have not an enthusiasm it will be well for you to look on yourself and see whether you are right.—*Health Culture.*

The more absolute and positive a truth is, the more impossible it becomes to prove it, whether it be the shining of the sun at noonday, the love of the dearest friend, or the Divine Source of All.

There are three kinds of happiness: pleasure, joy, and blessedness. Pleasure is the happiness of the animal nature; joy, of the social nature; blessedness, of the spiritual nature. Pleasure we share with the animals, joy with one another, blessedness, with God.—*Lyman Abbott.*

God did not create us, and cause us to live with the sole end of wishing always to die.—*Charlotte Bronte.*

Truth is open unto all men; she is not as yet borne away altogether; there is much of her left for posterity to find out.—*Seneca.*

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical.

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A writer in *The New Century* enumerates the metals found in atmospheric air. They are iron, nickel, cobalt, also sulphur, phosphorus, etc. "A further question is whether matter does not exist in a still finer form, in a form more elementary than the elements, and capable perhaps of generating them." He also remarks that "possibly organisms may be able to create, not only compounds, but even elements that were not there before."

It was the wedding feast. The bridegroom was called upon for a toast, despite having begged to be excused. The company were inexorable, and he arose to beg off. Unfortunately he placed his hand on the bride's shoulder, as he stammered: "This thing has been forced upon me."

It is provided in the essence of things that from every fruition of success, no matter what, shall come forth something to make a greater struggle necessary.

"Why did the Puritans come to America!" the teacher asked. "They came to purify their blood," answered the bright pupil.

The very essence of truth is plainness and brightness; the darkness and crookedness is our own. The wisdom of God created understanding, fit and proportionate to truth, the object and end of it, as the eye to the thing visible. If our understanding have a film of ignorance over it, or be blear with gazing on other false glitterings, what is that to truth?—*Milton.*

BOOK REVIEWS.

THE DEVELOPMENT OF SYMBOLIC LOGIC. By A. T. Shearman, M. A. Cloth, 242 pp., 5 shillings, net. Williams and Norgate, 14, Henrietta St., Covent Garden, London, England.

The author's aim in this book has been to work out the idea that it is an error to think of the different symbolic systems as distinct and competing with one another for acceptance generally. That the correct view is "that there is available at the present time what may be called *the* Logical Calculus, and that towards the creation of this Calculus most symbolists have contributed." He seeks to show that there has been a definite advance made in Symbolic Logic during the last five decades. Various writers on the subject have had due consideration at Mr. Shearman's hands, in the way of criticism and comparison. The student will find this work interesting and instructive.

THE VEDANTA-SUTRAS. WITH THE COMMENTARY BY SRI MADHWACHARYA. A complete translation by S. Subba Rau, M. A. Cloth, 294 pp., Price Rs. 3. G. A. Natesan & Co., Esplanade, Madras, India.

This translation has met with much appreciation and praise from eminent scholars of the translator's native land, who unite in the opinion that it supplies a long-felt want, as Mr. Subba Rau has succeeded in bringing out the meaning of the original in a way that will be entirely satisfactory to the Indian mind. He has also written a valuable introduction which will be a reliable guidance for Vedanta students, to a right understanding of this system of the Vedanta religion.

THOUGHT, THE BUILDER. By A. Osborne Eaves. Paper, 56 pp. One shilling. The Talisman Publishing Co., Harrogate, England.

This booklet is one of a series called "The Self-Center Pocket Series," which are intended by the writers to be thoroughly practical and of a size to be slipped into the pocket. They are written to help do away with ignorance and teach people to think, that they may know that man makes his own limitations and places them where they are and that he can remove them. That "he is his own providence," that "his future is in his own hands, and his unfoldment cannot be prevented." The author states that "these booklets will deal with nearly every phase of New Thought and endeavor to show how man may win complete freedom from the bondage he has placed himself in. The time has gone by to chant the praises of poverty, which all the aid of the most gifted poets and writers will never render a whit less ugly; there is no merit in ill-health, rather will it be looked upon in the future as a crime, as Humboldt prophesied." All interested in metaphysical philosophy and occultism will welcome this class of writing.

PUBLICATIONS RECEIVED.

THE HINDU SPIRITUAL MAGAZINE. Monthly. Edited by Shishir Kumar Ghose. Published by P. K. Ghose, Calcutta, India.

A NORMAN GALE TREASURY. Selected by Albert Broadbent. Paper, 45 pp., 10 cents. Published by the Editor, 257 Deansgate, Manchester, England.

A "FESTUS" TREASURY. By Philip James Bailey. Selected by Albert Broadbent. Paper, 43 pp., 10 cents. Published by the Editor, 257 Deansgate, Manchester, England.

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KNOWING AND FOREKNOWING.

BY ALEXANDER WILDER, M.D., F.A.S.

The spiritual history of man has been characterised by a continuous effort to escape beyond the misty region of uncertainty. What has been denominated "superstition"* has had its place in human minds, not from abject and servile impulses, but from the innate aspiration to recover somewhat of the forgotten knowledge of the great mysteries of life and its relations to the universe. We all have an instinctive dread to be alone. Most of the fear of death is from the consciousness that it is a mysterious problem, which is to be solved individually, unaided and unaccompanied. Hence in every age and period there have been persons who left in the background ordinary considerations of personal ambition and advantage in order to engage in the pursuit of a higher wisdom and communion with the powers that influence the phenomena and vicissitudes of life. There has been little difference in this matter between ruder peoples and the more cultivated. "All yearn after gods," Homer declares, and Plato adds the assurance: "All things are full of the Divine, and we are never neglected through the forgetfulness or carelessness of spiritual beings."

But for this, living would be a calamity, the universe a chaos of disorder and terror. All in such case that the acutest faculty could

* This term, *superstition*, indicates by its structure and etymology a far nobler meaning than the one now commonly assigned to it. It originally denoted an upper-standing, a superior knowledge, a comprehending of higher subjects. Hence it was anciently used solely as a designation of religious topics.

perceive would be the onward plowing of events through the years and ages, from nowhence to nowhither, a blind stream of fate moved by a causeless propelling force without aim, purpose or benefit. There would be no truth, nothing to believe. Justice, goodness, moral excellence in such case would be only the accidents of mortal existence, the temporary and unstable accidents of everyday experience, but serving little further advantage.

Into this great whirlpool of unrest and uncertainty we would be hurled by the specious reasonings which are based entirely upon the evidence apparent to the physical senses, and which would arbitrarily place everything else beyond the promise of our knowing. Material things, the illusive visions of the Present, are thus virtually exalted beyond the all-governing life which is manifested through the affections and spiritual energies that manifest the avatar of the Divine. Death dissolves all those—what then?

The *Dream* of Johann Paul Richter presents the sad reply to the anxious enquiry. There the scene is exhibited of the figures of the dead gliding from their coffins and the charnel into the church, all of them passionately eager to know the solution of the Great Problem. Above, on the dome of the edifice, stands the dial-plate of Eternity with no number visible upon it, and it is its own index. The dead seek to read the time upon it, but in vain. Then a lofty, noble form, having the expression of a never-ending sorrow, sinks down from above upon the altar, and the dead, all with a single voice, exclaim: "Christ, is there no God?" And he replies: "There is none! I traversed the worlds; I ascended into the suns, and flew with the Milky Way through the wilderness of the heavens, but no God was there. I descended as far as Being throws its shadow, and as I gazed down into the abyss, I cried aloud: 'Father, where art thou?' But I heard nothing except the Eternal Storm which no one rules; and the beaming rainbow in the west hung, without a creating sun, above the abyss, and fell down in drops. And when I looked up to the immeasurable world for the Divine Eye, it glared upon me from an empty, bottomless socket. Eternity lay brooding upon Chaos, and gnawed it, and ruminated it. Cry on, ye discords! Cleave the shadows with your cries; for he is not!' "

Then the figures of the dead, despairing, melt away, as frost melts before warm breath. The place is void. Then the little chil-

dren that have died awaken in the church-yard and come into the temple. Casting themselves down before the lofty form upon the altar, they ask imploringly: "Jesus, have we no Father?" And he answers with streaming eyes: "We are all orphans, I and you; we have no Father." And as he says this the Discords shriek more harshly; the trembling walls of the temple fall asunder; the temple itself and the children sink beneath. No man is left except the giant Serpent of Eternity, crouched round the universe of worlds and enfolding them within its coils to squeeze them into the infinite Dark and nothingness.

Nevertheless, behind this dreary picture the profounder question happily arises: How could all these have had exercise at all if force be without purpose or intelligence? Certainly, because we are not able with our cups to measure the waters of the ocean, it does not follow that the ocean is beyond our knowledge. We may view it from its shores, we may sail upon its bosom, we are refreshed by the showers which its emanations supply, we know that bays and inlets are its members and that countless rivers flow into its embrace. So, likewise, we may know God. The greater world is not hid from us by impenetrable darkness, nor has the Supreme Being left himself without witness. We may not determine the matter by our limited faculties solely, for the finite does not comprehend the infinite. Nevertheless, we may perceive by the fact of our own existence, by the operations of the universe around us, by the impartial and unerring justice that works around, within, and above us; and beyond these is that higher intuition which carries the mind from the exterior into close and intimate union with the interior of things.

We need not care for the imputation of charlatanry which is sometimes wantonly cast upon the whole subject of supernaturalism. It is not to be thus set aside as vagary of the imagination. The very ability to imagine the possibility of wonderful powers is itself evidence that there actually are such powers. The doubter as well as the critic is very often inferior to the subject which is reviewed, and he is therefore hardly competent to give judgment. Where there are fraudulent representations, we may be confident that they are made from a correct original. The birds of the night may repudiate the concept of superiority in the sunshine, and may extol the beauties of night and twilight; but the true soul, while discard-

ing the hallucinations of the senses and the morbid hankering after marvels, and likewise while making use of clear and careful reasoning upon all subjects that belong in the province of the understanding, will always be ready to cognise what is beyond.

THE PROPHETIC FACULTY.

There is a prophetic faculty of the human soul which may be roused into activity when the exigency arises for its manifestation. It may even be developed and cultivated till we are able to receive normally the communication of interior knowledge, and to perceive, as by superhuman endowment what is good and true, as well as what is appropriate for the immediate occasion. To some this may appear as an extraordinary sensibility, and others may even consider it as a supernatural power. Dean Stanley affirmed that a faculty of divination is granted in some inexplicable manner to ordinary individuals, and he referred for illustration to such examples as the prediction by Dante of the Protestant Reformation, and by Seneca of the discovery of America. Milton also described the genius of the poets Pindar and Kallimachus as "the inspired gift of God rarely bestowed, but to some (though most abuse) of every nation." Indeed, it would not seem impartial or even plausible to suppose that God inspired only the Hebrew prophets, leaving all others unaided.

Certainly the Hebrew prophets appear to have been men of genius, energy, and lofty enthusiasm. Whatever may have been their mental powers, they all very generally appear to have depended upon the spiritual faculty normally exercised. Maimonides declares this in explicit terms. "All prophecy," he affirms, "makes itself known to the prophet that it is prophecy indeed, by the strength and vigor of the perception, so that his mind is freed from all scruple about it."

Nevertheless, the ancient prophets appear to have sometimes relied upon peculiar dreams and theurgic arts to develop the clear-seeing and claraudiant powers. In the book of *Job* it is explained that "in a vision of the night when deep sleep falleth upon man, in slumbering upon the bed, then God openeth the ears of men and sealeth their instruction." This is also attested in the book of *Numbers:* "If there be a prophet among you, I, the Lord, will make

myself known to him in a vision and will speak to him in a dream."

Balaam is described as receiving mantic communications in these peculiar ways. He made use of enchantments or charms, mystic songs, and other modes of obtaining the magic influence; and declared that he heard the word of God, that "he knew the knowledge of the Most High and saw the vision of the Almighty, falling into a trance, but having his eyes open."

The clairvoyant powers of the prophet Elisha are delineated as being most remarkable. When his servant Gehazi had obtained in his name a gift fraudulently from the Syrian general, he showed his perception of the affair. "Went not my heart with thee," he demanded, "when the man turned again from his chariot to meet thee?" Also, when the King of Syria sent ambuscades, he was able to warn the King of Israel (probably Jehoahaz), who thus saved himself many times. Finally the Syrian monarch interrogated his officers that he might ascertain which of them was divulging his plans. And one of his servants said: "None, my lord, O King: but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber."*

It is also recorded that Elisha journeyed to Damascus, and was visited by Hazael, an officer of the king, Ben Hadad. In that interview the prophet predicts to his visitor the cruelties of which he was about to be guilty, that he would burn the towns of the Israelites and massacre the people, not sparing women or unborn babes. Hazael being only in a subordinate position, pleaded this in exculpation: "What, thy servant, the dog; how can he do this monstrous thing?" The prophet replied: "The Lord has shown thee to me, as the King of Syria."

It seems from expressions in several places that there were *naioth* or schools where prophets were trained. Elisha is represented as an *ab* or Father of such an institution. It is plain that there should be careful instruction and discipline of the mantic as of other facul-

* The late Dr. Samuel Warren, the author of numerous essays and works of fiction, relates the story of "The Spectre-Smitten," in which is an account of this same character. The man while lying ill upon his bed tells accurately what is taking place in another apartment in the same house at the same time. The undertaker and assistants are preparing a body for interment, and all occurred as he describes. This was written over seventy years ago.

ties. All our powers being limited, they requi
else they may remain dormant, or become abn
possible to confound hallucinations and va
monitions and communications from the
Hebrew writers have told of such occurrence
the prophets of Judea in his time as mingling
to such a degree as to "see a vision of their
to speak falsehood for God and utter deceit fo

Prophets and oracles existed in all the
which there are records. The temple of Amu
the grotto of Trophonios in Bœotia, the
Dadona were celebrated resorts at which to
of heaven. Homer mentions the prophet K
daughter of Priam Kassandra. Tiresias, an
said to have been struck blind for having loo
the goddess was unrobed. By this parable i
had divulged the sacred knowledge unlawful
ever afterward to cognise the divine wisdom.
was also a prophetess who is said to have
Klaros, and her son Mopses was likewise exp

There were many ways, other than by a
audience, that were employed to obtain ora
patriarch Joseph is described as divining w
prophet Balaam employed certain methods f
ments. The Rabbis made account of the Bat
meaning within what was said, or a chance
to solve a question. Dickens, perhaps without
an analogous example. Clennam reviews th
of his past career, and asks: "What have I f
his door softly opened and the new-comer m
self: "Little Dorrit." At Dadona it is reco
responses were made from the rustling of th
Oak; and at Kolophôn, the priestess of the sh
inspired from drinking of the water of a cert
the peculiar clairvoyance was attributed to th
from a fissure in the earth. In the second boo
Elisha is described as becoming entheast fr
minstrel.

TESTIMONIES OF ANCIENT PHILOSOPHERS.

The philosophers Pythagoras and others who taught an esoteric knowledge included with it the divining or prophetic function. Sokrates is described as counselling young men to study the art who were not content with the common branches of learning. In the Platonic dialogue, *Iôn,* he indicates an arcane meaning in the writings of Homer, somewhat like the internal sense which Emanuel Swedenborg in our own time, has ascribed to some of the principal books of the Bible. Plato, in *The Banquet,* gave the discourse of the wise Diotima Mantineki, explaining the three forms of love, and setting forth the *henisis* or ecstatic interblending of the soul with the Divine, as the outcome of all.

Iamblichos, who mingled theurgy and oriental mysticism with his teachings, gave very full descriptions of these subjects, including prophecy, visions, inspired dreams, trances and oracles. There is a power, he declared, which does not originate from the habitudes of the body, nor yet from any power that may be externally acquired. Even dreams are often false, he remarks, as they chance to be occasioned by peculiar conditions of the soul, or by daily cares. But in a sleep in which we are liberated from the bodily life, the soul may receive divine energy and a ken that perceives what has been and what is to be; making discoveries likewise in the arts, and how justice should be rendered. Medical knowledge is often given in such dreams. Instances of this occur frequently.

The hierophant he declares to be a prophet full of Divinity. The subordinate powers of the superior world are at his bidding, for he is a god empowered to command them. He is not himself living the life that is common to others. He has exchanged the human life for the Divine. Men of this character and powers do not employ the waking senses like others, nor indeed do they have a purpose which is their own. They speak wisdom which they often do not themselves understand: and their faculties, absorbed in a divine power, become the agents of a superior will.

FOREKNOWING.

"It is very probable," says the imaginative Heinrich Jung-Stilling, "that the inhabitants of the invisible world, and especially good

angels and spirits, read in the tablets of Providence, and so are able to know at least certain future events. So much is clear from all the credible information from that region: That everything that takes place in the material world is previously arranged there,* and that thence the whole human race is governed—yet in such a manner that the will of man is not under compulsion."

This signifies that all events are mirrored in the world beyond, and that the individual whose perceptions are vivified to a proper acuteness may know of them beforehand. Indeed, all persons, as their hold on the exterior world is weakened, have a corresponding aptness to descry the proceedings of the other.

Stilling relates the story of an illuminated German woman, the wife of a mechanic, who died in 1790. She had been asked to tell the result of the French Revolution. It could not last, she said; nevertheless, the former state of affairs would never be restored. Rivers of blood were about to be shed, and a dreadful vengeance taken. She saw Admiral Coligny, she declared. He was clad in a bloody shirt, and exceedingly active. The Admiral, it will be remembered, had labored a century before to reform the government and religious institutions of France, and was barbarously murdered in 1660 in the Massacre of St. Bartholomew. This vision offers two problems full alike of vast significance; one, whether passing from this mode of existence individuals continue to be busy in the spiritual world with the affairs that occupied their attention before; and another, whether the Admiral had been elaborating for a hundred and thirty years, the terrible retribution which fell upon the descendants of those who did the murders of St. Bartholomew and other atrocities.

Stilling also made the remarkable statement that the Revolution had been planned for France many years before. "I know from an eye-and-ear witness," says he, "that the period when Louis XVI. was affianced to Marie Antoinette of Austria—at the time when this marriage was concluded upon at Vienna—the fall of the royal family

* *Daniel*, x. 2. "I Daniel was mourning three full weeks. . . . Then said he [the angelic messenger]: 'From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days.'"

of France was determined, and this marriage alone prevented its accomplishment."*

Examples of such vaticination can be multiplied indefinitely. They are as common now as in the days of the seers of ancient Palestine, the fathers of the former Christendom, and the theurgists of Egypt and Chaldea. Doctor Doddridge dreamed prophetically, and Joseph Hoag saw in vision that future of America which has since been in course of accomplishment. The writer in 1857 heard William Fishbough predict the Civil War and the social and financial changes that would result.

It is evident that the human soul in certain relations and conditions is analogous to the electric battery. It will thrill other souls with its own fire and receive from all with whom it is in rapport, impressions and even communications of what they are thinking, and wishing, and doing. It is only an energy of like character that may establish like communication across the line between this world and the region beyond the senses, and brings us near to the angels, spirits and potencies of the invisible universe.

"The night-time of the body is the daytime of the soul," says Iamblichos. In sleep, he declares, as in entrancement, and in profound contemplation, the soul is freed from the restraint of the body, and enters upon the life of the higher intellect. The "nobler faculty" awakes in its power, enabling the mind which contains in itself the beginnings of all that happens, to discern the future in these antecedent principles which make the future what it is to be. This superior part of the soul is thus a participant of the power and knowledge of God.

In short, nevertheless, what is better than marvelous achievement is that wholesome condition of the mind and affections which produces as of its own substance those sentiments and emotions of reverence and justice, those deep principles of unselfish regard for the well-being of others, which render the individual in every fibre of his being, pure and good and true. We have little occasion for the illumination of lamps, stars and meteors, or even of the light of the moon when we have the sun at meridian, beaming forth its golden effulgence in every direction. Nor do we need the utterances of

* A distinguished French novelist intimated as much in one of his works.

seers, expounders, or even of prophets, when we are ourselves truly at one with the Divine Source of Life and Intelligence and are so inspired with the sacred enthusiasm that we, as of our own accord, do the will and think the thoughts of God.

KNOWING.

"Truth is always present," Emerson remarks; "it only needs to lift the iron lids of the mind's eye to read its oracles." The knowing of that truth is the most precious of attainments. To know is to possess that which is known. "Ye shall know the truth," says Jesus, "and the truth shall make you free." In this freedom which truth confers there is comprised everything possible. Liberty is the prerequisite of enlightenment and enlightenment that of progress. Knowing is essential to doing; he who kens, can.

The true knowledge penetrates into the world of causes. What is commonly termed scientific research is necessarily limited to the region of effects. The endeavor to find out the metes and boundaries of the universe will always come short; and our perceptions, however much they may be aided by art, are not sufficiently extended to comprehend the secret of the realm of nature. All that we learn by corporeal sense and may be able to include by the measuring-line of our understanding belong in the category of the mutable and perishing. Though we rear a tower like that of Babel, we may not hope to reach the sky, and there is certain to result upon the builders confusion of speech and opinion. When in this department men go beyond the boundaries of their own conceptions they are likely to find themselves involved in a void of impenetrable darkness, which they set forth as unknowable. From this region however, we may expect cyclones to come which will overturn their ephemeral superstructures, and there will be earthquakes to displace foundations which have been laid with so much skill and labor upon the sand.

Knowledge, properly so called is the knowing of that which has real being. It is not a collection of gleanings from one field and another, not a compound more or less heterogeneous, made up of numerous specific facts, but an energy beyond them all transcending all and including all. It is cognition rather than memory and the product of the reasoning faculty. It is not derived from the world of time and limit, but is of the infinite and eternal, the ever-being

Now. It depends not on cerebration for its processes, although it may make use of the corporeal organism for its mirror and medium. As the sciences are analytic and concerned with the things which are manifested to the senses, so the intellectible knowing is synthetic and a perceiving of that which really is. What we know thus truly is therefore, that which is of the Foreworld, a recollection or abiding consciousness which pertains to the soul as being actually, in a certain sense, still there. Such knowing embraces truths which are not apprehended in the world of sense, motives, principles, things immutable. Such are love, the charity which seeks the welfare of others instead of personal advantage; justice, which is the right line of action; beauty, which means fitness for what is beneficial; virtue, which denotes a manly instinct for what is right; temperance, which is due self-control. These are the things of the eternal region which true souls recollect in this sublunary sphere of the senses; and thus recollecting, they put aside the ambition for temporary advantage for that which is permanent and enduring.

"Where your treasure is, there also will your heart be," Jesus declares. This knowledge is the most precious of treasures. What we know we possess. Knowing love which is beyond selfishness, justice without perversion, beauty that is beyond what is superficial, virtue which is not mere outside negation or artificial merit, temperance which is the equilibrium of the soul, we include them as the elements of our being—as of us, bone of our bone and flesh of our flesh. We have our home and country in the realm where they are indigenous and perennial. Flesh and blood will not inherit the everlasting kingdom, nor will any thing abide long that is the outcome of flesh and blood. But these will never change or perish, and those who are constituted of them will be as enduring as they. However they may seem to be circumscribed by space, temporal condition and limitation, they live in eternity. Fire will not consume them nor floods sweep them out, nor will death extinguish their being.

Sir Kenneth Digby, who flourished in the Seventeenth Century, stated that he once visited the laboratory of a famous physician in Padua, and there was shown to him there a small pile of fine ashes under a glass. On the applying of a gentle heat it rose up and assumed the shape of the flower which it had composed originally, having all its parts perfectly distinct in form and well defined in

character. While the heat was continued, the apparitional semblance of a plant preserved its delicate outline.

Curious as this account may seem, and hard to believe, it serves to illustrate the fact that it is the agency of heat with motion that transforms the deadly cold and barrenness of the frigid zones into the burning temperature and abundant vegetation of the tropical regions. So, too, the soul, involved and held fast in the lifeless cold and ashes of physical existence in the world of time, will manifest its divine qualities when warmed by love and knowledge into consciousness and activity. It will divine, exhibit superior powers of perception, utter oracles, perform wonders, such as the healing of sickness and restoring of minds that are wandering, and will rise to the heights of sublime heroism.

"We have, each of us," says Dr. Channing, "the spiritual eye to see, the mind to know, the heart to love, the will to obey, God." Then are we, all of us, subjects and recipients of the Divine. We may not behold as with the natural organ of sight, nor hear as with our bodily ears. Yet it is none the less real, genuine, masterly. "I conceive a man as always spoken to from behind, and unable to turn his head to see the speaker," says Emerson. "The well-known voice speaks in all languages, governs all men, and none ever caught a glimpse of its form." What is called ecstasy is the law and cause of our nature, and it behooves us to accept its manifestations unquestioning We may thus bring our knowledge into practice, and it will then become a constituent of our being.

Once, perhaps oftener, I heard myself a voice that no man uttered. The ear did not perceive any sound, but the profounder self was conscious of it at once. It was an utterance none the less real because the corporeal sense had not been its medium. It required to be obeyed on the instant, and there was no alternative. There was no reason for it thought of at the time. It would have been idle to sit in judgment upon what was said or to have attempted to procure any explanation. But the spiritual consciousness discerned, although for the psychic man there could be found no reason for considering. There was nothing in the thought or observation to make any purpose known. Yet it proved to be of the most immediate importance. Almost at the moment that I perceived the peculiar mandate I obeyed it without doubt or questioning and so saved my

life from a danger that was directly impending, the existence of which I had not thought or apprehended.

Did such an utterance come from a being intelligent and conscious, distinct from myself? Certainly it was no phantom, no artful creature of the imagination, no outcome of my own reasoning faculty. All these would have failed of the purpose. It was a being, or principle, closer to me than my own thoughts—a something of me, yet I think not me. It may have been God, a tutelary spirit, or that poetic genius of soul that is of me and yet beyond me. This much may perhaps suggest the solution. Our personality is not circumscribed to the limits of the body, but is present and conscious a great way from it, and is capable of containing and receiving within its sphere an infinite number of spiritual beings. Through these intermediaries I was warned,

Yet I would not be a seeker for such utterances. It can hardly be right or reasonable to do so, and without doubt it is not orderly. One might presently be entrapped by delusions and led in directions not hard to guess. We are endowed by nature with faculties that are to be exercised and disciplined through experience and the understanding; and it seems to be a kind of irreverence, as well as moral inability, and perhaps even of profanation to be reaching out frequently for such revelations. We have the principles of love and justice to constitute our daily illumination, and we need not seek to be taught by those who come from the dead. Let us be grounded in these principles, by work as well as word, and other boons will not be withheld. But great signs and wonders often characterise charlatanism.

Yet when we perceive the inspiration, the superior suggestion or prompting, we should hasten to obey. Argumentation is likely to obscure it; and it seldom appears to be anything transcending the other faculties; nor does it often affect sensibly the emotional nature. It gives clearness of conviction, confidence that the utterance or direction is right. It will revive a recollection, arouse attention to the fact that some particular thing ought to be done promptly, that a certain thing is right or that it is wrong; but it seldom or never shows a reason for the suggestion. Many things which custom has forbidden it declares to be lawful; and others, whether proscribed or not, may be prohibited. It is not a reasoning faculty like the

understanding but an instinct of the higher soul. It speaks as man does not, and its utterance is the word of divinity. So Sokrates regarded it even to the fatal cup of poison, and so it is found by the enlightened individual. But no one may exult in its possession. It can not be brought into arbitrary rules and held. If any one were to attempt to exhibit it, he would not be able; it would elude him.

It is not proper, the Chaldean Zoroaster declares, to attempt by any passionate or impetuous vehemence to obtain divine illumination; yet if you incline your mind, not too eagerly, but with a pure and teachable disposition, you will obtain it. You will not perceive it as you perceive some particular thing, but with the flower—the most spiritual energy of the mind. But things divine are not attainable by mortals who only apprehend and appreciate things of sense; only the light-armed arrive at the summit.

For there is knowledge which one may possess but he can not impart it or show to others that he really has it. Hence we hear the frequent assertion of the objector that there is nothing of the sort, and that it cannot be proved to exist. No matter, however. The more absolute and positive a truth is, the more impossible it is to prove it, whether it be the shining of the sun at noonday, the love of the dearest friend, or the Divine Source of all. Nevertheless, God is, and men worship. The word, the objectification or expression of God is eternal, and to perceive it is the true knowing. "For the maker of all things and all persons stands behind us and casts his dual omniscence through us over things."

ALEXANDER WILDER.

HOW TO MEND SOCIETY.

Firstly, There is not any solution for the evils of Society in the direction in which the Communists are seeking it. These evils must be overcome, if at all, by a universal education that will not only teach men their exact rights, but render them more nearly equal in the great contest for wealth and happiness. Secondly, there must be a high moral culture that will dispose the strong to take less advantage of the weak; and thirdly, a government of liberty and equality that will not allow advantages to any class, in the shape of monopolies or other favors. Unless these requisitions are fulfilled we may expect difficulties, even in our own country, as our citizens rise to princely wealth, and with it to princely power.

—*Austin Bierbower.*

MAN, NATURE AND HEALTH.

BY LEANDER EDMUND WHIPPLE.

The nature of Man, the qualities of Nature, and the character of Health, when considered in their true relation to each other, are subjects worthy of our best thinking. The wisdom of harmonizing, in our understanding, all ideas entertained with regard to these elements of being, may not at first be apparent. Nevertheless, this is essential to real progress with the problem during future studies.

Probably all will admit the truth of the statement that man, nature and health bear a close relationship in the lives of individuals. How to find the keynote of their harmony, and establish its tonality in the active operations of daily life, both useful and enjoyable, seems to be the main problem in dealing with the subject.

In order that relationships may be properly estimated, it is important to understand the real nature and the true character of each factor in the combination. True scientists know this fact, and at the outset of research on any subject they strive to gain such information. The general thinker, however, appears to underrate the necessity for such close observation. This fact may have some bearing upon the many incomplete theories that are met with in the world of thought, especially about the intricate conditions of human life in a world of almost infinite variety. It is impossible to comprehend any subject of wholeness or any entity as a whole, unless all of its parts or factors are rightly understood.

The first factor in the present problem is Man. The study of man comprises a multitude of details in our thinking, the most of which are deep and far-reaching. Foremost among the conceptions necessary to the understanding of man and his nature, is the fact that in his entirety he himself is real being. In his individuality there is an indivisible wholeness of life that manifests deity—the original conception of primal being. As the legitimate and real manifestation of this fundamental reality, man holds high estate among entities, and possesses qualities so sublime that unless we observe closely and judge wisely we may pass them without full recognition, even without any consciousness of their presence.

This conception of man is a lofty one, but philosophical study

of his nature shows it to be true. It is, therefore, essential to a proper study of the subject. It constitutes the foundation on which all the facts of future demonstrations may rest, in erecting the edifice of our understanding of man as the divine embodiment of the truths of being, life, and reality. In this comprehension we may recognize his real qualities and powers, and so be enabled to study his nature and his methods in life.

In his manifesting expression of the laws of being, man is a living reality. That he lives, the merest tyro observes and acknowledges. But that he is actually real, according to the full and right interpretation of the conception of reality, some affect to doubt. Or, rather, their conception of man appears to fall short of their recognition of reality as embodied in the whole. Nevertheless we urge the statement that man himself, rightly described, includes and embodies all of the most real and substantial of the manifestation of fundamental realities. When full opportunity for right action occurs, the qualities of such realities will be exhibited in his activities. The general recognition of these facts of being would aid greatly in the problem of a superior development for mankind.

The most forceful influence toward right action in every-day life, is the full recognition on the part of the individual associates and those who influence his movements, that he possesses the disposition and the power to act from the highest motives. Realization of the moral quality as a principal factor in man's constitution, operates as a superior influence in the community; and the recognizing of the moral nature as active within the purpose of an individual, always aids in bringing forth the good that dwells within his nature, and developing his real character.

Character is a distinct element in the moral life of the individual. Without definite character he could not be recognized as man; he would appear only as an animal. Character, then, is a factor in human nature. Comprehending this fact we have another substantial brick for the building of our edifice of understanding of the nature of man. He lives, he is real, and he possesses character. These represent the living properties of his being.

The qualities of character are a legitimate object of study; and the conducting of the study, to any extent, is fully warranted by the results obtainable. In proportion to the purity of our own concep-

tion of character, do we find the quality of purity and its kindred modes of action manifested in life. The operation of this rule is accentuated when it applies to direct dealing with the individual object of our attention.

If we think of a man as good, in character and in constitution, in true appreciation of the love that is within him, either nestling within his heart as an outgoing influence of goodness to others, or brooding over his soul in strong support of the yet undeveloped forces of his external life, invariably he will respond with deeds that manifest the divinity of his nature.

But if we think evil of him and view him as bad, giving forth for him meanwhile the mental aura of personal hatred, he will be likely to go to any extent, perhaps in a frantic effort, to reproduce the act even though it shall curse himself also. This is the usual result of evil thought. The evil is where the thought originates. But it is an illusion.

Love brings forth smiles and unfolds happiness in every heart; but hatred, with lowering brow, scorns recognition of the right and compels the wrong as a perverted reproduction of its own distorted action. In the realm of external thought, hatred is the extreme personification of ignorance. It is always false in its nature, therefore it never acts with a moral acumen.

As a representative of personal life, man is subject to influence; and to a wide extent he is also a creature of impulse. This is true, especially during the period of earlier development, until the higher intellectual faculties and the real spiritual intelligence are understood and brought into normal activity. His real nature always reaches after the right, and only external influences, operating under the ignorance that is attendant upon lack of development, ever cause him to lean toward wrong-doing. He is, therefore, at all times far more amenable to right than to wrong influence. This brings him naturally in contact with the higher and better of nature's laws and modes of action. Conflict or inharmony between man and nature can only appear through violation or neglect of some natural law.

Whenever thinking is turned toward higher ideals, and better views of life are entertained, purer and more forceful ideas become manifest in all the activities of life. To the awakened intellect the

pure qualities of these ideals are immediately apparent. They belong to the nature of every individual, and when not recognized are only sleeping in the undeveloped phases of the understanding.

Every sane person instinctively turns against the doing of a wrong act, however trifling it may be. The "still small voice" within never fails to admonish and in the withinness of his real nature he knows exactly what he should do. Shame at having done differently, or acted against his own perception of the right, is written upon his countenance so clearly that often it is the direct means of his overthrow. He is so chagrined at having disregarded the promptings of his own higher nature that he cannot look his brother-man in the face. The sense of his own guilt overpowers him for the time being.

If viewed in the right light and judged without prejudice these facts are all in his favor. They are convincing proofs of his inherent goodness and show that the wrong-doing was not the result of fundamental wickedness, as some seem inclined to believe. Unless the qualities of goodness were fundamental within his nature he could not recognize their counterparts in action, and so would not know that a wrong had been committed.

This rule holds good in all phases of life and with every kind of effort. The extraordinary accomplishments of the human being, in whatever direction he gives his undivided attention, indicates his immediate connection with the principles of being and the laws of individual life. Without such connection he could not produce such copies as he does of the highest ideals of the mind, and his attempts to reproduce them in life would be abortive. Because of this high estate he has power sufficient to harness the forces of nature and use them advantageously in the accomplishing of every good purpose. Neither the power nor the function are yet exhausted. Indeed, both are practically unlimited. Still they belong to him and are a part of his nature. In his dealing with ideals they are continuous possibilities. Every feature of the ideal that is discovered within him proves one more point in favor of infinity in his nature and reality in his being. Judging the acts of his life in the light of surrounding influences and the development of his understanding, it becomes possible to comprehend his nature, holding meanwhile to the standard of infinite reality as the true basis of

his being. Thus we may be able to judge wisely, compare actual facts and evolve an understanding that shall enable us to draw a true comparison between man himself and nature, which is his native element and his real home in this external phase of life. Then the understanding of the relation between himself and his home in nature will disclose the actual state of his health and its variations both real and apparent, which in this study is the objective point.

This ideal being we conceive to be the real man as he actually is. The supreme Intelligence which formed him in reality could only use the ideal model; and he is accordingly the expression of the ideal. That which is unlike the original does not express it. To be real, therefore, he must be the ideal man. He may *act* differently from this, and the action may establish a suggestion of inferiority; but that will not change the fundamental nature or permanently remove qualities coming into existence with him. The infinite cannot be lost or destroyed; neither can any part or expression of it ever become less than infinite or other than real.

This high and real standard should be maintained while the relationship of man to nature and to health are under examination. Any lowering of the standard of the being of man himself, will inevitably result in lowering also all of his relationships; for no one of these can rise higher than the source of its comparisons. Qualities cannot exceed the real character of that from which they proceed.

If we would comprehend a perfect nature, therefore, as the normal home and also the real expression of man, a fundamentally real man must be found for the inhabitant; because perfection can only be derived from reality and an expression cannot be superior to that which it expresses.

In considering the matter of health, also, these principles and facts must be recognized, for man's state of health cannot be better or rise higher than the standard of his life; and this will not exceed the real state of his being.

The word health, when used to represent a condition in life, means wholeness, integrity. A life that is whole and sound in its action is a healthy life which represents fairly the normal state of man's existence. The *anglo saxon* term for health was ***häldh,*** from ***hal, hale,*** sound, whole.

We shall never realize what perfect health for mankind means

until we recognize the sublime fact that man is fundamentally whole, and that nothing whatever can ever change that condition or destroy the fact. The innate wholeness of his being comes first in our comprehension. Then the fundamental wholeness of life as a certainty in his existence should be recognized as his normal condition. When these are comprehended, the possibility of a state of perfect health for every member of the human family will stand forth as a certainty. It is man's birthright and should be realized by each one.

The influences that stand in the way of individual enjoyment of this great boon are many and varied; but they all are results of departures in thought, deed and action, from the standard of wholeness and rightness that in the beginning was established as the norm of human existence. They do not represent man's health —not even in variations; but only departures from or neglect of the regulations governing his conditions.

There is no ill-wholeness and no "poor state" of wholeness; therefore these expressions do not properly relate to health, but to the reverse idea, or the notion of an absence of health. But man's wholeness is always present, therefore health is always on draught. Nothing can remove it, entirely, from the realm of his existence. He may ignore it, but still it is with him. He may deny its existence, yet it will quietly and firmly await the return of sane thought and speech. When he again recognizes its entity as belonging with him he will soon find its modes of action effective in the conditions of his life; for its ceaseless activities are always at hand and ready to respond to the first recognition of their existence and their usefulness. The principle of reality is whole and its manifesting activities must he healthful.

The existence of a right relation between man and nature is essential to the continuance of either of them; and a true understanding of both the fact and its application in life is imperative in the solution of any problem of health.

Nature, as the term is used here, has a double significance. It stands for all that manifests reality, on all planes. It has both objective and subjective phases. On the objective plane it refers to all objects and their combinations, modes and laws of action, and all that constitutes man's means of conscious association with life and action in personal existence. On the inner plane of conscious exist-

ence the term signifies the subjective things composed of thought-action, and which represent man's mental doings and realizations of life in things, thoughts, ideas, conceptions, laws and modes of mental life, and states of activity. All belong to nature and constitute man's expressive powers, and his means of conscious contact with both universe and the world. On either plane the combined mass of activities comprises what is termed Nature—that state of activity which embraces and exhibits the laws, modes and conditions of that plane of life, and which are normal to all phases of life that inhabit those realms. On either plane Nature is the expression of generic man, because it represents all the activities of his thought and action for all the ages of his manifesting existence. And man, in turn, is the manifestation of God. Thus God, Deity, created the world and the universe and all that is in them; but he did this through the obedient operation of man, who is both the heir and the instrument of the Almighty.

Nature is the result, expressed through a multitude of individual actions, of the race-thinking about principles, laws, facts and realities, for countless ages. Its conditions have all been constructed by man himself, through the varying changes of his experience, from spiritual principle, outward and downward to monad and from monad, upward to man again. Nature, therefore, is the embodiment of man's thoughts in the form of things; and while he continues to think them and live in their action, the state of these conditions is his natural home. Thus the field of nature is both the expression and the home of the personal man—materially on the plane of objects, and mentally on the plane of subjective mentality. In a proper study of man, both of these planes of power and fields of action are especially important to understand. They constitute all of our ready means of coming in conscious contact with man in the shape of personal life, activity or power.

The relation of man to nature, therefore, is really the first relationship in external life that can rightly be studied. The results of every problem in life hinge upon this relationship. Later, also, we shall see that the condition of health, in physical and in mental life, depends almost altogether upon these relationships of man to the physical and the mental realms of nature.

On either of these planes of existence man may be said really

Deaths occur in thousands every day because of this lack of understanding and the consequent lack of adjustment between man and the "nature" of his being.

Equally as many things are misunderstood on the mental as on the physical plane; and results are equally disastrous. The adjustment is equally important. The matter of health is even more intricately involved here than on the physical plane. Every state of mind develops its own corresponding condition of action which will repeat itself in the bodily tissue to evolve a similar condition; and thus the full and free ENJOYMENT OF HEALTH is interfered with temporarily. But health, as a "quality" of the life of that individual's being has not been disturbed. And the interference is only temporary. There is no permanent interference or obstruction to life and health. Both really endure forever. We have only to maintain the perfect adjustment; and foremost among efficient means is knowledge of Nature, in relationship with human life.

Really, no one ever doubts this. Yet some fail to think about it sufficiently to realize the need of attention to details. But there is a possibility of misjudging nature and so misinterpreting relationships and failing to recognize the real, healthy combinations of activities. In the present time of many teachings about spiritual law and truth there is a strong tendency toward ignoring nature on all planes and disregarding the external, both mental and physical, in favor of developing the spiritual. The teaching turns upon the idea that if the spiritual faculties be used, developed and depended upon they will be all-sufficient at all times and the others will flourish without attention or even recognition. This is true in part, but only under the right circumstances. If the ignoring of the external leads to entire neglect in such ways that the definite laws of life on that plane are not complied with to a reasonable extent, a healthy state of affairs in this life cannot be maintained. The degree of adjustment is the only point in question. The existing facts here are a source of much misunderstanding among the most earnest inquirers and serious investigators of higher law. It is easy to overestimate or underestimate in judging any natural law, and still more so with regard to spiritual law, because we are less familiar with both its character and its working. If spiritual laws and activities are rightly apprehended and understood to the extent of full

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of the spiritual idea, coming untainted through unselfish and impersonal channels of individual understanding, which, while dealing with and relating itself and its idea to the more outward planes, still holds undeviatingly to the pure ideal in spiritual reality. Thus all the real qualities that can appear in such mediums as the lower planes afford, come forward and are reproduced in expression here, and as the individual who experiences all this knows what it is, whence it comes and how it is unfolded, he holds the vantage ground over all those who either disbelieve, having had no experience, or *believe* without having investigated; for he knows in all ways, therefore can apply and use his accomplishments wherever needed, and always for incalculable good.

In this procedure his every thought is a healing balm, because it illuminates with the light of the wholeness of reality; and wholeness of understanding is health to every realization.

To be healthy think healthful thoughts; realize healthful ideas; examine the wholeness of activities and know wholeness to be the foundation of all reality. Then, bring that knowing of the fact forward with you in every conscious thought and act, never allowing it to lapse in any of your doings, and wholeness as a fact in being and in life will radiate from you to every person and every thing with which you come in contact. It is all a matter of knowledge, understanding, realization, in the intelligence of the individual. With these in full operation the laws of being will attend to results. Nature, on every plane, will then show forth the handiwork of the Creator; and man's adjustment to nature, through pure understanding bereft of personal desire, will bring him directly in contact with reality where he can only realize wholeness. In this is permanent health, for every activity of mind and body will hasten to reproduce the idea that is realized in the spiritual understanding and repeated in the spiritual mentality. Thoughts, based upon man's true relation to nature on his own plane of life, are healing influences to all on that plane. Each such conception is a blessing unfolded from the true life, through the understanding that makes us whole.

Man, Nature and Health, combined under right relations, therefore, produce that mode of activity which is suited to express the truths of being in harmonious life; and truthful life is the right

manifestation of God upon earth. Unless harmony is embodied in all three of these factors the relations are not right in their adjustment, and the understanding is not yet free. Reconstruct these and the problem will clear. Pure, unselfish thinking is the most reliable instrument here. But beware of the pitfalls of supposed "special inspiration." It is alluring to the personal conceit, but while it is entertained valuable time is lost. He who feels so "inspired" that he does not need to think, has somehow missed his primer class. At best he is a doubtful leader. Before he can progress in a satisfactory manner he must begin again and work for himself, laying a true foundation for the acquiring of reliable information through the right exercise of his own real and sufficient faculties.

Right and efficient thinking is a holy function of this life, and none should neglect it. Its accomplishment brings a supreme satisfaction. The powers of knowledge never really mature with one who does his thinking by proxy. The mind's power to heal, to lead, or to uplift, rests entirely upon individual thinking.

In the virgin field of thought Man is the molder, Nature the matrix, and Health the living outcome in joyful life. All these combined, working in unison, express the divine wholeness of reality in human life.

LEANDER EDMUND WHIPPLE.

A grave and majestic exterior is the palace of the soul.
Chinese Proverb.

All are but parts of one stupendous whole
Whose body Nature is, and God the Soul.—*Pope.*

All disputation makes the mind deaf, and when people are deaf I am dumb.—*Joubert.*

All evil is as a nightmare; the instant you begin to *stir* under it, the evil is gone.—*Carlyle.*

All men live by truth and stand in need of expression.—*Emerson.*

Our thoughts break through the muniments of heaven, and are not satisfied with knowing what is offered to sense observation.
—*Seneca.*

THE PATH OF DEVOTION.

The Aphorisms of Narada.

BY KANNOO MAL, M. A.

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INTRODUCTION.

Amidst the din and bustle of the tumultuous work-a-day world, there come moments of serenity and peace, when the mind, for a while soars above the smoke and sordidness of worldly things, and lights upon the contemplation of higher problems—problems of "whence" and "whither"—the ever-puzzling, never-unraveled mysteries of the "where." The sincere, the earnest, the man of keen perceptions and lively sensibilities, catch the moment and extend their reflections on the questions born of the time. The obtuse, the compromising, who can easily suppress the rising flood of inquisitiveness within themselves, pay no attention to them and are irresistibly borne away by the tumultuous stream of worldly concerns.

To the sincere and the reflective the world appears to be a mere show of things—a tableau of phantoms and shadows which impose upon us with a vividness of reality like the shifting scenes of the phantasmagoria. They are not deceived by these delusions and fully recognizing their hollowness, eagerly hunger after Truths that ever endure—that never die. It was in the search for these Eternal Truths that Buddha—the Great—and the Grandest ideal of Love before the world, flung away his sovereignty and its pompous paraphernalia and retired into the forest from which he emerged "Enlightened." It was in such a mood that Mahomet, the Prophet of Arabia, retired into the dark caves of Arabia, subjected himself to a series of mortifications, and at last issued forth the Messenger of God before the admiring world.

The Kings of ancient Arayavarta one after another, disburdening themselves of the responsibilities of their dominions and realizing the inanity and hollowness of the phenomenal world, took refuge in the forest under the instructions of great sages, who lifted their vision to the higher and sublimer planes of truth, removed far away from the sweep of change.

In the Maittrayne Upanishad, we read of a mighty ruler who, perceiving that all things of the world from the grandest to the tiniest, from the highest to the lowest, are subject to disintegration by the ever-dancing eddies and whirlpools of Mutability, and that all attempts to obtain happiness in the world are like grasping at the

shadows which ever elude the grip, renounced his sovereignty and retired into the forest to seek instruction and initiation into higher truths at the feet of a holy Rishi to whom he unburdened the load of his oppressed mind. In the agony of his soul he cried out:

"The Universe is tending to decay,
Grass, trees, and animals spring up and die.
But what are they? Earth's mighty men are gone.
Leaving their joys and glories, they have passed
Out of this world into the realms of spirits.
But what are they? Beings greater still than these,
Gods, demi-gods and demons all have gone.
But what are they? For others greater still
Have passed away, vast oceans have been dried,
Mountains thrown down, the polar star displaced,
The cords that bind the planets rent asunder,
The whole earth deluged with a flood of water,
Even highest angels driven from their stations.
In such a world what relish can there be
For true enjoyment?

And the search is not in vain. The truth has been found out by the Rishis of old, and anyone, who has will and inclination and patience to follow the method devised by them may find it, each for himself. The path is thorny, keen like the edge of a razor, but nevertheless has been trodden by the brave, the men of indomitable energy. The path is straight before everyone to the realms of eternal bliss, eternal life, eternal sunshine—realms where cares and anxieties which afflict our soul here dare not enter—where hatred and dissension struggle in vain to appear, where all desires for enjoyment find their full satiety, where, in the one embrace of Love, all distinctions of caste, creed, and color fall away.

No more tragedies performed on the stage of our world, are seen there. A path to such a realm—to such a truth, by knowing which all becomes known, has been discovered. It is not a path which leads only one way. The old, the weary want an easier way; the young —the fresh in life, can attempt a hazardous journey; the child—the ignorant can move but little. The path is four-fold—the path

for the philosopher, for the ascetic, for the working man, and for the emotional, each one may choose according to his own propensities and convenience.

There can be one and one way only to truth, and it is the height of the presumption of man to restrict its attainment to one condition only, failing which the man is doomed.

As a religion which recognizes various approaches to the Ultimate Goal for the aspirations and efforts of men of all kinds, Hinduism claims an unique and glorious distinction.

The four methods inculcated for the attainment of this Ultimate Truth from the different standpoints of the philosopher, the man of action, the man of will, and the emotional man, are respectively, called Jnana-yoga, Karma-yoga, Raja-yoga, and Bhakti yoga. Though this paper is principally concerned with one of these four methods, i. e., the Bhakti yoga, yet an attempt has been made to give an outline sketch of the other three ways, so as to enable the reader to thoroughly grasp the square of the Hindu methods.

(I.)

KARMA-YOGA.

Let us begin with the man of action and the method suitable to him.

Karma-yoga means the method of action, which enjoins upon us the observance of the various religious acts and ceremonious performances prescribed in the Shastras, such as Homa, Yagya, etc. It holds up the high ideal of duty before us, but with this limitation, that we have no right to the fruit of it. Ours is to work and not be anxious about the result. Duty is to be performed for duty's sake. Unselfishness is the very corner-stone of this edifice.

To the Karm-yogi, Sri Krishna says, "This world is bound by action, except by the action for the Lord's sake."

"For His sake free from all attachments, O Son of Kunti, do thou perform action."

"Perform action which is thy duty, without attachment and with perseverance, for by performing action without attachment man reaches the supreme."

It is not necessary for the Karm-yogi to believe in any doctrine.

His is to act and act in a disinterested manner. The greatest concrete example of a perfect Karm-yogi is Buddha, the Great.

RAJ-YOGA.

Next let us turn to Raj-yoga.

It has been said to be a partly psychological and partly physiological method of worship. "It aims at controlling the breath and regulating the mind. It restrains the movement of the fickle mind and concentrates it on one subject and one only."

It leads to the unfolding of latent psychic powers, a mastery over which produces wonders. By it the man is enabled to see things thousands of miles away, hear persons talking in other countries, and work miracles. But a real yogi never cares about such things; these he considers jugglery, and he aims at attaining the highest. Its culminating point is Samadhi which is a state of supersensuous consciousness in which he finds the highest felicity and which is sometimes rendered by the English word, Ecstasy. This yoga is divided into eight parts, and hence it is called Astang yoga.

These eight divisions are:—

1. Yama—which comprises non-injuring, veracity of speech, chastity, non-receiving and non-stealing.
2. Niyama—cleanliness, contentment, austerities, study of the sacred Scriptures, and self-surrendering to God.
3. Asana—postures which a yogi should assume when concentrating his mind.
4. Pratyahara—making the mind introspective.
5. Dharana—concentration of mind.
6. Pranayama—controlling the breath with a view to purify it.
7. Dhyana—meditations.
8. Samadhi—the ecstatic state in which the yogi attain supersensuous consciousness.

These are, in short, the eight steps to this yoga, for the elaborate description of each of which the reader is referred to the Yoga Sutras with their commentaries and other books dealing with the subject. It is beyond the compass of this short treatise to enter into particulars about them.

A mere glance at the list already stated will convince the reader

that they all aim at making the highest ideal of a moral and contemplative man.

This path is very difficult and is consequently pursued by few. In the hands of a selfish man it is liable to degenerate into a mere jugglery. Renunciation, an utter self-abnegation is its sine-qua-non, as in other cases. The man of the mighty will alone should attempt it; no weak man is competent for this task.

JNANA-YOGA.

Now let us turn to Jnana-yoga—the path of wisdom and pure reason. This is the way of the philosopher, the man of intellect. Sankar, Ramanuja and others are the beacon-lights on this path. The preliminary requisites for the disciple here, are Sadhanachatustayam—the four means—(a) discrimination between eternal and non-eternal, (b) indifference to the enjoyments of the fruits of actions in this world and the other, (c) possession of six siddhees such as self-restraint, endurance, etc., of moral character, and (d) an eager desire for liberation.

"Those who go through the path of wisdom, burn the vast wilderness of the multiplicity of existence by the fire of wisdom, break down all names and forms with the hammer of discrimination, dive deep beneath the surface of phenomenal appearance, and, whenever they find any trace of name and form, they say "not this"—"not this"—and, when they find the nameless and formless eternal, Truth, they become one with that.*

This path is the path of the vedanta philosophy, the doctrines of which are summed up thus:

"Brahm alone is true, the world is false, Jiva (soul) is verily Brahm. It is not separate."

There is but one Ultimate Reality—the one without a second—penetrating and interpenetrating this stupendous world of appearances, varying and shifting every second like scenes in the show of the phantasmagoria.

Itself standing ever pure and undefiled, Brahma seems to have assumed, to the eye of the ignorant, the manifold and variegated forms of this ever-changing nature, just as the light of the sun, pure

* *Brahm vadin* page 122.

and unstained in itself, appears to break up, to the deluded eye of the spectator, into a variety of prismatic hues behind the charming play of colors in the kaleidoscope.

How exquisitely this idea has been expressed by a writer on Vedant! "All nature is the illusive wonder-play of the Divine Magician, and that the visible world is a cipher through which those who have the key may read a secret message; that the flowing garb of appearances is but the embroidered veil which clothes Ultimate Reality—the Goal and Resting Place of pure intellectual apperception."

Brahm in itself is without the qualities which belong to the plane of the phenomenal world. Thought attempts in vain to penetrate there, the bird of reason beats its wings at the portals in fruitless effort to enter.

"He is Brahm by whom all things are illuminated, whose light causes the sun and all luminous bodies to shine, but who is not made manifest by their light."

The yogi here, "seizes as his bow the great weapon of the Upanishad (wisdom), puts it to the arrow sharpened by devotion, attracting with the mind whose thought is fixed upon that indescribable Brahm—the aim."

The sacred word "Om" is called the bow, the arrow the Soul, and Brahm its aim. He shall be pierced by him whose attention does not swerve, then he will be of the same nature with Him as the arrow becomes one with the aim when it has pierced it.

Then alone the yogi exclaims in the rapture of his ecstasy, "I am Brahm," "this soul is Brahm," there is nothing but Brahm and all else is an illusion—an hallucination pure and simple. This path is difficult yet it has been resorted to by sage after sage of ancient times, and by the great philosophers of other countries, too, such as Plato, Pythagoras, Plotinus, the sages of Athens and Egypt.

A PASSING REVIEW OF BHAKTI.

Now the only method that remains to be dealt with is Bhakti, of which the whole work principally treats. Bhakti is the path of devotion, consequently it is concerned with the heart in contradistinction to the intellect, to which the Vedanta appeals. Here no learning, no profound erudition of the Vedas is necessary, no rules

of the artificial divisions of Caste hold good. It is open to all, who have heart and sincerity. This is the way adopted by thousands of Bhaktas of old, such as Narada, Prahlada, Parasarya, Bhisma, Hanuman and others too numerous to be mentioned. It is the way which Krishna, Buddha and Christ followed—the way of all the great Saviors of the world when mankind is divided for faith on the earth. The four methods already explained are not antagonistic one to another, but are, on the contrary, complementary. They all show how the different methods of the Hindu religion are in harmony with each other. Each has its own proportion of importance, as it helps to lead the soul forward on its journey to the spiritual beatitude, the aim of all religions.

THE HARMONY PROVED FROM THE VEDIC STANDPOINT.

The harmony existing among these several methods may be illustrated both by appeals to the Ancient Scriptures—the fountain head of all Hinduism, and by a psychological analysis of the human mind. As to the first, we find that the Upanishads, than which no greater authority on the subject can be adduced for a Hindu, proclaim it in most clear and unequivocal notes, repeatedly and successively.

Prasna Upanishad 1. 10. "Again, those who, through austerities (Raja-yoga) by the performance of the duties of a Brahm student (Karm-yoga) by faith (Bhakti-yoga), and Knowledge (Gyan-yoga), comprehend themselves, obtain the sphere of Aditya, etc."

Mundaka 1. 2. 11. "Those again, who with subdued senses, with knowledge and practice of a mendicant in the forest follow austerity and faith go, freed from sin through the grace of the Sun, to the place where abides that immortal spirit of eternal nature."

Swetaswetarupanishad IV. 17. "That God, whose work is the Universe, that supreme soul who is always dwelling in the hearts of all beings, is revealed by the heart, discrimination and meditation. Those who know him become immortal."

The celestial song, Bhagavad-Gita, pronounces the unity, not only of those methods but of all religions, and encourages the worshipper to keep on with his own path. It inspires him with a hope to be uplifted from his own plane of worship:

"Freed from passion, fear and anger, thinking on Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My being.

However men approach Me even so do I accept them, for the path men take from every side is Mine, O, Partha." *

We meet with a similar sentiment in one of the well-known Siva Strokas: "Though the ways of the devotional life of men, in the various systems of worship are ever so different, though some ways are straight and others roundabout, according to their different tastes, following either the Vedic doctrine, the Sankhya method, the Yoga system, or the Shaiva School, or the Vaishnava faith, yet thou art, O Lord, the only resting place of all, as the ocean is the ultimate destination of all the running waters on the surface of the globe."

What is expressed in so many scriptural texts has been beautifully put in a metaphor, when it is said that three things help the bird to fly well, viz., two wings, and the tail as a rudder. Bhakti is one wing, Jnana the other, while Yoga is the rudder that keeps the balance.

THE PSYCHOLOGICAL POINT OF VIEW.

The ultimate division of human mind, has with one accord by almost all philosophers, been made into Will, Feeling, and Understanding, though expressed under different words. It makes little difference whether the Will is called volition, feeling, or emotion, and the Understanding, Intellection, if they all express the same ideas. In modern times, the highest ideal of Religion has been held to be that which provides for all these three and is not limited to the unfolding and development of one of them only, to the exclusion of the others.

A religion which professes to take charge only of the feeling, of the will, or of the intellect, is incomplete and is not placed upon a stable basis. It looks to others for its complement. Religion must educate the whole man. It does not deal with parts.

From these considerations, we can understand the importance of the harmony of these several paths, already stated, in the Hindu religion. The Bhakti appeals to the heart and develops the emotions,

* IV. Chap.: 9, 10.

the Yoga is concerned with the will, and the Vedant addresses itself to the intellect, thus all affording pabulum for their respective faculties and developing the whole man.

From not rising to the broader and higher considerations of the harmony among these several yogas so prominently inculcated in the Vedas, people are apt to separate them, one from the other and thus confine their importance within an extremely limited sphere. But that this is not the intention and spirit of the Shastras nor consonant with a rational theory of Hinduism, is already made sufficiently clear from the numerous quotations on the subject from the Vedas, and from the psychological point of view.

KANNOO MAL, M.A.

(To be continued.)

SHAN SAYINGS.

1. Pleasant words easily persuade.
2. Deal gently with the dull.
3. Few are the friends of the thief.
4. No one is pleased with the shiftless.
5. Though one have rice he need fear no sluggard.
6. Loving thy servant, love him when he eats and sleeps.
7. Instruct not in the law him that will not learn.
8. Make not a plough-rope out of a silk thread.
9. In rum-chatties cast no condiments.
10. Running through a field look well to thy feet.
11. Grind no sandal-wood for anointing buffaloes.
12. Having money, buy not a bull without horns.
13. Smell not of the flower which you would give to your God.
14. A good repute may be lost through much talking.
15. With great anger religious duties are not established.

—*Around the World.*

It is by no means true that the virtues have universally any other pleasure in their exercise than that which is incident in the attainments of their proper ends.—*Aristotle.*

The building of a character that can stand against the destruction of time is a greater work of genius than the most immortal triumph in art or literature or statesmanship.—*Henry Frank.*

Success is in the silences
Though Fame is in the Song.

IS TRUTH A CRIME?

BY CHARLES E. CUMMING.

Dr. Crapsey, a minister of the Protestant Episcopal Church, has been expelled from the ministry in the sixth year of the twentieth century, for "heresy." The indictment of the doctor comprised three very grave charges, which were, in effect, intellectual clarity, fulfilment of duty, and truthfulness. Having been "consecrated" and "set apart" as a teacher of the truths of religion, and having accepted this duty as a life-calling, and a means of subsistence, and being an honest man, he desired to furnish to those who paid for his services as teacher the best equivalent in his power—to be enabled to say to them, "behold, I show you the truth."

Had the doctor been a constructing engineer, and had he undertaken to build a bridge or a steam engine, he would not have accepted the word of the manufacturer of the crude materials he was to use in the structure, as to their quality. No, he would have tested the tensile and breaking resistence of the iron and steel, examined every bar and bolt in search of flaws or imperfections that might have endangered the safety or impaired the usefulness of the completed structure, because his sense of honesty prompted him to fulfil his obligation. The fact that ignorance of mechanical requirements rendered it impossible for his customer to judge of the quality of the work would not cause the honest manufacturer to foist off inferior or faulty work; but would rather induce him to use increased vigilance.

Dr. Crapsey, when he undertook his contract as a teacher, received from the church certain material in the shape of creeds, dogmas, formulæ and traditions, all manufactured in past centuries, and more or less adapted to the then existing conditions of ignorance and superstition.

The doctor, "not having the fear of God before his eyes, but being moved and instigated by the devil" and being honestly desirous of teaching *truth,* instead of putting on the colored spectacles of prejudice and examining his materials by the dim rushlight of ancient superstition, is guilty of "heresy." He turns upon this crude material the white searchlight which emanates from the

Eternal Mind which, irradiating the soul of man when that soul is opened to its influence, enables him to discern truth, and like the spear of Ithurial pierces all the disguises of falsehood.

The teacher finds that, when the test is applied to these creeds or articles of faith which constitute the material given him to work with, many of them are not the truth—that reason, experience and analogy all prove them to be mere myths—survivals of the traditions of those bygone days, when priests knew that the more marvelous and miraculous were the doctrines, the more readily were they accepted by the ignorant multitude.

Dr. Crapsey, or any other intelligent, honest and conscientious man, finds himself confronted with a dilemma. He must either (1) assert to those toward whom he has accepted the responsibility of a spiritual teacher and guide, that these dogmas or articles of belief are sacred truths, while himself rejecting them as error; or (2) he can boldly assert what he honestly believes to be truth, giving his reasons for the faith that is in him, and leaving his hearers to agree or dissent from his opinion in accordance with their individual intelligence; or (3) he may take a timid and vacillating course, giving a verbal or tacit adherence to the written creed, in much of which he disbelieves, while, by timidly and carefully "hinting" the doctrines that he recognizes as truth, he endeavors to nullify the effect of the errors.

If he decides to accept the first alternative—he realizes that in preaching such doctrines as "immaculate conception," "resurrection of the body," "vicarious atonement," he is offering to intelligent people of the twentieth century religious prescriptions of theological doctors of the past centuries—of times when the doctors of medicine prescribed dried toads, powdered mummies, or viper broth as specifics for diseases, and that centuries of experience, evolution and education had rendered his hearers as unfit to receive with confidence either the ancient theological doctrine or the ancient medical prescription.

If the man elects to take this course he may be socially and financially successful, may preside with great dignity at church festivals and tea-parties, may fill the rôle that has been that of the priest in all ages—a mere panderer to the superstitions of mankind —a follower of public prejudices, instead of a guide to higher

thought and life—a clog instead of a helper of mankind in its struggle toward higher planes of evolution. His life is passed at best in sowing salt and winnowing chaff, or if he be "actively orthodox" his talk from the pulpit, his teaching in the Sunday school, his converse with his fellow men, all tend to the perpetuation of error and the suppression of that free thought by which men emerge from the darkness of old superstition and step out into the "light which is the life of man."

But suppose that he decides upon a middle course, thinks that while his recitations of creeds and articles of faith are merely perfunctory, his teaching and conversation and efforts shall be in accordance with what he recognizes as being truth and tending to the advancement of the race. Imagine a political aspirant who put forth a declaration of his principles and objects in a "platform" containing utterly improbable assertions and promises impossible of fulfillment, but in his speeches and conversation should assert: "Oh, that platform is a mere matter of form; I intend to advocate and carry out entirely different and modern measures." How many voters would such a man draw to his support? If a physician advertised that he believed in the teachings of Galen and Hippocrates—bleeding, blisters, salivation, but in his practice and by his conversation used and advocated modern scientific methods, would such inconsistencies commend him to the confidence of the public? The mechanic, who, in the construction of a locomotive, was obligated to include in it the running gear of an ancient cast, and yet produce a machine fitted for the requirements of modern railroad traffic, would probably refuse the contract.

These are parallel conditions to that of the honest man who endeavors to patch the worn garments of old creeds with the new cloth of advanced thought and make the clothing of mental infants fit the forms of adult men and women.

Two lines of conduct are therefore closed to the intellectual and conscientious man—the very character most urgently needed in the ministry of the present day. He must either decide to boldly declare that which appeals to him as the truth, regardless of consequences to himself, or retire from the ministry and seek other pursuits. Too many able men embrace the latter alternative. This is unfortunate, because one honest, earnest reformer *in* the ministry can accomplish

more towards purifying and elevating religious thought and making it what it should be, the ruling and moving power of the world, than can a multitude of equally intelligent persons outside of the churches. Many thousands doubtless held the same opinions as did Martin Luther about the Roman Church, but because he, a priest, denounced the errors and frauds of the craft he inaugurated a reformation. Paul was "Pharisee of the Pharisees," and his work outweighed in results that of all the rest of the Apostles.

The fact that John Wesley was a minister of the established church enabled him to form a great sect outside of that church, when his utterances as a mere layman would have produced little effect.

A vast, an almost illimitable power for the evolution of the race might be—should be—wielded by the clergy of all denominations. There are sects enough, churches enough, creeds enough, priests enough; wealth enough is expended for the support of these; but that which the race lacks is a *religion*.

There are so-called *religions*—too many, alas, far too many. As in the days of the Apostle, one says, "I am of Paul"; another, "I am of Apollis"; another, "I am of Christ."

Given any condition in mechanics, in finance, in science, in sociology, two questions inevitably present themselves: Is the condition susceptible of improvement? If so, what is the most feasible method of improving it? If the condition is improvable, its defects must first be sought out; the next requisite is careful thought and study of the means of eliminating these defects, and then the *will*—the *motive*—manifesting in action and effort to produce the improved condition.

Is the condition of mankind to-day the best possible? Very few will answer that it is. We see war, pestilence, famine claiming their thousands of victims; we see that great, unnecessary, and, too often, harmful wealth is possessed by a few, while dire poverty, with its attendants of ignorance, vice, disease and misery, is the lot of millions. We read of Bishops of the religion of the "Prince of Peace" invoking the blessing of the God who said, "thou shalt not kill," upon the armies sent out to slaughter and conquer their fellow men. The warp upon which this web of misery is woven is ignorance, and its woof is selfish individualism. The plea of the mythical original murderer, "Am I my brother's keeper?" has swelled into

a hideous chorus that drowns the sound of the message of redemption spoken by the Master on the Mount of Olives.

No, the condition of the race is surely not the best possible; it is hardly endurable for vast numbers, and susceptible of great improvement for all.

Now let us seek the means of improvement—the remedy for the wrongs.

When the individual man finds his condition unpleasant or intolerable, he must first use his thought to find means of amelioration, and deciding on these, summon all the resources of his will to give them effect.

When a city needs sewerage, or pavement, or other improvement that will inure to the benefit of all, the inhabitants do not expect to accomplish the work by individual effort. Each man is not compelled to dig the sewer or pave the street in front of his home, or to lay his quota of brick in the wall of the town hall or the market. The individual will concentrates and manifests in the united effort, and the work is done.

Improvement in the condition of a community, a nation or a race, must begin by inducing the individual member to form the *will* that such improvement shall be carried out, and that he will earnestly unite his efforts with all others to accomplish it. This individual *desire for* and endeavor to aid in the good of all IS RELIGION—IS the religion that Jesus preached, IS the religion of him who was truly a "Redeemer," because the doctrine he taught would, and yet will, redeem mankind, NOT by a "vicarious atonement," which he never taught, but by teaching men to "know the will of the Father, and to do it."

The preacher, the appointed spiritual guide of the people, the religious educator of youth, can be, if he will, the most powerful factor in making this religion the *motive of the race.* He *may,* if he dare, be far the most important factor in the evolution of mankind to higher, nobler, happier conditions of being; he may be a true follower of the "Redeemer."

To do this the first necessity is that he shall enlist in the movement the very greatest number of all sorts and conditions of people possible. If he says to the intelligent and active man or woman (the recruits most vitally needed): "Before we can accept your aid

you must subscribe to this and that dogma, you must repeat such and such formulæ," he will inevitably drive them away, as thousands and thousands of the best are kept out of the churches now. But if, like Moses of old, he stands at the gate and cries, "Who is on the Lord's side—who?" and calls to everyone, "Come over and help us to help our brethren and ourselves. It is not a stated form of belief we want of you, it is your will, your work, your sympathy with these your brethren—the children of the Universal Father, in forming a church wherein all men may unite in seeking to learn and to do the will of the Father. To learn this will is to learn the LAW. To learn the Law needs but to profit by the lessons of experience in the present and the past. Whatever leads to the peace, the general happiness, the evolution of the race, that is the Law. Whatever tends to bring misery, suffering, pain, disease, hate, discord, is disobedience of the Law. All suffering of the individual or of the race is but the thorns and brambles of the wilderness that are meant to drive us back into the safe, pleasant path of the Law, which leads ever upward to more lovely heights, more and more brilliantly illumined by the light of the Divine love. We do not ask great gifts or sacrifices. We ask each one to put forth his best efforts for the support of himself and family, but in so doing, in every act and thought, to make his conduct such that its results will redound to the benefit of the race, to the furtherance of the objects of our great society."

There are two most powerful instincts ruling the conduct of mankind—self-interest and love of, and desire for, the welfare of offspring. These, when ignorantly used, are most productive of evil, of greed, dishonesty, wrongful and cruel treatment of fellow-creatures. If they are directed into right channels by the knowledge of true religion, they become the most powerful motives for thought and conduct in accord with divine law. A religion that teaches that the condition of the individual man or woman or child *must* to a great extent depend upon the condition of the race; that the safety, the happiness, the health, the evolution of the individual are linked by a thousand slender cords to the condition of the race, will appeal to the self-interest of every one as inducement to make his conduct inure to the general welfare. When he learns that each good or evil act of his is creating a *cause that must surely* have its *effect* of

happiness or unhappiness, not only upon himself, but in an infinitesimal degree upon the race, and upon future generations of which his children and children's children will be units, then selfishness will result in altruism, "each man's interests lead to all men's law."

We love our children; we all make sacrifices to provide for and educate them. We desire that their lives may be happier, more peaceful, more healthy than our own have been. There are none of us that have not suffered from the result of breaking the law through ignorance or carelessness. Surely we should and do desire that these beloved ones should escape the sorrows and pains that ignorance of the Law has brought upon ourselves. The teacher of the redeeming religion should be a great gatherer of the experience of mankind, one who shall earnestly and faithfully lead the young into the pleasant and safe path of God's law. He will teach them how to avoid pain and sorrow and sickness by avoiding the acts and thoughts that surely are the cause—*not* of punishment, but of the knowledge of good and evil and their results.

Thus will the *experience* of each generation become the knowledge of the next, and the preacher or teacher become the potent aider of evolution instead of a brake upon its wheel.

But is the present system of orthodoxy a hindrance to evolution? It was stated that the court was really merciful to Dr. Crapsey. Instead of ordering him to the stake they gave him thirty days in which to decide whether or not he would agree to teach doctrine which he declared he considered to be erroneous, and consequently hurtful (for all error must from its nature be that). They desired him upon pain of dismissal to declare as truth, to his congregation, to teach to the children of his school, doctrines which not one intelligent man of that court really and honestly believed in. Is this, or is it not, a hindering of evolution?

It is the nature of mankind to unite for definite purposes. It is the only method by which they have ever accomplished any worthy results. Let the preachers and the religious press join in one continuous, united effort to form one grand "Society for the Betterment of Man's Condition"; let the lovers of the race put the same effort and money and will into it that they now give to sectarian churches, and make of the Law and the mighty truth their helper and ally, and the recruits to the Church of the "Religion of Humanity" will rush

in by millions; with the decrease of ignorance and superstition will decrease their sure results, pain and sorrow, and when mankind says and *wills* "Thy will (which is the Law) be done," then indeed will they also find that "Thy kingdom (which is peace and happiness) is come" indeed.

All hail to those preachers who, like Dr. Crapsey, dare speak what they believe to be the truth, and cast down the idols which have blocked the path of evolution.

CHAS. E. CUMMING.

When good is near you, when you have life in yourself—it is not by any known or appointed way; you shall not discern the footprints of any other; you shall not see the face of man; you shall not hear any name—the way, the thought, the good shall be wholly strange and new. It shall exclude all other being. You take the way from man, not to man. All persons that ever existed are its fugitive ministers. There shall be no fear in it. Fear and hope are alike beneath it. It asks nothing. There is somewhat low even in hope. We are then in vision. There is nothing that can be called gratitude nor properly joy. The soul is raised over passion. It seeth identity and eternal causation. It is a perceiving that Truth and Right are. Hence it becomes a Tranquillity out of the knowing that all things go well.

—*Emerson.*

What a farce to talk of the schools providing equal opportunity for all when there are hundreds of children in our city schools who cannot learn, because they are hungry.—*Superintendent Maxwell.*

A man does not represent a fraction, but a whole member; he is complete in himself.—*Schöpenhauer.*

A single grateful thought turned heavenward is the most perfect prayer.—*Lessing.*

There is a way from every point in a circle to the centre; from the farthest error there is a way back to God himself.—*Rückert.*

Bad is by its very nature negative, and can do nothing; whatsoever enables us to do anything, is by its very nature good.—*Carlyle.*

Before the revelations of the soul, Time, Space, and Nature shrink away.—*Emerson.*

FIAT LUX.

V.

BY MRS. EVA BEST.

"The theory of evolution does away with the story of a 'first man' —an Adam?"

"As it is understood—literally understood by the readers of sacred lore, it does, Querant."

"But the story has a meaning, Solas? The 'first man' idea was always a strange one to me. I have ever joined the cry of the naturalists who see in the world's great men of genius only the work of Nature, and with her students I have asked why Nature could not of herself have fashioned an Adam."

"Querant, you joined the cry of the naturalists thinking Nature is a something apart from that which men call God—a something that possesses the power to work of itself and by itself."

"Perhaps I have——"

"There seems to have been no 'perhaps,' Querant; but how has it been possible for you and your fellow-students to imagine Nature a something that is able to work independently—how could you entertain the thought of such an apartness?"

"Is there anything higher than Nature, Solas? Are there miracles more wonderful than she performs? One worships Nature as one worships God."

"Make it clear to me what you mean by the word Nature."

"Oh, the natural world would define it; all that one sees about one—earth, trees, rocks, flowers, oceans and lands, and all they contain."

"And this self-acting, natural world is sufficient unto itself; a material thing apart from all else, its works appealing to you as miracles?"

"I acknowledge that they so appeared to me, and that to me, as well as to my fellow-students, that which we call Nature has ever seemed divine."

"Has it never occurred to you, Querant, that that which you deem divine may perish?"

"Perish?"

"Rather let us say disintegrate—change—go to pieces, all this in due time. Of itself the natural world possesses no inherent power. It is a thought of God—an emanation from the Divine Source obeying Divine Law. Back of each material thing is that which fashioned its present shape, the world of Nature affording the material, merely, out of which thought, acting in harmony with eternal law, molds its forms. It is born, matures—"

"And some day it will die?"

"Die—as a dog dies? Yes, Querant."

"Solas!"

"I am not irreverent; the world, the earth, the globe has its soul, Querant, and like all things subject to the law of evolution, it will 'come again.' This world (as well as all other worlds in the universe), is God in manifestation in the great as you and I and the lesser animals are manifestations in the small. We are all one with the mysterious Omnipresence, and neither we nor that Nature which makes manifestation upon the material plane possible to us are things 'apart.' Worship Nature, Querant; but as you bow before it in reverence and gratitude to a Love too mighty to be grasped and realized, see in it rather a fair and shining altar in the great temple of the universe—not Love, Itself."

"The heavens declare the glory of God and the firmament showeth his handiwork."

"And day unto day uttereth speech, and night unto night showeth knowledge. When we have 'ears to hear,' Querant, the speech shall be understood; when we have 'eyes to see' the knowledge shall become our own."

"So worlds are born, mature, and die?"

"The law of transformation, of never-ending change holds good, I take it, throughout the universe. What is true of the great is true of the small—the law that brings beings into the world brings worlds."

"That is a new thought, but one which appeals to me."

"Let us look into the word existence. We admit that there must be a persistent something, deathless, unchangeable, underlying all manifested life as we perceive it. To our sense perceptions things in nature appear to us as existent; we see, hear, smell, taste, and feel them. To our spiritual perception an acknowledged something back

of all perceived objects declares itself to be—to BE; therefore it IS."

"'Istence' as opposed to 'ex-istence'?"

"Why not? 'Ex' meaning out, and 'sistere' to cause to stand. By way of illustration let us take the idea of a genius. This idea *is* —an abstract thought spiritually perceived by him. For us he forms it—gives it material shape, we perceive it, and, according to our states of evolution, are able to grasp fully or in part the idea the man-god has put into manifestation for us. It has become a material fact which we may grasp, with our senses; it exists; it has been caused to stand out so that it is possible for us to perceive it."

"Then all that exists in nature is God-thought in manifestation, not God himself?"

"In speaking of the achievement of some great artist, have you not often heard it said, 'He put himself into his work'?"

"Truly I have, Solas."

"And the word Omnipresence means just that, don't you think? His presence—the presence of his spiritual self was there shining through the beautiful work—the thought thus expressed was part of himself which he had caused to stand out—to exist—not a something apart, Querant; not the result of an independent action of pigment and brush."

"I begin to see your meaning."

"The picture the god-man created was his thought made objective —his idea formed into an object so that it might be perceptible (therefore of use) to others. I have used the word 'created,' yet (although the work of a human creator is as nearly that which to the mind of man is conveyed by the word 'created') it is in reality a misnomer."

"I fail to perceive why you call it a misnomer, Solas."

"Because all that the god-man did was to put a thought eternal as eternity itself into forms so familiar as to be recognized by the perceiver; and the tools enabling the genius to fashion his eternal thought were made of material as eternal as the thought itself, if we accept the fact that no particle of either the physical or spiritual world can be annihilated."

"Then what great thing has the god-man done?"

"Used the material at hand to shape that which will make the world of men think."

"And to make men think is a great thing?"

"There is nothing greater. Kindle in the man the first faint spark of the fire that illuminates—start into life the flame of desire for knowledge, and man, guided by the light of truth, will find and make his own way up the 'Eternal Heights.'"

"How is the fire kindled?"

"It is a simple process, Querant. All the god-men do this for their less highly evolved fellows—it may well be said to be their 'reason of being.'"

"But how, Solas? By what means do they accomplish that which you call a simple thing?"

"By the greatest and strongest means in their possession—the writer by his pen; the orator by his voice; the violinist by means of his bow; the philanthropist, the lover of humanity, by his loving deeds—all 'create' a something to which the hearts of the less gifted perceivers respond—as to a call from some higher self which they, in joyous wonder, recognize as containing the, as yet, unawakened qualities—attributes—of the god-men, their brothers."

"But are there not too few of these god-men to do the good that ought to be done in the world?"

"There are not too few, Querant. As a great light raised aloft over the heart of a town makes more or less bright the whole place, so the light-giving god-man stands above the multitude. He is a glorious helper, Querant, inspiring the hearts and souls of men to loftier aspirations; but where no great light burns there may be little lamps routing the darkness from places near at hand."

"'Little lamps,' Solas?"

"Few of us there be, Querant, who may not be able to help kindle a spark in the hearts about us. Our feeble rays, while less far-reaching and less splendid than those of the god-men, are, comparatively speaking, no less effective."

"Then I, Solas, I myself may sometime carry a little torch for the lighting of fires in hearts ready for the touch of even so feeble a flame as mine?"

"You and I, Querant, may become torch-bearers. That knowledge of which we have possessed ourselves is a spark from the same fire that burns so brightly for the multitude. In essence it is identical, and by helping the one or two or a score of those who are ready for

the light to start their heart-fires, we are performing the same office as the god-men."

"I should think, then, that the whole world of men could keep itself worthily occupied."

"It could, it could, Querant!"

"Why does it fail to do so?"

"Its members are too occupied with their own particular affairs —too absorbed in their own selfish concerns to think or care for the welfare of any neighbor."

"I fear that is true."

"Each member of the commonwealth is spending the fleeting hours of life acquiring all the world has to offer. He who might be a giver of light feverishly busies himself groping in dark places where has accumulated the world's material treasure; or, if he should condescend to teach, his charges for such condescension are so far beyond the reach of those who desire knowledge that to the average mind he appears so truly a groper among a mob of gropers that we fail to distinguish in him aught that sets him apart as a giver of light. His commodity must be bought—must be paid for, and we, too often, mourn that the price is too high. But there is little lost here; for the good oil with which, in his earlier moments of sincere aspiration he may have filled his torch, has, by his deliberate yielding to thoughts of personal gain and fame, lost its power to send forth effulgent, heart-warming rays that quicken, as the sun the earth, the spiritual nature of man."

"Such brightness as appears where once was a real and living flame is a mere reflection of lights that shine otherwheres. Cold and lifeless, in itself, it can kindle no spark in the soul of another, can warm no heart, teach no truth, perform no real or useful service."

"Then he is not a god-man, Solas?"

"Not so much a god-man as the humblest toiler in the ranks, who, by his little act of real kindness to a fellow-being proves to that other soul that Love lives—Love IS.

"May we not say that this doer of kindly deeds brings Love into existence for his brother—that he 'creates'—'puts into shape' by his action a tangible proof of a something real, a something divine to which the needy soul may cling—upon which it may build?"

"We may, in truth, say this, Querant. If only men realized that it is possible to begin to be god-men now—at once—by simply doing the nearest helpful thing at hand for the race, the light that never was on land or sea would illuminate places shadowed deep by the gloom of ignorance and superstition."

"But, Solas, while there can be no doubt a general dissemination of and belief in these doctrines of truth and love would surely tend to the happiness of mankind and the amelioration of many oppressive conditions that now exist, yet do not the words of the Master apply now as of old—'The harvest truly is plenty, but the laborers are few.' How can words of truth and hope spoken by a very few reach the ears and hearts of the vast multitude?"

"In these words, Querant, you have expressed the thought which has been and is the most formidable of the barriers to the evolution of the race. It silences many a voice that but for this would be raised in protest against errors and superstitions which are, as such of their nature must be, fruitful causes of trouble. And yet, Querant, this depressing thought is a pure illusion."

"An illusion?"

"Yes, an illusion, or rather a double illusion."

"How may that be, Solas?"

"First the person thinks that he stands alone in his opinions, and he thinks this simply because he hears no one else express them; yet were he one of an assembly of a hundred persons, and, conquering the timidity born of this illusion, did he dare to give expression to his thought he would find that a large percentage of his hearers have, in whole or in part, held the like opinion; but each believing himself to be alone in his opinion has feared to express it, or, indeed, to formulate it distinctly in his own mind."

"I do believe this to be true."

"Another illusion that stays the would-be teacher's voice or pen is that it is necessary to address or write to a large number of hearers at the same time—to hold meetings, to publish papers and books, both of which may be impossible to the thinker."

"But, Solas, these methods being impracticable, how, then, can the unit hope to benefit or influence the multitude?"

"Let us use an old story by way of illustration, Querant. In the 'long ago' a certain emperor suffering from ennui proclaimed that he

would richly reward any one who would provide or invent a new amusement for his royal entertainment. Among the bright minds of his nation was a dervish who put his wits to work and invented the game of chess. This he taught to the emperor, who was so delighted that he desired the dervish to choose his own reward."

"And what did he choose?"

"The sage said to his emperor, that, since choice had been allowed him, he would like some wheat for planting.

"'How much wheat?' asked his majesty. Desirous of teaching the king a valuable lesson, the dervish replied:

"'O gracious lord and master, I petition that it be ordered that one grain be placed upon the first square of the chess-board; two upon the second; four upon the third; and so on, doubling the number for each of the sixty-four squares.'"

"A paltry reward, surely!"

"So thought the king, Querant, and imagining it would amount to a trifle—a too small reward for the great service rendered him, desired the sage to accept more. Smilingly the dervish confined himself to his first demands; protestingly his royal master acceded to them.

"Calling an officer the king bade him figure up the quantity of grains required, and see that they were delivered to the dervish."

"I should like to do that 'figuring' myself, Solas——"

"Do so—and be as the king was—surprised."

After the covering of a large sheet of paper before him, Querant looked up to meet the amused glance of his friend.

"You are now ready to sympathize with the officer who, after a time, returned with the startling announcement that there was not enough grain in the empire to make the quantity required. The emperor immediately ordered a head so stupid to be cut off; but, at the request of the dervish, he delayed the operation until he, himself, examined the figures. To his astonishment he discovered the officer had figured correctly. He found that while the tenth square required but—how many grains, Querant?"

"One thousand twenty-four."

"At the twentieth the number amounted to——"

"One million, forty-eight thousand, five hundred and seventy-six."

"At the thirtieth?"

"One hundred and seven million, three hundred and seventy-four thousand, eight hundred and twenty-four."

"At the fortieth?"

"Seventy-seven trillion, nine hundred and thirty-eight billion, three hundred and sixty-two million, eight hundred and sixty-five thousand, six hundred and forty."

"And now the sixty-fourth square, and last, Querant—what does your doubling bring you there?"

"Six hundred and thirteen quadrillion, seven hundred and ninety-two trillion, thirty-nine billion, one hundred and three million, one hundred and ninety-four thousand, two hundred and eight grains. I think, Solas, the king received his lesson."

"And the officer was allowed to retain his head."

"And it occurs to me that not only did the dervish receive the last great amount, but all the grains upon all the other sixty-three squares should be added to make the total sum. I thank you, Solas, for the story, for in it I find an answer to my query."

"I was confident the story would illustrate a simple yet potent fact for you. If one man whose soul reflects an idea from the Infinite Mind can convince but two persons of its truth, and each of these impart the knowledge to two others, and so on in geometrical progression, that truth would be known to the whole world of mankind."

"And soon, Solas?"

"Alas, not so 'soon,' Querant. While, indeed, it is true that each who received an idea as truth could probably convince many more than two others, and so the figures be squared or even cubed, yet must we bear in mind that the forces of ignorance, of selfish priestcraft, of cupidity, and, most powerful of all, conventionalism, are all retarding influences. Here, too, we find another illusion that keeps the thinkers silent. Many of them expect results to be apparent at once. Like Jack of the nursery tale, they expect to plant a seed at night and arise in the morning to find it grown up into a plant so tall and strong that all men can climb up it into a fairy-land of truth and happiness.

"If he discover that the seed he has sown does not at once spring up and bear fruit he becomes discouraged. If the seeds he sows

possess the living germs of truth he should not allow himself to become discouraged, for they will eventually find lodgment in the minds and hearts of men, and although, like the grains of wheat in the mummy-case, they may long lie dormant, sooner or later they will germinate, spring up, bud and blossom, and the one who sowed them may, in some future life, live to enjoy the fruit."

EVA BEST.

THE TWO GATES.

On the Path to Perfect Understanding and Perfect Love, that beautiful Kingdom of Peace, we shall all some day enter, we find two gates. The first stands at the entrance to this Path. It is a gate of iron, unadorned, of grim straightness of line and of darkest color. On its topmost rail, is a stern-looking iron hand, with finger pointing relentlessly on. Its aspect holds out no sign of pleasantness, gives no prospect of reward. The Soul that enters through this gate, must be willing to face and to live that which it may perhaps most dread—monotony, discord, uncongenial surroundings, or any difficulty which may present itself, as life's initial duty; for this gate is the Gate of Duty.

The Soul that courageously passes through, will journey for a time, a tiresome way; but if it will trudge patiently on, by and by, it will find, here and there, along the almost barren borders, little flowers blooming. At first, it scarcely notices them, traveling heedlessly, doggedly on; but more flowers insist upon smiling up until at last, the Soul is won to smile down in response, even finally to gather a blossom.

Thus is the dreary monotony of the Path somewhat broken, and joy begins to creep into the heart of the Soul, it knows not why or how. Is not the reason plain? True it is that Rightness is never chosen for her own sweet sake, but that there opens in the Heart, a tiny spring of joy, which ever increases and increases, flowing forth and sweetening the whole nature. And so it is, that, in due time, the face of the traveler becomes wreathed in smiles and the Path becomes all flowers.

Then the Soul lifts its eyes and behold! here is the second gate. How different from the first! It is of alabaster, moulded in graceful columns and arch and twined with garlands. The Path beyond

opens wide and bright. Flowers beckon, birds sing and the atmosphere is bright with sunshine. No index finger is needed here to point the Soul's way on.

Over this gate, is written the one word, "Gratitude." As the Soul joyously passes through to continue its now gladsome journey to "The Promised Land," into its heart falls the meaning of the word; and it pours out thanks to the wondrous Power that has made each individual soul vibrant with the gracious gift of Life.

BARNETTA BROWN.

SLEEP, A CONSOLATION.

Peace, heart, and sleep; forget it all,
This needless sorrowing;
Vain the regrets that are not evil's price:
Nor slumber leave to think at all
Of that to come, 'tis useless borrowing
To-morrow's trials, for then thou meetst them twice.
But rather calmly sink into thy sleep,
There buried from thy woes and fates that rave,
As is a vessel sunken in the deep
Secure from storm of overlying wave.
For if to-morrow come, it soon shall flee,
And be ere long a yesterday for thee;
And if thou die, then no to-morrow'll be,
Until that day when this shall seem
But part of a remembered dream.

H. HUNTER SHERMAN.

I think, therefore, I am.—*Descartes.*

Be substantially great in thyself, and more than thou appearest unto others.—*Sir Thomas Browne.*

He who knows little, quickly tells it.—*Italian Proverb.*

Compose thy mind, and prepare thy soul calmly to obey; such offering will be more acceptable to God than every other sacrifice.
—*Metastasio.*

Conscience is the chamber of justice.—*Origen.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

HELPFULNESS.

The average day's record of crime, as given in the daily newspapers, is sufficient to dishearten the loyal citizen. What may we do to stem the tide of this wrong-doing, which seems to have overspread the chief countries of the world, to-day? What can the man of pure life, living, perhaps, in quiet and retirement, do to help in bringing about a better condition of affairs?

One answer to this question may be urged upon any citizen who would see his country in the front ranks of progress. Every man or woman may render a service in lessening this onrush of crime and general wickedness: Let each one simply stop talking about it; and still better cease to think of such things. Never allow morbid curiosity to influence your actions either in reading or in talking of these affairs. Do not read or listen to details. Refuse, mentally, to allow a picture of any such transaction to form in your mind. Do not allow the thought to recur in any detail, in your thinking processes. If a picture has inadvertently been formed, allow it to fade away and disappear, through sheer neglect and consequent lack of support. The better way is to avoid all those columns in the daily paper which deal with crime or scandal.

If the laws of the land were to prohibit the publishing of any details of crime or scandal, it is safe to assume that there would soon be less to record. This view is strictly in accord with the natural laws of mental operation. The picture formed in the mind prompts it to action. In the case in hand the action is retroactive. The reading and thinking about such details, create a demand for more of the same kind, regardless of its character. And the increased demand encourages the newspapers to publish all details obtainable.

If none would read the wretched stuff the newspapers would soon lose interest in it. And, conversely, if no publication would print the miserable details few would continue the degrading and demoralizing thought about such features of life. Then the criminal action would be reduced to its ordinary proportion and thus it might be held in check.

The murderer in his cell, if he found that no attention was paid to him or his act; that instead of becoming a center of morbid interest and curiosity throughout the country he was simply and inevitably left to meet his punishment alone, unobserved and unchronicled, would regard his position from a vastly different standpoint than the present almost glorified one. Our American people are morbid over murderers, especially in the so-called higher circles. This influence over the emotions of the people is a serious menace to civilization. Each individual can do somethng to stem the tide, by thinking rightly and ignoring the wrong.

One way of helping the world on to a better way of thinking and living is to study out an uplifting thought as we journey day by day—a thought of peace to the angry and violent; of courage to the faint, the weary and the heavy-laden; of hopefulness to the discouraged; of health and vitality where others seem to lack vigor. Thoughts well formed in the mind with a good purpose for a foundation, go forth to find lodgment in other minds, and are suggestions to the forming of mental operations of the same kind. We lead others, therefore, in the direction in which we think.

The reality of thought-transference is better understood to-day than ever before. Rather strangely the Marconi wireless telegraph system, wholly material in its working, yet suspiciously supernatural in its results, has been an element in teaching the world that hitherto undreamed of possibilities are facts. All that pertains to that which we name electricity, closely resembles the processes of thought, in the swiftness, certainty and calmness of its action; and this makes it easier to accept the numerous facts of electrical action and power which have been abundantly proved to-day but which twenty years ago were scarcely conceived as possible. Seeing this we can at least suspend judgment on mistrusted action which has not yet been fully demonstrated. J. H.

MOUNTAINS MOVING.

The recent earthquakes are regarded by scientists to be the result of "faultiness" in the structure of the earth's surface. The Commission in California has investigated the causes of the catastrophe at San Francisco, and assign that as the cause. When

the city of Charleston was shaken, some years ago, the track of a railroad was said to have been shortened several feet. In California it is now reported that Mount Tamalpais is on the move. From geodetic observations made in 1859 and 1876 it is found to have shifted northward, and a little westward six feet. Directions have now been given to reoccupy the old triangulation parts for a new survey in order to ascertain what new changes have taken place. It is doubtful whether this is the only mountain that is moving about over the country.

It makes one almost imagine that this "solid earth" is only a fluid after all.

DOES COLLEGE EDUCATION EDUCATE?

Senator Beveridge of Indiana is a statesman with a future. From a ploughboy, a logger in a lumber camp, he worked his way to college, and has won his spurs in the Senate. In an interview he stated that the best preparation for a political career is a knowledge of his country's history and a liking for public affairs. But of a college education, he speaks dubiously. "There are two sides to that question," he declares.

"The young fellow without a college education is not a hopeless case by any means. I don't know what it is, but there is something in a college course which takes from the student a part of his native strength and originality. You see, the clothes are all alike. Some of the coats fit, some drag on the ground and others are ridiculously short in the back. A young fellow wrote and asked me what a boy could do who had a mother and sister to support. His letter touched me, and I prepared an article, a message of hope I wanted it to be, in which I tried to show that character, intellectual strength, industry and courage would win whether a man had a college diploma or not."

A RETURN TO OLD SPELLING.

President Roosevelt has issued an order that the Public Printers shall make use of the "Simplified Spelling." This includes some three hundred words that are to be spelled now with fewer letters and substantially as they were commonly spelled two and three hundred years ago. This may be well, for the atrocities of English

spelling are numerous and unendurable. We can only regret that the President had not first endeavored to obtain coöperation with the British Government. It would be a serious misfortune to have innovations which should result in separate dialects in the two countries. The same orthography should be taught and used wherever the English language is spoken.

As a reform, this change hardly penetrates skin deep. There should be one point distinctly aimed at—that words shall be sounded so that it may be known how to spell them, and spelled so that it may be perceived at a glance how they should be sounded.

The plurality of sounds to a single letter is an evil that ought to be got out of the way. The changes have been rung on words ending with *ough*. We can name others about as troublesome. Why should not the *ng* be modified in words like *ranging* and *hanging*? Why not have uniform sounds to the vowels? If necessary, a few letters can be added to the alphabet. We have added the W, and find it, as Petroleum Nasby would term it, "very handy." The *U* itself has two sounds that ought to be properly represented. Such letters as *c* and *q* are superfluous and unnecessary.

Probably, however, there would be need of coöperation from other countries in relation to alphabet and sounds of letters, which may not be easy to get over. But none of them have the systemless way of attaching several sounds to a letter, so badly wrought into the language, and so have less to cope with. It is worth while for Professor Matthews and his fellow-laborers to make a movement in that direction.

We confess to a strong attachment to old etymologies. It irks to find a term like *filius* in Latin transformed into the Spanish *hijo*, or a name like *Yohana* or *Reginald* appearing in scores of forms, but it has been and will continue to be, because usage fixes and utility requires to acquiesce. It seems like a favorable time to suggest these things to philologists. The publishers of dictionaries seem to be ready, and the much-crammed army of school children would eagerly welcome this revolution. This changing of only three hundred spellings is too much like Tzar Nikolas's reforms,—much wanted and a meager little offered. A. W.

Conscience is the voice of the soul.—*Rousseau.*

A PROPOSED FEDERATION OF LIBERALISTS.

A resolution was adopted by the National Spiritualist Association requesting all liberal religious bodies to federate. The proposition sounds plausible, and President Barrett has been at work to bring it to a result. Yet he will find many stones in his way. One difficulty lies in the curious conception of what liberality means. Many imagine it to be simply toleration. That may be well enough in governmental matters, but it is repulsive in a social group. It is irksome to be where one is only tolerated. Others, and there are too many such, are disposed to hold beliefs loosely, and so can be easy with others, because "it's of no consequence." Yet, an association in which individuals do not revere their own beliefs is a body without a heart.

We may, however, name a third difficulty. This designation of "liberal" is often little else than a catchword to attract vagrant classes of thinkers. We have found persons professing liberality to be the most bigoted of all. If they have withdrawn from a body in religion they are impatient of every thing and every body having to do with what they have repudiated.

In the mother Latin from which the term comes, a liber is a book. This word seems to imply that the liberal person is primarily intelligent, that as knowledge is power, so it is genuine liberty. We are liberal only so far as we are knowing. Jesus spoke a profound utterance when he said: "The truth shall make you free."

It may be pleaded that the evangelical churches are federating. But in their case the differences are little more than those of tweedledum and tweedledee. Besides they are steadily coming on common ground, nearer and nearer to the Roman mother, who is carefully watching and profiting by it all.

What is called "New Thought" has as many aspirants to be leader, as there are prominent individuals. Here and there, all over the country are editors who insist that each of them is the genuine Dromio. To bring them into a compact body would require the cutting off of many heads. It is only he that is servant of all that is competent to be greatest.

Yet however delightful it is to be free to roam wherever one will, men, like animals, work to best purpose and accomplish most when in

harness. Certainly when bad men conspire it is time for good men to unite. Ishmealites with their hand against every man and every man's hand against them are not the men to do the world's work.

A THEORY OF THANSMUTATION.

The British Association for the Advancement of Science at its last session accepted as an established fact the proposition that one element may be developed into others. From this proposition Lord Kelvin dissents. Sir Oliver Lodge endeavors to dispose of the matter by the intimation that Lord Kelvin had not read the evidence which had been submitted, and therefore was not qualified to express an opinion on elemental transmutation. The London *Times* takes the part of Lord Kelvin and sneers at the scientists. It says:

"The thing corresponds to a certain attitude of mind common among scientific people at the present day. But subjective satisfaction is one thing, and conclusive proof is another. Lord Kelvin does not find the proof. It is pure assumption that he does not know what others think of the evidence, and it is not a very courteous assumption."

LABOR AND THE LAW.

There is altogether too much foundation in fact for the accusation that organized labor means organized lawlessness. In too many ways the antagonism of organized labor for the law has been shown, and shown without any effective rebuke from any leader of organized labor. Our Government can endure only as a Government of laws. When the majority of voters become convinced that "labor" is against the law, and the issue is fairly and squarely made, it will be bad for "labor."—N. Y. *Times,* August 8.

A CHANGE OF ISSUE.

The Banner of Light, having completed ninety-nine volumes, now makes a new departure, following in the footsteps of its orthodox predecessors, the New York *Independent* and *Christian Union.* It will now be issued in pamphlet form, and monthly. It has been the most able of the Spiritualist publications, and we wish it prosperity in its new venture.

Common souls pay with what they do; nobler souls with what they are.—*Emerson.*

JAMES MARTINEAU ON EVOLUTION.

Is it not, in truth, a strange choice, to set up *"evolution,"* of all things, as the negation of *purpose* predisposing what is to come? For what does the word mean, and whence is it borrowed? It means: to unfold from within; and it is taken from the history of the seed or embryo of living natures. And what is the seed, but a casket of prearranged futurities, with its whole contents prospective, settled to be what they are by reference to ends still in the distance?

If a grain of wheat be enfolded in a mummy-cloth and put into a catacomb, its germ for growing and its albumen for feeding sleep side by side and never find each other out. But no sooner does it drop, thousands of years after, on the warm and moistened field, than their mutual play begins, and the plumule rises and lives upon its store till it is able to win its own maintenance from the ground. Not only are its two parts, therefore, relative to each other, but both are relative to conditions lying in another department of the world—the clouds, the atmosphere, the soil; in the absence of which they remain barren and functionless—and *this* has a cause that has no sense of relation.

The human ear, molded in the silent matrix of nature, is formed with a nerve susceptible to one influence alone, and that an absent one, the undulations of a medium into which it is not yet born; and in anticipation of the whole musical scale with all its harmonies, furnishes itself with a microscopic grand-piano of three thousand stretched strings, each ready to respond to a different and definite number of aerial vibrations; and *this,* from a cause that never meant to bring together the inner organ and the outer medium, now hidden from each other!

The eye, shaped in the dark, selects an exclusive sensibility to movements propagated from distant skies; and so weaves its tissues, and disposes its contents, and hangs its curtains, and adjusts its ranges of motion, as to meet every exigency of refraction and dispersion of the untried light, and be ready to paint in its interior the whole perspective of the undreamed world without; and *this,* from a cause incapable of having an end in view!

Surely, nothing can be evolved that is not first involved; and if there be anything which not only carries a definite future before it,

but has the whole *rationale* of its present constitution grounded in that future, it is the embryo whence, by a strange humor, this denial of final causes has chosen to honor its name.

A PART OF ATLANTIS.

That there has been a submergence of the Mexican Gulf and South Atlantic water area is shown by many things, and especially by the Manatole skeletons dredged up by Count Pourtales, of the United States Coast Survey, to say nothing of the vertical walls of rock with which the Caraccas Mountains plunged to unfathomable depths into the Caribbean Sea.

The powers given to us by Nature are little more than a power to become, and this becoming is always conditional on some sort of exercise; what sort we have to discover for ourselves.

The man who always does the duty that next comes to his hand, finds that the world needs his help as much as he needs to help the world.

Germans are men of thought. They frame theories and systems with peculiar acumen; but exactly on account of their strict systematizing, their theories do not work well in practice.

In 1693 there was but one mail a week between New York and Boston, and six days were required for its conveyance.

About a thousand years ago, Al Supi, a Persian astronomer, stated that the Arabians called Sirius "the star that had passed the Milky Way." By a calculation based upon its apparent motion at the present time, that would have required a period of sixty thousand years. Taking for fact that the observation was actually made, it is manifest that there were intelligent men on the earth at that far-off period by whom it was made.

Sixty per cent. of all the periodicals in the world are published in the United States. Yet fewer books to the million inhabitants are published here than in any other civilized country. This looks like mental decay.

DISCIPLINE.

Whether a boy happens to be a dunce at school or a youth of brilliant promise, his future intellectual career will depend very much upon his moral force. The distinguished men who derived so little benefit from early discipline have invariably subjected themselves to a discipline of another kind, which prepared them for the labor of their manhood. Many eminent men have undergone the discipline of business, many like Franklin have been self-disciplined, but I have never heard of a man who had risen to intellectual eminence, without voluntary submission to discipline of some kind.—*P. G. Hamerton.*

BOOK REVIEWS.

DISEASES OF THE NOSE, THROAT AND EAR. By Kent O. Foltz, M.D., Professor of Ophthalmology, Otology, Rhinology and Laryngology, in the Eclectic Medical Institute; Consulting Physician to the Seton Hospital; Assistant Editor the Eclectic Medical Journal; Author of a Manual on Diseases of the Eye. 117 illustrations, 12 mo., 643 pp. Cloth, $3.50. The Scudder Brothers Co., Publishers, 1009 Plum street, Cincinnati, Ohio.

This is a seasonable publication upon topics of which even practitioners of medicine are too generally ignorant. The author has explained his subjects carefully, illustrating with cuts where practicable, and giving a thorough description of the structures of the several parts under notice. So many complaints about which conflicting opinions have been found, have their real beginning here, that more diligent study is required. Especially is this the case in a country like this, where catarrhs seem universal, where multitudes are spectacled, and where cases of deafness are numerous, and becoming more so in these days of quinine quackery.

The text-books have been sadly remiss upon these complaints, and even medical teachers in the schools have not instructed their students any more thoroughly. We are in condition to ask and welcome new light, with an eagerness born of urgent necessity. There are many who would gladly go to a pool of Siloam to wash their eyes, and the multitude to respond to command of "Ephphatha" seems innumerable.

The remedial measures are chiefly those of the new school of practice which relies chiefly upon specific medication in treatment.

The author displays an intimate acquaintance with his subjects, and if fault is found with incompleteness in that respect it is to be imputed to the difficulties incident to the study and the imperfect

knowledge which is general. It is but comparatively recent that physicians have ventured upon investigation into aural and nasal disorders, and yet they constitute a large percentage of the complaints extant. Professor Foltz has performed an important, even invaluable service.

LOOKING FORWARD. A TREATISE ON THE STATUS OF WOMAN AND THE ORIGIN AND GROWTH OF THE FAMILY AND THE STATE. By Philip Rappaport. Cloth, 234 pp., $1.00. Charles H. Kerr & Co., Chicago.

This is a book written from the standpoint of historic materialism, as the author states in his Introduction. His aim is to show:

"First, that human society is a living organism.

"Second, that its beginning dates back perhaps, hundreds of thousands of years, into the dim ages of lowest savagery.

"Third, that the different institutions of human society are interdependent on each other, have either grown together, or stand to each other in the relation of cause and effect, and that none of them can be fully understood without knowing them all.

"Fourth, that human institutions cannot in their nature be permanent, that they were from their beginning, and still are, subject to a continuous process of evolution, changing their forms and modes of procedure, and even going and coming, according to the necessities of the human race.

"Fifth, that, because the prime necessity of animated beings is and ever must have been the means to support physical life and because the first mental efforts of man must have been directed toward gaining the necessaries of life from physical nature, and considering the term necessaries of life as changing its import with growing civilization, the efforts of gaining the means of subsistence became the power, controlling the human intellect."

A study of Mr. Rappaport's ingenious deductions will enable the careful reader to judge the value of his premises.

PUBLICATIONS RECEIVED.

THE GREATEST CITY IN THE WORLD. By Josephine Curtis Woodbury. Paper, 16 pp., 15 cents. Chas. E. Lauriat Co., Boston, Mass.

THE REVIVAL OF ARISTOCRACY. By Oscar Levy. Translated by Leonard A. Magnus. Cloth, 119 pp., 3/6 net. Probsthain & Co., 14 Bury street, British Museum, London, W. C., England.

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